# Dr. Kamal Omar's Critical Introductory Translation and Commentary of The Quran







DR.KAMAL OMAR'S

PROLEGOMENON, TRANSLATION & COMMENTARY OF

# This is Al-Kitab

(The Scripture, The Divine Book, The Legitimate Bible, Allah's Book), No Raíb (doubtful matter or interpolation) Therein, Guidance to those who are Al-Muttaqun (the pious and the righteous).

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And surely, indeed We have made

Al-Quran

most easy for propagation and

understanding,
so is there any one out of
that who becomes a recipient
(to the Knowledge in
Allah's Scripture)?

54/17, 22, 32, 40



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### About The Author

Finding a favourable atmosphere in my home due to my father's inacceptance of and detachment from social traditions prevalent in those times, I was introduced to the study of the Quran with translation at a very early school-going age.

I was thus able to realise, as I reached my teens, that the teachings of the Quran quite often differ from what is believed and practiced by the Muslim community. By the time I had left school and reached college I had become fully aware of the curse of sectarian divisions and the damaging effect of extra-Quranic literature which was being accepted as originating from Divine teachings.

During my medical studies I started collecting those Verses of the Quran which were important to me, as a human being and as a Believer, on a variety of topics. Actually it was this exercise which transformed my thought from a state of misgivings to that of a real and firm Believer in the Divinity of the Quran and the Prophethood of Muhammad.

At the completion of my medical studies (M.B.; B.S.) with a specialization in Paediatric Medicine through post-graduate training, I already had a comfortable grasp of the various conspiracies hatched against the Quran through misinterpretation and misrepresentation.

As a challenge and as an eye-opener to the Muslim mind, I brought out my first publication entitled "The Quranic Details" on the subject of Salat (Prayer) in 1963. This Work and my subsequent association with Quranic literature and the scholars made me undertake the study of Quranic Arabic as a language and it resulted in the publication of a major work entitled "Deep into the Quran", in 1987. By this time I had visited Saudi Arabia thrice. I was Senior Medical Officer, Hajj Medical Mission and served afterwards as General Physician in the Central Ministry of Health, Saudi Arabia.

My ever-profounder incursions into the Source of Divine Knowledge, the Quran and the language of its Text led me to findings which were to mine own eyes absolutely astounding. These revolutionised my thinking and directed it to a Divine path. It is this knowledge which has all along motivated me to complete a four-decades' long work of research which has now culminated under the title "AL-KITAB".

I no more practice as a Family Physician and do realise that my decision to take seven-years early retirement, when I was on my way to becoming Director Medical Services, was divinely inspired as it allowed me to complete the work "AL-KITAB" presented to you here.

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Dr. Kamal Omar Karachi 29th Ramazan 1424 A.H. (23rd November, 2003 A.D.)

Other Works by Dr. Kamal Omar

\*\*SOCIAL STATUS OF WOMEN 1965

\*\*HAJJ & UMRA (2nd Enlarged Edition) 1980

\*\*DEEP INTO THE QURAN 1987

\*\*Catalogued in the Library of Congress, USA.

Complete permission is granted to those who may like to propagate this work in full or in parts thereof. I herewith request the Musilm philanthropists throughout the world to come forward and print this research in book-form. The format for publishing is ready with me and would be supplied after necessary correspondence and assurance. I also desire that it should be translated into all the important languages of the world.

First published 2002 by DR. KAMAL OMAR

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# Trateful acknowledgement is made to:

My (late) father (Dr. Aslam Omar) for starting the Scriptural approach in the study and matters pertaining to Religion, and for providing the basic direction to the family.

My loving mother who, since my childhood, wanted me to memorise the Quran. She herself regularly studied Al-Kitab with Urdu translation throughout her life.

My elder brother Prof. Khalid Omar (retd) for precious technical education regarding the Arabic Language in the Scripture and the commentary present within the Text.

My wife for her tireless efforts in editing and helping in the preparation of this gigantic research project.

My sons (Dr. Sarim and Dr. Aazim) for continuous critical guidance to maintain the matter in Prolegomenon within limits of the information available in the Text.

My daughter Dr. Eisha for her supportive, appreciative and cooperative attitude and thought-provoking suggestions.

Mr. Khursheed Iqbal Asar for typesetting the matter with capability and devotion.

The articles and commentary-notes expose the falsehood whether it is a belief, concept, law, practice or a taboo. Subjects like 'divisions' of the Scripture, Rajm (stoning) and Riba (usury/interest/mark-up etc.) are discussed in detail. Family matters like 'dress and deportment', 'permitted circle for marriage', polygamy, divorce and 'will and inheritance ' appear in their true perspective.

This 4-decades' research-work brings to view the real position of Al-Kitab (The Divine Book), Al-Islam (The Revealed Religion), the Divine Prophets specially Khatama-n-Nabiyyin, Kaba, Al-Masjid-al-Haram (The Honoured Mosque), Makka, Harem (the protected/honoured area) and Al-ashhurulhurum (the protected/honoured months). It also leads the reader to the Book of Hadees (Narration) narrated, collected, protected and prescribed by Allah Himself.



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## Introduction

This is the first attempt, in English, to translate the Divine Scripture on a literal pattern, with full regard to the respective position of letters, words and phrases as placed in the Arabic Text. The figures of speech, tenses, genders, verbs and subjects etc., in this translation, maintain their form more or less at every place. To strictly adhere to this translation-pattern it is sometimes essential to deviate from the rules and regulations that govern the English grammar and composition. The reader would appreciate such deviations if he/she takes into account the original Arabic matter in the Text of the Scripture.

The purpose of my effort of this literal translation is to develop capacity for understanding the Text directly. This would be possible for one who is familiar with the Arabic script, is able to recite the Divine wordings and also goes on comparing the Arabic matter with the English matter.

This work fulfills the requirements of a Codex that could be directly referred to and understood as the ONLY source of Divine Verdicts. It would be easily understood by lay men, as well as by the Executives and the people in the Judiciary.

To facilitate the direct study and use of the Revealed Book as a Codex, special information has been added alongside the Translation. In this information are available reference numbers of the relevant Verses, which contain the details or explanations to the Verse under translation. When all these Verses on a particular topic would be studied in one sitting the reader would completely comprehend the details, explanation and commentary on the subject. This understanding would be pristinely pure from within the Text of the Scripture and without referring to any outside source. Thus the Divine Verdicts would be understood through Divine Statements, and NOT through man-written books. ('Man written' or 'man created' literature is that which is not based on the Divine Verses and does not invite the readers directly to the Book of Allah. Such a literature nets mankind into knowledge 'created' by human minds. This knowledge mostly emanates through false imaginations and hearsay which has been very cleverly and mischievously associated to the Creator, or one of His Prophets, some Companions, members of the household of a Messenger or Al-Asbat (the generations proceeding from him). The material acts as a poison for the mind, which paralyses the intellect and damages the capacity to grasp the vibrant Message in Al-Kitab.]



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This translation contains commentarynotes, wherever needed, to further explain a certain point, statement, term, phrase, word or letter. These notes have been kept as brief as possible so that the mind of the reader is not burdened unnecessarily. The material in the notes depends on matter available elsewhere within the Verses of Al-Kitab and not something outside the Divine Text. The Prolegomenon presents unique findings to introduce the Scripture as the Book from the Creator. These facts could be discovered and compiled only after a lifelong probe into the Divine Message through the searchlight it terms as ->

Tasreef-e-Ayaat [The Ayaat or pointers on any topic or subjects are scattered throughout the Book. Unless all the relevant Ayaat (i.e., Verses, pointers or statements) are collected, arranged and pondered over as one inseparable mass, The Divine View (in its complete totality) about any concept, can never become evident]. It is only this procedure that allows the Divine Scripture to function as a díctionary, as an encyclopedia of true knowledge and as a Codex of

Instead of doing this labour and effort the translators followed and adopted an easy approach and tried to interpret the

external, enemical and foreign to the Scripture. They made the people victim to a commentary based on human sources. People were made to understand the statements, verdicts, terms, concepts and narrations etc. not through the Divinely protected contents of the Creator's Book itself, but through man-created and manwritten literature. Thus all the basic and important concepts especially about  $\rightarrow$ 

concepts through sources completely

- \* Al-Kitab (The Book, The Scripture)
- Ahl-ul-Kitab (Possessors of the Book, Custodians of the Scripture)
- Sirat-ul-Mustaqim (The Permanent Path)
- Ad-Deen (The Religion)
- Qiblah (Model in front, Direction in Religion)
- Harem (Protected, Prohibited, Honoured Precincts)
- Masjid-e-Aqsa (Farther away Mosque)
- Al-Ashhurul Hurum (The Protected Months)
- Bani Israiel (Progeny of Israiel)
- Wafat-e-lesa (Death of Jesus)
- Masjidan Ziraran (Mosque which hurts)

→ were totally deformed, molested and disfigured. The facts regarding all these were ruthlessly suppressed under a conspiracy having multiple tentacles. The hidden material being brought to view would make the reader fully conversant with the Scripture making him/her grasp the difference between man-written books and the Book which is Divine. 1963-1987 was the period when I had to depend on the translated versions of the Divine Book; whereas the present research work is based directly on the Arabic Text of Al-Kitab (The Divine Book).

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The units of statements in Al-Kitab have been termed as Ayaat in the Text of the Scripture (10/75; 14/5; 16/104, 105; 22/72; 24/1; 27/81, 84; 31/7; 32/15; 38/29 etc., etc.). There are over six thousand Ayaat in Allah's Book.

The Arabic word Ayat means a 'Sign'.

There is a general impression among the people that the word Ayat always depicts a meaningful remark in the Scripture, and is always a definite statement. As a matter of fact it is not so. Ayat is just a statement or word or letter governed by the rhythmic sound emitted during pronunciation or recitation of the written matter. The end of an Ayat is shown by a punctuation mark in the shape of a small circle.

We may find this punctuation just after one single word as in 55/1 69/1; or after two letters or alphabets as in 20/1; 36/1; 40/1; 41/1; 42/1; 43/1; 44/1; 45/1; 46/1. Sometimes this punctuation is seen after three letters or alphabets as in 2/1; 3/1; 26/1; 28/1; 29/1; 30/1; 31/1; 32/1 and elsewhere after four letters or alphabets as in 7/1; or even after five letters or alphabets as in 19/1. Similarly the punctuation sign depicting the completion of an Ayat may be seen even just after two words as in 52/1; 69/2 and 114/2, 3.

Sometimes the Divine abbreviations (Huruf-e-moqattat) which are triple

lettered have been referred to by the plural word Ayaat as in 12/1; 15/1; 26/1; 27/1; 28/1 and 31/1 indicating that each alphabet seen in the three letters acts as an independent sign of Divine Wisdom.

In Verses like 10/92; 11/103; 12/7, 35, 105; 13/7, 27, 38; 14/5; 15/1; 16/11, 12,13; 19/21; 20/128; 23/30, 50; 26/4, 8, 121, 128, 139, 158, 174, 190, 197; 27/1, 12, 13, 52, 87; 29/15, 135; 30/20, 25, 37, 46; 31/2, 31 and 34/19; The Signs of Allah's Wisdom and Magnanimity which are available outside the Text of the Scripture have also been referred to by the word Ayaat.

In Verses like 4/(102, 103); 10/(96, 97); 11/(54, 55); 16/(15, 16); 16/(43, 44); 26/(92, 93); 26/(208, 209); 30/(4, 5); 30/(31, 32); 37/(22, 23); 37/(151, 152); 39/(39, 40); 40/(71, 72) and 40/(73, 74), a statement remains incomplete in the first Ayat and gets completed in the next. Sometimes there is more than one complete statement in a single Ayat as in 2/2, 3, 4 and sometimes one Ayat contains many statements like 2/185, 188, 189, 190, 191, 194 and so on. Verse 2/255 which contains the word kursi and is famous as Ayat-al-kursi also contains many independent, allied and forceful statements.

There is no written material, literature or book in the whole world, wherein we could find the style of narration, the standard of

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language, the beauty of presentation and the force of effect that we find and feel in the statements of the Book of Allah.

The Scripture quite often intentionally omits a word or a phrase which a person will understand by the matter given elsewhere in the Text. This becomes an incentive towards repeated and deeper study of the Book. Verse 26/13 contains an invocation of Prophet Musa 'so send towards Harun'. What is to be sent towards Harun is the 'omission' or 'blank' which is to be understood with the help of other Verses of the Text. They are Verses 20/29-32; 28/34, 35. Prophet Musa requested Allah to appoint Harun and declare him a Prophet/Messenger of God.

Another example where words are omitted is in Verse 24/10 whose omitted portion is seen in Verses 24/14, 21.

In Arabic, the word shatr means the most important or the most vibrant part of a project or complex. Thus it refers to the nucleus of the Harem-complex at Makka and points to the site termed Kaba. As one of its characteristics the Divine Codex omits the preposition ilaa prior to the word shatr in 2/144, 149 and 150; and ala in 19/2.

The people who have produced translations and commentaries without fully grasping the format of the Scripture beforehand,

have taken the word shatr as a preposition and have given it the meaning of the word ilaa. The omission of preposition or Harf-e-jaar is very common as in 2/201 before Azabin naar and also in 17/61 before teen; and the word ala before Maqaman Mahmuda in 17/79.

The Divine Book sometimes omits the diacritical mark on the last letter of a word when it is a pronoun or zameer. Such e.g. are available in 7/111; 26/36; 27/28; 69/19, 20, 25, 26, 28, 29 and 101/10. The translators who are not well acquainted with specific characteristics of the Scripture have not translated these pronouns at some of these places.

Since the Divine Codex is meant for all times to come, it is not bound by tense or time while discussing the events. As Allah's Knowledge is absolute and allcomprehensive He usually uses the past tense for an event which is yet to occur (see Verses 14/21-29; 27/82 and the word gala in 5/110). The translators, who could not comprehend this point, have converted the past tense into present/future tense at numerous places. Similarly when the Divine Being brings three words having similar meanings to emphasize and make a statement emphatic, the translators usually translate only one or two of the three and they sometimes omit all the three. This behaviour is quite frequent with the 'three

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words' wa-la-qad. A similar attitude is seen when the translators are facing the word 'We' in Verses 15/9 and 50/43 etc.

Sometimes when Allah talks in plural He may bring one of His Attributes in plural. Many translators are afraid in translating such words in plural and they indulge in 'reform' or become 'over-cautious'. See Verse 75/4 and the likes thereof.

The address-pattern suddenly changes from 'you' to 'they' within the wordings of a single Ayat or statement (10/22 and71/20-28). An order directed towards the Messenger continues as a discussion about Allah Himself; then again an order is given to the Messenger and continues as a description of Allah's Personal Attributes. We find such a style even within the wordings of one single Ayat (15/95-98). Sometimes a statement starts in the past tense but gets changed to one speaking in first person (27/60). Allah uses a past tense in singular for Himself and then first person plural (27/60). Sometimes one single Ayat is containing the words of a disbeliever as well as the words of Allah Himself (36/52). There are statements which start as quotation-words of some person but get connected to the words which are Allah's own, and again the statement extends to the words of the initial person (5/110-119; 16/27, 28; 20/40-53and 31/12-20). Sometimes the statement starts on the

pattern of a passive voice, but suddenly changes to an active voice (30/33, 34). If a dialogue between two individuals is being quoted, it gets interrupted by Allah's Own words; or Allah's Own words come at the end to make it complete (26/69-103). Sometimes an Ayat contains the word 'Allah' as the Faail (subject) but suddenly the word 'We' comes as a replacement (35/9).

At one place the Divine Speech is discussing the creation of Adam and his wife, their life as husband and wife, pregnancy, delivery; and suddenly the speech diverts to an ordinary human pair without specification (7/189-191).

Musa is talking to his family just before he was bestowed Prophethood in 20/9, 10; 27/7 and 28/29. The dialogue wherein he receives his 'Prophethood' from God is available in 20/11-48; 27/8-12 and 28/30-35. To understand why there are some differences in these three statements one should appreciate that when a statement is repeated:

- a) It may bring some further details;
- b) It may be in response to any questions or details asked by the listeners of the first deliverance.; c) It may be covering a question asked by any third person present;

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- d) It may be to make one further realise the important aspects in the matter;
- e) it may be more detailed to satisfy any queries that have arisen in the mind of the people involved.

Allah's two statements given to Prophet Nuh (11/37 and 23/27) should also be understood in the same background.

It is necessary to understand that Al-Kitab is Allah's Scripture and whatever one reads, understands and memorizes from the Text, is completely in Allah's control. He is free to keep hidden, or He may temporarily erase from one's memory any portion of the Text. One can retain in memory only the portion Allah wills so:

For all periods is (One) Book.
Allah removes (from memory) what He thinks proper and keeps protected or intact (in memory) what He thinks proper.
And with Him is the Ultimate Source of Al-Kitab. 13/38, 39

Allah would erase from memory some specific portions of the Text of the Scripture when He puts to test and trial some of His Ibad (obedient human subjects) like Ibrahim, Yaqub and many more.

# <u>Rabt-e-Suwar</u> (interconnection between <u>Surahs)</u>

The Holy Book, as we have already understood, is composed of Ayaat (Signs or Statements) which are its basic units. These statements when grouped together are referred to by the term Surah (2/23; 9/64, 86, 124, 127; 10/38; 11/13; 24/1 and 47/20). The first or the opening Surah of the Book is composed of seven statements and acts as the essential recitation to be repeated in every Rak'at during Prayers which are offered at fixed timings (15/87). The word Surah is to be regarded as a lesson, exposition, speech or lecture about the Code of life for mankind.

The first or the Opening Surah instructs man (and jinn) to request the Creator to acquaint them with the permanent/eternal Path of Guidance the Path that is adhered to by every one who stands rewarded in the Assessment of Allah and they are not those who have received His wrath and who have lost the track. Allah, then, answers their request of showing them the right Path which we read from Surah 2 till Surah 114.

In 2/2 Allah points out what is the most important attribute (i.e., the Generic Title) for this Guiding material. This word is Al-

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Kitab (meaning 'The Book', 'The Bible' or 'The Scripture'). When Al is used with the word Kitab, it refers only to the Divine Book.

The Revealed material available from 2/2 to 5/3 provides a sufficient discussion of the Code of life or the Path of guidance throwing Light on the facts of life, ordainments, do's and don'ts, signs, symbols, ceremonies, rituals, prohibitions, permissions etc., etc., and the incidents of various individuals, groups and nations. Therefore Allah comments thus in this very important Verse:

This day I have completed for you your Religion, and I have finalized upon you people My Grace and have agreed with you for Islam as (your) Religion.
---. 5/3

The disbelievers have been challenged for bringing one Surah or ten Surahs similar to this Scripture. The challenge for 'one single Surah' could be placed anywhere but it is present immediately after the first Surah (in 2/23) thus pointing to the arrangement of the Text. This challenge, as it could be placed anywhere in the Text, is again available in 10/38. The challenge for ten Surahs is present immediately after the Scripture completes its first ten Surahs. It is in 11/13, 14. This is another very strong pointer to the arrangement of the Text.

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The closing portion of the Scripture contains closing remarks wherein the Muslim nation is made to realize that it is an absolutely distinct community:

- **a)** Muslim community is in possession of maximum Grace from Allah in the form of Al-Kausar (108/1) which is one of the many attributes that refer to the Divine Guidance in the Text.
- **b)** The Muslim community has been advised to perform Nahr (108/2), i.e., to offer camel in sacrifice for food by piercing the carotid blood vessels at the root of the neck while the animal is in standing position (22/36).

This is a distinct separation from those who have replaced the Divine Book by man-written literature and have corrupted, the occasional Divine contents available therein, even beyond recognition. It is they (see Verse 2/79) who regard this animal as unclean and prohibited for food: >

Only this is what you must not eat among the chewers of the cud and the splitters of the hoof: the camel, because it is a chewer of the cud but is no splitter of the hoof. It is unclean for you. --- You must not eat any of their flesh; and you must not touch their dead body. They are unclean for you. Old Testament, Leviticus 11/4-8

In the light of 8/60 which demands 'to be militarily prepared', and 8/12 and 47/4 wherein 'striking at the necks and fingerjoints' is discussed as an strategy during **Qital** (armed encounter) since it would loosen the grip of the enemy on armaments the meaning of the word wan'har (108/2) becomes further clarified. This order and

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advice asks the Muslims to remain everready to face the opposition, aggressiveness and onslaughts of the non-Muslims to the extent of hand to hand fighting, or by piercing the bayonets at the root of the necks; and if need be even 'seizing them by the throat'. This stage would hardly ever come if the Muslims follow the life-Code as entered and detailed within the Text of the Scripture. Allah gives a guarantee in 108/3 that the enemies who impose war on Muslims will be subjugated if we project The Book of Allah, establish canonical Prayer, keep ourselves separate from Jews and Christians and declare openly as explained in the 109/1-6 that 'we do not accept the culture and civilization of the non-believers'. Allah explains in Surah-109 that the Muslim Path is completely distinct from the civilization, culture, beliefs and rituals evolved by non-believers. c) Allah gives a promise that Divine help, aid and assistance would definitely come provided our approach is correct and sincere to the Book of Allah. Muslims would witness the mass conversion of the non-Muslim troops towards the legitimate Religion (see Surah-110). The leaders of the opposition who burn like fire in their rage against Islam would become powerless before the rising tide of the Original Islam, and the accomplices of the enemypower would be disgraced as lowest of the low (see Surah-111).

We as a Muslim Community must openly declare absolute monotheism and absolute

unitarianism as taught in Surah-112 to establish the Islamic world order. It is only thus that we provide peace, security and tranquility to the spiritually starved and ailing humanity. The last two Surahs in the Scripture are the closing Ayaat (Verses) of the Book as Prayer-invocation to the Creator. These exhibit a similarity with the style adopted in the Opening Surah of the Scripture. These closing prayers are a pointer that a complete and thorough study of Allah's Book brings man from darkness unto Light and from the night to the daybreak:

#### Declare:

I seek refuge with Rabb of the day-break, against the evil-effect of that which He has created; and against the evileffect of darkness when it has fully set (in darkness); and against the evil-effect of those personali-ties who try to create sabotage in a commit-ment (agreement, contract, covenant, pledge, promise or a treaty); and against the evil-effect of an envious when he envied.

#### Declare:

I seek refuge with Rabb (Nourisher-Sustainer) of mankind, Malik (Sovereign Ruler) of mankind, Ilah (God) of mankind against the evil-effect of one who whispers (but) retreats, that who whispers (directly in the hearts contained) in the chests of mankind, (whisperer) from amongst jinn and mankind.

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# <u>Rabt-e-Ayaat</u> (interconnection between <u>Verses)</u>

Every book other than the Divine Scripture is a human work meant for a very narrow circle of people, written with a narrow horizon of knowledge. On the contrary, Al-Kitab is permanent and eternal Manual, meant for entire humanity and entire world of jinn, for the entire period of existence of these two creations. Its statements are meant for all times of past, present or future. They are current in every period and for every individual. Allah in His infinite Wisdom and Knowledge has His Own standards while preparing His Scripture.

For understanding the interconnection between Ayaat we pick-up the eleventh Surah as an example. The discussion over here is mentioning two different groups of people. Prophet Nuh's preachings, on one side are in contrast to the utterances and interruptions by the rejecters, on the other side. Thus a detailed picture of the thinking, behaviour and beliefs of the opposing groups come to view. Allah's advice to Prophet Nuh and His description and prognosis about the rejecters are in

continuity. The destruction of the rejecters and a safe passage granted to the followers of Prophet Nuh are available in Verses 25 to 48. The closing statement warns that the people who follow the path of Prophet Nuh would remain rewarded and those who deviate again would be punished. Beyond Verse-49 we see the narrations about nations of Prophets Hud, Salih, Lout and Shuaib. Then we read about Firaun in Verse-99, and now the discussion covers the period of Prophet Musa. The discussion here adopts a general style and continues as such till the end of the Surah.

The starting portion of the Surah also contains general type of discussion as well as a challenge to those who doubt about the authenticity or arrangement of the Divine Text Since it is the eleventh Surah in arrangement it contains the challenge to bring 10 Surahs like unto it in 11/13.

Surah-23 is another simple example to understand the Rabt (interconnection) between the various Verses. 23/16 onwards mentions Divine gifts to man in the form of rains, trees, fruits, dry fruits, the olivetree; and then the quadruped animals which provide milk and meat/beef and are also used for carrying loads of men and material. This narration completes on the words wa-ala-al-fulke tuhmalun [and on



the sea-going vessels (ships or Fulk) you are carried]. Immediately after this (in 23/23) a discussion starts about the nation of Prophet Nuh. Apparently this is an abrupt jump with no 'evident' interconnection. But if we ponder a little, we immediately realize that the linking factor is the word Fulk

(ship or sea-going vessel). The Verses beyond, especially 27th and 28th, make the link crystal clear. Prophet Nuh happens to be the only Prophet whose followers were saved on a specially constructed Fulk.

# Introductory Verses on How Al-Kitab Highlights Itself

Come to Me with a book from (a time period) before this (Al-Kitab) or any traces (remnants, vestige, footsteps or legacies etc.) of knowledge if you are those who speak the truth. 46/4

Verily, the number of months with Allah is twelve months (in one year) In Kitabullah [Allah's Book (since)] the Day He created the heavens and the earth; of them four are sacred and protected. This is the Established Religion. 9/36

Surely We, We, We sent down Az-Zíkr (The Message) and surely, We, for it, are indeed Protectors. 15/9

Declare: If mankind and jinn joined together that they may bring similar of this Al-Quran, they shall not (and never) bring similar to that even if some of them are to some (others) as those who provide utmost assistance and help. 17/88

Batil (false, forged or unauthentic material) does not come to it from in between its two hands (i.e., from its front) and neither from behind it. (It is a) Descent proceeding from All-Wise, Worthy of all praise. 41/42

And none (exists any where as) the alterer or modifier for the statements (i.e., Ayat) of Allah (in His Al-Kitab). 6/34

And got completed the Statements of your Nourisher-Sustainer in truth and in justice. (There is) no Mobaddil (one who has the ability or authority to make changes) for His Statements. And He is the All-Hearer, the All-Knower. 6/115



There is none who has the power or capacity to change regarding His Statements; and you never find besides Him a source of refuge. 18/27

If We had sent down this Al-Quran unto a mountain, you would surely had seen it as a humbling one, making itself asunder out of sincerity for Allah. And these are similitudes We bring forth for mankind, perchance they may think and ponder.

59/21

And surely, indeed We have made Al-Quran most easy for propagation and understanding, so is there any one out of that who becomes a recipient (to the Knowledge in Allah's Scripture)?

54/17, 22, 32, 40

And whoever did not pronounce judgement in accordance with what Allah has sent down, then those people: they (are the ones who are) Al-kafirun (disbelievers and rejectors). 5/44

And whoever did not pronounce judgment in accordance with what Allah has sent down, then those people: they (are the ones who are) Az-zalimun (wrongdoers, trans-gressors). 5/45

And whoever did not pronounce judgement in accordance of what Allah has sent down, then those people: they (are the ones who are) Al-fasiqun (disobedient, arrogant and rebellious). 5/47

Certainly this (Al-Quran or Al-Kitab) is indeed Qawl-o-Rasulin Karim (Utterance of an honoured Messenger). This is a Descent proceeding from Nourisher-Sustainer of the worlds. And If he (the Prophet) had uttered some of the sayings, relating these to Us (i.e., declaring these narrations, which would have been extra to Al-Kitab also binding as a source of Religious Verdicts), (then) surely We (i.e., Allah) would have seized him (i.e., The Prophet) with (his) right (side), (and) afterwards, surely We would have cut off from him (his) life-artery. 69/40-45

Allah has sent down Ahsan-al-HADEES ['The Better HADEES' (narration)]
Kitaban Mutashabihan Masani
[a Book - identical/allied (and) repeated (Statements to make one understand and grasp the Message)]. 39/23

These are Ayatullahe (Signs of Allah) which We reproduce unto you in original, then in which HADEES after Allah and His Ayat, the people would develop Faith? Woe to every liar, sinner, he hears Verses of Allah which are reproduced unto him; even then he insists (on man-written books) as a disobedient, arrogant person as if he heard it not. So pronounce to him a painful torment. 45/6-8

ITAB

THE DIVINE BOOK

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Then We delivered to Musa Al-Kitab,
Tamaman allallazi Ahsana [Final (word)
unto that who acted in perfection], and
Tafseelan le kulle sha'in (Complete details
to all things), and Hudah (Guidance) and
Rahmah (Mercy) so that they might
Believe in the meeting with their
Nourisher-Sustainer. 6/154.

And surely indeed, We gave Musa Al-Kitab, after We had destroyed the earlier genera-tions, as Basaira linnas (Eye-sights for mankind), and Hudah (Guidance), and Rahmah (Mercy), so that they might remind (themselves and remind others). 28/43.

This (Scripture is) Basair-o-linnas (Eyesights for mankind), and Hudah (Guidance), and Rahmah for a nation who have certainty in Faith. 45/20

And they do not confront you with a matter but We came to you with Truth and He made better (the) commentary. 25/33

And We delivered them
Al-Kitab-ul-Mustabin (The Book which
explains clearly and evidently).
And We guided them both to As-Sirat-alMustaqim (The Permanent, Eternal
Path). 37/117, 118

Mankind is one single community: So Allah raised Prophets those who gave good news as well as warnings; and He delivered with them Al-Kitab in original so that (The Book) may give Verdict to mankind in matters wherein they had conflicting opinions. 2/213

Verily, this community of you people (is but) one community, and I am Nourisher-Sustainer to you people, so pay obedience to Me (Alone). 21/92.

And verily, this community of you (all Messengers) is one single community, and I am Nourisher-Sustainer to you (all), so pay obedience to Me.

And -Ibrahim-Ishaque and Yaqub -Nuh -Daud and Sulaiman, and Ayyub,
and Yusuf,
and Musa, and Harun -Zakariyya, and Yahya,
and Iesa, and Ilyas-Ismaiel, and Al-Yasa,
and Yunus,
and Lout-and all (of these) We preferred over the
worlds--.
And We chose them and We guided them to



Siratim Mustaqim (Permanent Path).-They are those whom We gave Al-Kitab,
and The Ordainment and An-Nubuwwah
(The Prophethood). -They are those whom Allah has guided.
So you (too, O Muhammad!) follow (and adopt) their guidance.
Say; I do not ask you a reward over it.
It is not but Zikrah-lil-Alamin (A
Reminder to the worlds)." 6/74-90.

And certainly this is surely a Zikr (Message) for you and for your nation. 43/44

Verily, indeed, We have sent down to you people Kitab (Book), therein is Zikrukum (A Message to you people).
Will you then not use intellect? 21/10

This is Zikr (Message) for those with me and a Zikr (Message) for those before me. 21/24

So if you (O Muhammad!) are in doubt concerning that what We have sent towards you (also), then ask those who are reading Al-Kitab since before you. 10/94

And the earth is lit up with the Light of her Nourisher-Sustainer and Al-Kitab has been placed (in position, as the Only syllabus on which every human being has to undergo Accountability and Reckoning); and the Prophets and the Witnesses have been brought forward; and the judgement has been pronounced among them with full justice; and they (i.e., the people) will not be put to injustice. 39/69

And (at the time of Accountability and Reckoning) the Messenger said: O my Nourisher-Sustainer! Verily, my nation treated this Quran as a discarded item. 25/30

Do they not then ponder Al-Quran? Had it been from other than Allah, surely they would have found therein much contra-diction. 4/82

And We did not deliver to you Al-Kitab except that you may explain for them (by reciting the wordings and statements of this Book) that in which they have developed difference of opinion; and it is Hudah (Guidance) and Rahmah (Mercy) for the nation who Believe. 16/64



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# Surah 1 - Al-Fatíha (The Opening) {7 Verses}

1/1 With the name of Allah the bestower of unlimited mercy the continuously merciful.

1:1 Bismi Allahi alrrahmani alrraheemi

- 1/2 Al-Hamd (Selective Praise) suits Allah (Alone):
  Rabb (Nourisher-Sustainer) to the worlds,
  1:2 Alhamdu lillahi rabbi alAAalameena
- 1/3 Ar-Rahman (the Bestower of unlimited mercy),
  Ar-Rahim (the continuously Merciful),
  1:3 Alrrahmani alrraheemi
- 1/4 Maalík (Ruler and the Only Supreme Judge) of Youm-ud-Deen (The Day of Accountability, Judgement and Decision). 1:4 Malíki yawmi alddeeni
- 1/5 Iyyaka (You Alone) we shall obey, and You Alone we shall invoke for assistance.

  1:5 Iyyaka naAAbudu wa-iyyaka nastaAAeenu
- 1/6 Guíde us (on to) As-Sírat-al-Mustaqíma (The permanent and eternal Path) 1:6 Ihdína alssírata almustaqeema

1/7 Sirat (Path) allazina (of those) an'amta (You bestowed reward and blessings) alaihim (upon them); Ghair (not) al-maghzoob (those having violent anger or wrath) alaihim (over them), wa (and) la (not) az-zawllin (the losers of the Path).

1:7 Sirata allatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim wala alddalleena



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### Surah 2 - Al-Bagarah (The Cow) {286 Verses}

2/0 With the name of Allah the bestowed of unlimited mercy the continuously merciful.

2/1 A.L.M.

- 2/2 This is Al-Kitab (The Scripture, The Divine Book, The Legitimate Bible, Allah's Book), no raib (doubtful matter or interpolation) therein, guidance to those who are Al-Muttaqun (the pious and the righteous).
- 2/3 Those who Believe in Al-Ghaib (What is hidden), and establish As-Salat (The Canonical Prayers, in a specified format at fixed timings), and they spend out of what We have provided them.
- 2/4 And who Believe in what has been delivered to you and what was delivered before you, and they have firm faith in Al-Akhirat (that which comes Hereafter, like Resurrection, Accountability, Reward and Punishment).
- 2/5 They are on guidance from their Rabb (Nourisher-Sustainer), And they, they (are the very ones) who shall prosper.
- 2/6 Certainly, those who have disbelieved, it is the same to them whether you warn them or you did not warn them, they will not Believe.
- 2/7 Allah has set a seal (of closure) on their hearts (as they use not their faculty of understanding, to grasp the Message) and their hearing (since they remain inattentive to the Teachings propagated from within the Scripture), and on their eyes (is) a covering (as they see not the statements in the Codex); and for them (is) a grievous punishment.
- 2/8 And of mankind, there are some who say: "We Believe in Allah and the Last Day" while in fact they are not Believers.
- 2/9 They deceive Allah and those who have Believed, in reality they deceive not but their ownselves and they realise not.



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- 2/10 In their understandings is a sickness, so Allah has intensified their sickness; and a grievous punishment awaits them because they used to utter lies.
- 2/11 And when it was said to them: "Make no mischief on the earth," they said: "We are only peace-makers."
- 2/12 Beware! They are those who make mischief, but they realise not.
- 2/13 And when it was said to them: "Believe as the people have Believed," they said: "Shall we Believe as the fools have Believed?" Verily, they are the fools, but they know not.
- 2/14 And when they met those who Believe, they said: "We Believe," and when they happened to be alone with their devils, they said: "Certainly, we are with you; verily, we are those who mock."
- 2/15 Allah mocks at them, and allows them to continue in their transgression, Wandering blindly.
- 2/16 Those are they who have purchased ignorance in place of guidance, so their business brought no profit, and they were not those who find guidance.
- 2/17 Their case is like the case of that who kindled a fire, and when it lighted up all around him, Allah took away their sight and left them in thick darkness, they see not.
- 2/18 Deaf, dumb, blind, so they do not revert.
- 2/19 Or like a rainstorm from the sky, in it is darkness, thunder and lightening. They thrust their fingers in their ears due to the stunning thunder-clap, fearing death; and Allah has full surveillance over the rejectors.
- 2/20 The lightening almost snatches away their sights, whenever it flashed for them, they walked therein, and whenever it caused darkness over them, they came to a halt. And if Allah willed, He could have moved away with their hearing and their sights. Certainly Allah has full control over everything.

AL-KITAB

DR. MAIVIAL UIVIAR 3 PROLEGOMENON, TRANSLATION & COMMENTAR

THE OURAN

2/21 O mankind! Obey your Nourisher-Sustainer Who brought into being you and those before you so that you become Al-Muttaqun (the pious and the righteous ones) —

2/22 Who has made for you the earth as a bed, and the sky as a roof, And sent down water from towards the sky and brought therewith fruits as food for you. Then, do not set up rivals unto Allah while you know.

2/23 And if you people are in doubt about what We have delivered to Our Abd (human subject), then come forward with one Surah having similarity to this; and call upon your witnesses other than Allah, if you are those who speak the truth.

2/24 And if you do (it) not, and you can never do (it) — then guard against the Fire whose fuel is men and stones, prepared for the disbelievers.

2/25 And give good news to those who have Believed and did righteous acts, that for them are orchards under which flow streams. Every time they were provided fruits therefrom, they said: "This is what we were provided before." And they were provided in resemblance to it. And for them therein (are) companions, cleansed and purified; and they shall abide therein.

2/26 Certainly Allah does not hesitate to put up a point whether it is of least importance or even beyond it. Then those who have Believed, soon shall they know that it is a reality from their Nourisher-Sustainer; and those who have disbelieved soon shall they say: "What did Allah intend by this point?" By it, He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun —

2/27 Those who break Allah's Covenant after ratifying it, and disconnect what Allah has ordered to be joined, and do mischief on the earth, it is they who are the losers.

2/28 How do you disbelieve concerning Allah and you were dead and He gave you life; then He will give you death, then He will bring you to life, then unto Him you will be returned?

2/29 He It is Who created, in your interest, all that is on the earth.

Then He paid full attention to the sky, so He perfected them into many heavens and He is perfectly aware of every thing.



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2/30 And when your Nourisher-Sustainer said to the angels: "I am about to place Khalifa on earth." They said: "Will you place therein one who makes disorder therein and sheds blood, while we are steadfast in Your glorification and propagate Your Highness?" (Allah) said: "Certainly I know more, what you do not know."

2/31 And He taught Adam characteristics of every thing of that (earth) and He brought them in view to the angels and said: "Tell me the characteristics of all this if you are truthful."

2/32 They said: "Glory to You, we have no knowledge except what you have taught us. Verily You, You (are) the All-Knower, the All-Wise."

2/33 (Allah) said: "O Adam! Inform these (angels) about their characteristics." Then while (Adam) informed them about their characteristics, (Allah) said: "Did I not tell you that I know the ghaib (unseen and hidden) of the heavens and the earth, and I know what you reveal and what you have been concealing?"

2/34 And when We said to the angels: "Prostrate (to Me) for Adam." So they prostrated except Iblis; he refused and (being of the Jinn) exhibited undesirable pride and was of the disbelievers.

2/35 And We said: "O Adam! Stay you and your wife in the orchard and eat both of you freely as you two desired. And you two must not approach this particular tree, otherwise you two become of the transgressors."

2/36 Then did Satan make both of them slip therefrom, and got these two out from that in which the two were. We said: "Get you shifted, some of you (are) enemy to some.

And in the earth (is) a dwelling place for you and a livelihood for a time."

2/37 Then Adam received in inspiration, words from his Nourisher-Sustainer. And (Allah) pardoned him. Verily, He is the One Who accepts repentance, continuously Merciful.



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THE QURAN23

2/38 We said: "Get you all shifted from this (orchard), then whenever comes to you guidance from Me, so whoever adopts My Guidance,

No apprehensions will disturb them and they will not be down with anxiety.

2/39 And those who have disbelieved and belied Our statements, such are the companions of the Fire, they shall abide therein.

Belie: verb/biˈlī/

Fail to give a true notion or impression of (something); disguise or contradict

Fail to fulfill or justify (a claim or expectation): hetray

2/40 O progeny of Israiel!

Remember My Grace that I bestowed upon you and fulfill (your obligations to) My covenant, so that I fulfill (My obligations to) your covenant and only to Me — to Me be mindful.

2/41 And Believe in what I have delivered in confirmation (and as re-revelation) to what is with you, and be not the first to disbelieve therein. And do not earn a meagre price by overruling My statements and only to Me, to Me you pay obedience.

2/42 And do not cover the truth with falsehood, nor conceal the truth when you are aware.

2/43 And establish Salat (canonical Prayers) and pay off Zakat (specified charity), and bow down your heads with those who bow down.

2/44 Do you enjoin right conduct on the people and forget (to practice it) yourselves, and you continue to recite Al-Kitab (without understanding it), what then? Don't you use your sense?

2/45 And invoke assistance (of Allah) through perseverance and Salat, and indeed it is very hard except to those who are devoted —

2/46 the people who are certain that they are to meet their Nourisher-Sustainer, and that unto Him they are about to return.

2/47 O progeny of Israíel! Remember My Grace upon you which I bestowed upon you and that I preferred you over the worlds.



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2/48 And guard against the Day when no Nafs (self) shall serve as a substitute for another Nafs at all; nor shall intercession be accepted from her; nor shall ransom be taken from her; nor shall they be provided assistance.

2/49 And (remember the time) when We delivered you from the followers of Firaun (Pharaoh) — they afflict you with grievous torment, they slaughter your sons and spare your women;

and in that (is) a great trial from your Nourisher-Sustainer.

2/50 And when We separated with you the sea and provided you safe passage and drowned the followers of Firaun while you are looking on.

2/51 And when We promised Musa (Moses) forty nights, Afterwards you picked up the young of the cow in his absence and you are transgressors.

2/52 Then We forgave you thereafter that you may be grateful.

2/53 And when We gave Musa Al-Kitab and Al-Furqan so that you may be guided aright.

2/54 And when Musa addressed his nation: "O my nation! Certainly you people have wronged yourselves in picking up the young of the cow. So turn in repentance to your Benefactor, and Iqtilu anfusakum; that is the best for you with your Benefactor." Then He pardoned you. Verily, He is the One Who accepts repentance, continuously Merciful.

2/55 And when you said: "O Musa! We will never Believe (in Allah) because of you, till we see Allah manifestly." Consequently thunderbolt with lightening struck you people as you are looking on.

2/56 Then We revived you after your 'death', so that you may be grateful.

2/57 And We caused the clouds to overshadow you and sent down on you Al-Manna and As-Salwa, (saying): eat of the good lawful things whatever We provided for you." And they did not wrong Us but they were doing wrong to their own souls.



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THE QURAN25

2/58 And when We said: "Enter this Al-Qaryah (The City), and eat therefrom, as you wish, without restriction, and enter the gate with humility and utter Hittatun (obedience/submission), We shall forgive you your faults and soon We shall increase those who happily do good.

2/59 Then the transgressors replaced the word which was specified for them, so we sent on the transgressors Rijzan (detestable punishment) from the direction of the sky, for they were going arrogant.

2/60 And when Musa asked for water for his nation, so We said: "Strike the stone with your rod." Then gushed forth therefrom twelve springs. All the people fully knew their place of water. "Eat and drink from the providence of Allah and do not roam on the land as mischief mongers."

2/61 And when you said: "O Musa! We cannot endure one kind of food. So invoke your Nourisher-Sustainer for us to bring forth for us of what the land grows, from its herbs, and its cucumbers and its wheat/garlic and its lentils and its onions." (Musa) said: "Would you exchange the high for the lower? Go back to Egypt, so certainly (exists) for you (therein) what you have requested for". And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah. This, because they went on rejecting the statements of Allah and assassinating the Prophets without cause.

This, because they rebelled and went on crossing the limits.

2/62 Those who have Believed (in Al-Kitab) and those who Hadoo (became Jews) and Nasaaraa (Christians) and Saabioon, whoever Believed in Allah and the Last Day and acted righteously — then, for them (is) their reward with their Nourisher-Sustainer and there shall be no apprehensions to them, nor shall they go in depression and anxiety.

2/63 And when We took your covenant and We slided over you (a portion of) the mount (saying): "Hold firmly what we have given you (as Al-Kitab), and be reminded to that which is therein so that you may become Al-Muttaqun."



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2/64 Then you turned back thereafter. Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.

2/65 And certainly you knew amongst you who crossed the limits in the matter of As-Sabth. We said to them: "Be you apes, despised and rejected."

2/66 So We made this a warning sign for what was in between its two hands (contemporary era) and that which came after it, and a reminder to those who are Al-Muttaqun.

2/67 And when Musa said to his nation: "Without doubt, Allah commands you that you should sacrifice the cow." They said: "Do you make fun of us?" (Musa) said: "I seek protection in Allah from being an ignorant."

2/68 They said: "Call upon your Nourisher-Sustainer for us that He may make plain to us what (kind of cow) it is!" (Musa) said: "He says, verily, it is ' a cow neither too old nor too young, ideally growing between these (two extremes)': so do what you are commanded."

2/69 They said: "Call upon your Nourisher-Sustainer for us to make plain to us what is its colour." (Musa) said: "Verily, He says 'verily, it is a yellow cow, bright is its colour. She delights the beholders.'"

2/70 They said: "Call upon your Nourisher-Sustainer for us to make plain to us what she is: certainly this particular cow has become undefined for us. And certainly, if Allah wished, we shall soon be those who find the clue."

2/71. (Musa) said: "He says in certainty, without doubt, she is a cow, not trained to till the soil; and she does not water the field; fully sound, (there is) no defect in her." They said: "Now you came with the truth!" Then they sacrificed it.

And they had no intention that they would do it.

2/72 And when you killed a person, then you created a dispute among yourselves about it; and Allah was to expose what you were hiding.



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2/73 So We said: "Strike him (on his chest) by means of a part (i.e., the upper limb) of this (his own deadbody). In this way Allah revives the (apparently) lifeless and He (thus) explains to you His (natural scientific) laws so that you may use your intellect.

2/74 Thenceforth your hearts were hardened so they (became) like stones or even more in hardness. For certainly among the stones are some from which gush forth streams; and certainly out of these there are those who split asunder, so that water flows from them; and certainly of them are those which slide in obedience to (the natural law of) Allah. And Allah is not unaware of what you do.

2/75 Do you covet that they may Believe because of you? And certainly a group of them listen to the speech of Allah and then commit Tahreef therein after they understood it, and they know (they are indulging in mischief).

2/76 And when they came across those who have become Believers, they said: "We have Believed," but when they met one another in privacy they said: "Shall you describe to them what Allah has unveiled on you that they may engage you in argument about it in presence of your Nourisher-Sustainer? What then! Don't you understand?"

2/77 What then? Don't they know that certainly Allah knows what they hide and what they announce.

2/78 And amongst them are Ummiyyun; they do not know Al-Kitab except (adhering to their) desires and they are not but those who nourish conjecture.

2/79 Then woe to those who write the book with their own hands and then say: "This is from Allah," so that they may earn therewith a miserable sum. Woe to them for what their hands have written, and woe to them for what they earn.

2/80 And they said: "The Fire shall not touch us but for a few numbered days." Say: "Have you taken a covenant from Allah, for Allah never breaks His covenant? Or you say of Allah what you know not?"



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2/81 Yes! Whosoever has earned evil and his sin engulfed him, so they are dwellers of the Fire; they will abide therein.

2/82 And those who have Believed and did righteous acts, they are dwellers of Paradise, they will abide therein.

2/83 And when We took covenant from the progeny of Israiel: "Do not pay obedience but to Allah, and be dutiful and kind to parents and to close relations and to the members of the weaker class and those in need. (We also advised you): "Speak fair to the people, and establish Salat and pay off Zakat". Then you turned back except a minority amongst you and you stay aloof (of the teachings in Al-Kitab).

2/84 And when We took your covenant: Shed not the blood of your people, and turn not out your own people from your homes." Then you ratified (this agreement) and (to this) you bear witness.

2/85 After this, it is you who kill your own people and you turn out a group of your own from their houses; you assist (their enemies) against them in sin and transgression. And if they come to you as captives (having been kidnapped) you demand ransom (for their release), although this, their expulsion, was forbidden to you. Then do you Believe in a portion of Al-Kitab and you disbelieve in the rest? Then what is the recompense of those who do so among you, except disgrace in immediate life, and on the Day of Resurrection they shall be consigned to the more grievous punishment. And Allah is not unaware of what you do.

2/86 These are the people who have purchased the immediate life at the cost of the Hereafter. So the punishment shall not be lightened from them, nor shall they be helped.

2/87 And indeed, We gave Musa Al-Kitab and continued to send Messengers after him. And We gave Iesa (Jesus), the son of Maryam (Mary) Al-Bayyinat and We strengthened him with Ruh-ul-Qudus. Is it that whenever a Messenger came to you with what your selves desired not, you puffed up with undue pride. Then a group (of Messengers) you belied, and a group you assassinate.



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2/88 And they said: "Our hearts are wrapped in multiple coverings." Nay! Allah has cursed them for their blasphemy; so little is that (portion in Al-Kitab) which they Believe.

2/89 And when there came to them 'Book from Allah', confirming and rehearsing what is with them — although since before they were mahead of state evident on the people who have disbelieved (that the Last Prophet with the Last revelation of the Original Al-Kitab is yet to come), but when that (Al-Kitab) came to them which they recognised, they refused to Believe in it. So (let) the curse of Allah (be) on the disbelievers.

2/90 Bad is that for which they have sold their selves — that they should disbelieve, grudging that Allah should send down from His grace on whom He thinks proper out of His Ibad. So they have drawn on themselves wrath upon wrath. And for those who reject Al-Kitab is a punishment, most humiliating.

2/91 And when it is said to them, "Believe in what Allah has sent down (in its original)," they said: "We Believe what has been sent down to us." And they reject what is after it, although it is The Truth confirming and rehearsing what is with them. Say: "Why then you assassinate the Prophets of Allah aforetime if you are Believers?"

2/92 And indeed Musa came to you with Al-Bayyinat yet you picked up the young of the cow in his absence, and you are transgressors.

2/93 And when We took your covenant and We slided over you the mount (saying): "Hold firmly to what We have given you (in Al-Kitab) and listen to (Our words)." They said: "We have heard and disobeyed." And because of their disbelief the young of the cow was allowed to be absorbed in their hearts. Say: "Bad is that which your faith enjoins on you if you are Believers."

2/94 Say: "If the House in the Hereafter with Allah is exclusively for you leaving other mankind, then desire death if you are truthful."

2/95 But they will never desire it till eternity on account of what their hands have sent before, and Allah is All-Aware of the transgressors.



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2/96 And indeed, you will find them the greediest of mankind for life and even greedier than those who have ascribed partners to God. Every one of them wishes that he could be given a life of a thousand years. But that will not protect him from the punishment if he is given long life. And Allah is All-Seer of what they do.

2/97 Say: "Whoever is an enemy to Jibriel (Gabriel), for indeed he has delivered this (Al-Kitab) to your heart by Allah's permission, confirming as true what is in between its two hands (i.e., already there), and (it is) guidance and good news for the Believers.

2/98 Whoever is an enemy to Allah, and His angels and His Messengers and Jibriel and Mikal (Michael), then verily, Allah is enemy to the disbelievers.

2/99 And certainly We delivered to you Ayaatin Bayyinat, and reject it not except Fasiqun.

2/100 What then! Every time they made a covenant, a group amongst them threw it aside? Nay! Most of them do not Believe.

2/101 And whenever came to them a Messenger from Allah confirming and rehearsing what is with them, a group of the people who were given Al-Kitab threw away the Book of Allah (Kitabullah) behind their backs, as if they do not know.

2/102 And they accepted (without investigation) what the satans propagated against the empire of Sulaiman (Solomon), although Sulaiman did no blasphemy, rather the devils rejected (the Original). They teach magic to people and what was delivered at Babel (Babylon) to two angels - Harut and Marut. And these two provided no knowledge (to counteract magic) to any one till the twain warned: "We are on trial, so do not blaspheme (by misusing this knowledge)." Then they gain knowledge from the two by which they cause separation between man and his wife. And they could not thus harm any one except by Allah's permission. And they are learning which harms them and does not benefit them. And they certainly knew that whoever purchased this (magic) would have no happiness in the Hereafter. And filthy it is for which they have sold their selves, if they had been knowing (the punishment).



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2/103 And if they had Believed and obeyed, the reward from Allah would have been better if they but knew.

2/104 O you people who have Believed! Say not Ra'ina but say Unzurna and listen. And for the disbelievers is a punishment grievous. [Both these words are used to say: 'Pay attention to us'. But the word Ra'ina with a little twist of the tongue could be disrespectful to some one by adopting another meaning].

2/105 The disbelievers from the people of Al-Kitab do not desire, and nor the polytheists that any thing good should descend on you from your Nourisher-Sustainer. And Allah selects out of His mercy whom He thinks proper. And Allah is the possessor of Mighty Grace.

2/106 Whatever We cancel out of an Ayat (practice, ritual) or We make it forgotten, We come with better than that, or the like thereof. Don't you know that Allah is All-Assessing to every thing?

2/107 Don't you know that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah there is no protector or helper for you.

2/108 Do you intend that you may question your Messenger as Musa was questioned in times before? And he who changes Faith for disbelief, verily, he has lost rightness of the path.

2/109 Majority from the people of Al-Kitab loved if they could turn you back as disbelievers after your (attaining) Faith, out of envy from their ownselves even after the truth has become manifest unto them. But forgive and overlook till Allah brings His command. Verily, Allah is All-Assessing to every thing.

2/110 And establish Salat and pay off Zakat and what ever good you send beforehand for your souls, you shall find it with Allah. Certainly Allah is Fully Watchful of what you do.

2/111 And they said: "None shall enter Paradise except one who is hood (Jew) or Nasaaraa (Christians). These are their vain desires. Say: "Bring forth your proof if you are truthful."



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2/112 Nay! Whoever submitted his attention to Allah and he is a doer of good — then his reward for him is with his Nourisher-Sustainer. No apprehensions to them, and they shall have no depression or anxiety.

2/113 And Al-Yahood (the Jews) said: "An-Nasaaraa have nothing definite to stand upon." And An-Nasaaraa said: "Al-Yahood have nothing definite to stand upon" although they recite Al-Kitab. Thus said those who do not know — similar to their statement. So Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

2/114 And who is more unjust than he who forbids that His name may be remembered in the Mosques of Allah; and he made efforts to damage them? Such people! It is not (proper) for them that they should enter these (mosques) except as those who are in fear. For them there is disgrace in this world, and for them there is a grievous punishment in the Hereafter.

2/115 And to Allah belong the East and the West. Whithersoever you adopt direction, then and there is the attention of Allah. Verily Allah is Omnipresent, Omniscient.

2/116 And they said: "Allah has picked up a son." He is free of such (needs and desires). Nay! To Him belongs what is in the heavens or on the earth: every one is subservient to Him.

2/117 Originator of the heavens and the earth. When He decreed a matter, He only says to it: "Be"! And it comes into existence.

2/118 And those who do not know said: "Why does not Allah speak to us (face to face) and why does not a sign come to us?" Thus said the people before them — similar to their utterance. Their hearts became similar (in approach). We have indeed explained the Ayaat for the nation who firmly Believe.

2/119Verily! We have sent you with Al-Haqq as a bearer of good news and as a warner. And you shall not be put to question about the dewellers of the blazing Fire.



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2/120 And Al-Yahood will never make peace with you; and nor An-Nasaaraa unless you adopted their 'millat'. Say: "Verily, the Guidance of Allah: that is the original Guidance. And if you adopted their vain desires after what has come to you of Knowledge, (then) there is no protector or helper to you against Allah.

2/121 Those to whom We have delivered Al-Kitab: they study it as it should be studied, they are the ones who Believe therein. And whosoever disbelieves in it, then, those people: they (very ones are) the losers.

2/122 O progeny of Israiel! Bring to mind My Grace which I bestowed upon you and that, I preferred you over the worlds.

2/123 And guard against the Day when one soul shall not avail another, nor shall compensation be accepted from her, nor shall intercession profit her, nor shall they be helped.

2/124 And when Ibrahim (Abraham) was put to test by his Nourisher-Sustainer through certain commands — so he fulfilled them. (Allah) said: "Without doubt I am about to install you as Imam to mankind." (Ibrahim) said: "And also from my off spring?" (Allah) said: "My promise does not cover the transgressors."

2/125 And when We appointed The House as a place of congregation for mankind and as a place of tranquility, peace and security. And PICK UP FROM THE STANDING PLACE OF IBRAHIM THE OFFERED SALAT. And We gave a contract to Ibrahim and Ismaiel (Abraham and Ishmael) that 'you two sanctify My House for those who make Tawaf and those who stay in I'tikaf and for Sujood with Rukus'.

2/126 And when Ibrahim said: "My Nourisher-Sustainer! Make this 'a city of peace and security' and feed its people with fruits — such of them who Believed in Allah and the Last Day." (Allah) said: "And who ever disbelieved I will grant him a little pleasure, then I will make him helpless to the punishment of Fire, and bad indeed is that destination."

2/127 And when Ibrahim raises the foundations from The House, also Ismaiel (saying). "Our Nourisher-Sustainer! Accept from us. Verily You! You are the All-Hearer, the All-Knower."



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2/128 Our Nourisher-Sustainer! And make us two Muslims, submissive to You and of our progeny a Muslim Ummah, submissive to You, and show us our Manasik (Religious Rites), and be attentive to us. Verily You! You are the Oft-Attentive, the continuously Merciful.

2/129 Our Nourisher-Sustainer! Raise amongst these (members of the Muslim Ummah) a Messenger from amongst themselves who shall rehearse to them Your Ayaat and teach them Al-Kitab and Al-Hikmay and sanctify them. Verily You, You are the All-Mighty, the All-Wise."

2/130 And who turns away from the Millat of Ibrahim except one who befools himself? And certainly! We chose him in this world, and verily, he will be in the Hereafter, only in the ranks of the righteous.

2/131 When his Nourisher-Sustainer said to him: "Accept Islam!" He said: "I have accepted Islam under submission to the Nourisher-Sustainer of the worlds."

2/132 And Ibrahim (Abraham) bequeathed this to his sons, and (also) Yaqub (Jacob): "O my sons! Certainly Allah has specified for you The Religion, die not except while you are Muslims."

2/133 Were you witnesses when death approached Yaqub? When he said to his sons: "Whom will you obey after me?" They said: "We obey and shall obey your Ilah and the Ilah of your fathers, Ibrahim, and Ismaiel, and Ishaque (Issac), the One and Only Ilah and we are Muslims to Him."

2/134 This is the Ummah which has certainly passed away. For it (awaits) what it earned and for you (awaits) what you have earned. And you would not be questioned for what they had been doing.

2/135 And they said: "Become Hood or Nasaaraa — you would be guided." Say: "Nay! (only) Millat of Ibrahim, the Unitarian. And he was not of Al-Mushrikun.



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2/136 Say: "We have Believed in Allah and what has been delivered to us and what was delivered to Ibrahim and Ismaiel and Ishaque and Yaqub and Al-Asbat, and that which was given to Musa and Iesa (Jesus); and what was given to (other) Prophets from their Nourisher-Sustainer, WE MAKE NO DISTINCTION BETWEEN ANY OF THEM and we are Muslims to Him."

2/137 So if they have Believed in the same way as you have Believed, then verily, they are guided. And if they have turned away, then they are only in opposition. So very soon Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

2/138 Colour (System or Religion) of Allah! And who is better than Allah in respect of Colour (System or Religion)? And we are obedient to Him alone.

2/139 Say: "Would you cut arguments with us about Allah, and He is our Nourisher-Sustainer and your Nourisher-Sustainer. And my actions are for me and your actions for you. And we are sincere to Him".

2/140 Do you say that certainly Ibrahim and Ismaiel and Ishaque and Yaqub and Al-Asbat were hood or Nasaaraa? Say: "Do you know better or Allah? And who is more unjust than one who has concealed the evidence (received) from Allah. And Allah is not unaware of what you do."

2/141 That was the Ummah which has passed away. For it is what it earned and for you, what you earned. And you will not be asked of what they used to do.

2/142 Soon the fools among the people would say: "What had made them revert from their Qiblah which they were attached to." Say: "To Allah belong the East and the West. He guides whom He thinks proper to Sirat-al-Mustaqim.

2/143 And thus We evolved you as an ideal Ummah so that you become witnesses over mankind and the Messenger becomes a witness over you. And We did not prescribe the Qiblah which you patronise except that We might know who copies the Messenger, from that who turns away upon his two heels. And certainly it is extremely hard except for those whom



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Allah has guided. And Allah would never be one who may make your faith of no effect. Verily Allah is Full of Kindness, continuously Merciful to mankind.

2/144 Certainly, We take notice of the turning of your face in heaven. So, without doubt, We shall appoint you the governor of the Qiblah and this shall please you. So do turn your face (to the) Nucleus of Al-Masjid-al-Haram and wheresoever you people are, do turn your faces (towards) its nucleus. And certainly the people who were given Al-Kitab fully know that it is Al-Haqq from their Nourisher-Sustainer. And Allah is not unaware of what they practice.

2/145 And even if you came to the people who were given Al-Kitab with a proof of every sort, they did not adopt your Qiblah. And you are not the follower of their Qiblah; and some of them are not the followers of the Qiblah of some others (among them). And verily, if you followed their vain desires, after what has come to you from Al-Ilm, then indeed you are from the transgressors.

2/146 Those whom We gave Al-Kitab, recognise it as they recognise their sons. And certainly a group among them clearly conceal the truth while they know.

2/147 Al-Haqq from your Nourisher-Sustainer, so be not of those who doubt.

2/148 And to every one (is a) 'site of attention,' he being one who turns to it. So vie with one another in good works. Wheresoever you may be, Allah will bring you altogether. Truly Allah is All-Powerful for every thing.

2/149 And from wheresoever you have come out, turn your face (to the) Nucleus of Al-Masjid-al-Haram. And that indeed is the original truth from your Nourisher-Sustainer. And Allah is not unaware of what you do.

2/150 And from wheresoever you start forth, turn your face (to the) Nucleus of Al-Masjíd-al-Haram. And wheresoever you are, do turn your faces (towards) its nucleus so that there be no ground with the people against you except those of them who committed transgression. So pay no allegiance to them and pay allegiance to Me; and that I may complete My grace on you and perchance you may be guided.



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2/151 Similarly We have sent among you a Messenger of your own. He recites to you Our Ayaat and sanctifies you and teaches you Al-Kitab and Al-Hikmah and gives you knowledge which you were not knowing.

2/152 Then be mindful of Me, I will be attentive to you; and be grateful to Me and do not blaspheme Me.

2/153 O you people who have Believed! Invoke assistance with patience and Salat. Indeed Allah is with those who patiently persevere.

2/154 And say not to that who is killed in the Cause of Allah: "(they are) dead ones." Nay! They are living; although you do not perceive.

2/155 And certainly, We shall test you with a little of fear and hunger and loss in wealth, lives and fruits (of your orchards, till and labour). And give good news to those who bear with patience.

2/156 Those, when a calamity afflicted them said: "Verily! We are because of Allah and certainly we are returnees to Him."

2/157 Those people: (descend) on them greetings from their Nourisher-Sustainer and (also) mercy. And they are the ones who receive guidance.

2/158 Verily, As-safa and Al-Marwah (are) among the symbols of Allah. So one who has attended the Hajj at The House or has performed Umra — there is no blame on him if he made rounds in between these two. And that who voluntarily did a desirable act, then verily, Allah is All-Recogniser, All-Aware.

2/159 Verily, those who conceal what We have sent down from the clear signs and guidance after what We explained for mankind in Al-Kitab — such are the people Allah curses them and curse them those entitled to curse —



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2/160 except those who made amends and reformed and openly propagated (the statements of Al-Kítab). So these, I will accept their repentance. And I am Oft-Attentive, Continuously Merciful.

2/161 Verily, those who rejected and died while they were disbelievers — on them is curse of Allah and angels and mankind, combined.

2/162 They abide in this (condition). The punishment shall not be lightened upon them and nor they will be given (any) respite.

2/163 And your Ilah is One Ilah. There is no god except He. Bestower of unlimited mercy, Continuously Merciful.

2/164 Verily, in the creation of the heavens and the earth, and in the alternation of the night and the day, and in the ship which sails in the sea through which mankind benefits, and what Allah sent down from the direction of the sky as water, and then He gave life to the earth after its death, and He scattered therein all sorts of moving creatures, and the rapid movements of the winds, and the clouds hanging between the sky and the earth — indeed (there are) signs for the people who use intellect.

2/165 And of mankind is that who picks up rivals besides Allah. They feel attachment to them, the attachment which suits Allah (alone). And those who have Believed are overflowing in their love for Allah. If only those who have transgressed could see when they come across the punishment — that to Allah belongs all power and that Allah is extremely strict in punishment.

2/166 When disowned those who were obeyed, those who obeyed; and they witnessed the punishment, and all the relationships among them got severed.

2/167 And those who obeyed said: "If only we had one more chance we would detach ourselves from them (whom we have obeyed unduly) as they have detached themselves from us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.



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2/168 O you mankind! Eat of what is lawful and palatable in the earth, and follow not the footsteps of Satan. Certainly he is to you an evident enemy.

2/169 It is so, that (Satan) commands you sin and obscenity and that you should utter about Allah what you do not know.

2/170 And when it is said to them: "Adopt what Allah has sent down." They said: "Nay! We shall adopt on what we found our fathers." What, even if their fathers were not understanding anything and were not getting guidance?

2/171 The example of those who disbelieved is like the example of that who calls the one who does not listen (to the contents of the Message) but as a call and a sound: deaf, dumb and blind, so they will not understand.

2/172 O you who have Believed! Eat of the palatable things what We have provided to you and be grateful to Allah if it is Him you pay obedience.

2/173 He has only forbidden you 'the dead', and the blood, and the flesh of swine and what has been pronounced, along with Him, for other than Allah. But if one is helpless, free of rebellion and is not the one who knowingly breaks the limits — then there is no sin on him. Certainly Allah is Oft-Forgiving, Continuously Merciful.

2/174 Verily, those who hide what Allah has delivered in Al-Kitab and thus they earn a little sum, they swallow in their bellies nothing but Fire; and Allah will not talk to them on the Day of Resurrection, and will not sanctify them. And for them is a penalty grievous.

2/175 They are the people who have purchased ignorance in place of guidance, and punishment in place of forgiveness. Ah! What has made them bold against the Fire? 2/176 This is because indeed Allah delivered Al-Kitab in original, and certainly those who created difference of opinion in Al-Kitab, are definitely broken in splinters, remote (from the Message).



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2/177 It is not righteousness that you turn your faces to the East and the West (as Qiblah); but righteousness is this: one who has Believed in Allah and the Last Day, and the angels and Al-Kitab and the Prophets; and he gave his wealth out of His love to close relations, and members of the weaker class and the needy and who has become unpossessed while in travel, and those who are compelled to put up a request; and for giving freedom to one who is in bondage, and he established Salat and he paid off Zakat; and who fulfill their promises and contracts when they have ratified (any); and the patient and perseverent in states of pain and suffering and throughout states of panic — such are the people who have proved (their Belief in Allah) and these are the ones who are Al-Muttaqun.

2/178 O you who have Believed! Al-Qisas is prescribed to you in murders. (Kill) the free when the killer happens to be the free, and the bondman when he is a bondman, and the woman when (the killer) is the woman. But who has forgiven something on his (victim's) behalf to his brother (i.e., to the killer), then fulfil (it) in a desirable way and compensate him with gratitude. This is a concession and mercy from your Nourisher-Sustainer. After this whoever committed any transgression — so, for him, is a penalty most grievous.

2/179 And in (the law of) Al-Qisas (is enshrined) protection to life, O you men of understanding, perchance you may learn to control emotions and restrain (yourselves).

2/180 It is written as law to you when death approached any of you if he has left any wealth: a bequest in the interest of the parents and the next of kin in an acceptable way; this is necessary for Al-Muttaqun.

2/181 So one who changed this (bequest) after listening to it, then definitely its guilt is on those who have changed it. Certainly Allah is All-Hearing, All-Knowing.

2/182 But who feared partiality or sin on one who is mahead of state the bequest, and made desirable understandings among the recipient parties, there is no blame on him. Certainly Allah is Oft-Forgiving, Continuously Merciful.

2/183 O you who have Believed! Fasts are prescribed to you as (they are) prescribed to people before you that you may become Al-Muttaqun.



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2/184 Fixed number of days; so one amongst you who is sick or on a journey, then the prescribed number (is to be completed) from days later; and for those who completely exhaust their physical power to it and become in a bad shape, is (sanctioned) a ransom: one-time food for one indigent. So one who did some additional voluntary good, then it is better for him. And that you fast (it would be) good for you (and would not hurt you, rather it must benefit you) if you only knew.

2/185 The month of Ramazan, in which is sent down Al-Quran, a Guidance for mankind, and clear proofs for the guidance and Al-Furqan. So one of you who has witnessed the month must pass it in fasting. And who became sick or is in travel — then the prescribed period (is to be completed) from days later. Allah desires ease for you, He does not intend difficulty for you; and that you shall complete the prescribed number, and that you may glorify Allah realising that He has guided you and that you may pay thanks.

2/186 And when My Ibad ask you concerning Me, so indeed I am very close (to them). I respond to the call of one who calls when he has given a call to Me. So they must respond to Me and must Believe in Me so that they may walk in the right way.

2/187 Has been made lawful to you, during the night of the Fasts the sexual approach to your wives. They are a garment to you and you are a garment to them. Allah knew that you: you continued to curtail from the rights of yourselves, so He turned in attention to you and forgave you. So now have sexual relations with them and seek (the pleasure or progeny) whatever Allah has written for you. And continue to eat and drink until becomes evident to you the white linear area from the dark linear area (on the sky) at the break of dawn. Then complete the fasts till it is night (and the sun is no more visible). And do not have sexual relations with them while you are in Itikafin the mosques. These are the limits (set) by Allah, so don't stand at its edge. Thus Allah explains His statements for mankind so that they may become Al-Muttaqun.

2/188 And do not devour your wealth among yourselves in an undesirable way, and do not reach through them the officials (bribing them) so that you may be able to get something which belongs to other people — committing sin, while you clearly know (what belongs to the others as their wilful right).



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2/189 They ask you about the crescents (new moons). Say: They are signs to mark periods of time for mankind and for Al-Hajj. And it is no virtue that (if you have watched a crescent) you may enter the houses from their backs, but virtue is: one who has paid obedience. And enter the houses through their entrances. And obey Allah so that you may prosper.

2/190 And fight to kill, in the Cause of Allah, those who fight you to kill and do not transgress the limits (of justice and retribution). Certainly Allah does not like those who cross the limits.

2/191 And kill them wherever you overpower them and extern them from where they have externed you. And tumult and oppression (are) worse than slaughter. And fight them not to kill near Al-Masjid-al-Haram until they fight you to kill inside it, so if they fight you to kill, slay them — such is the retribution for the disbelievers.

2/192 But if they ceased, then certainly Allah is Oft-Forgiving, Continuously Merciful.

2/193 And fight them to kill until there is no more tumult and oppression and the Religion becomes exclusively of Allah. But if they ceased, then there should be no hostility except against those who are transgressors.

2/194 A Prohibited Month goes with a prohibited month; and for all Prohibitions the law of Qisas is a must. And whoever transgresses (in Prohibitions) against you, you (too) transgress against him likewise, as he transgresses against you. And pay obedience to Allah and know that Allah is on the side of Al-Muttaqun.

2/195 And spend in the cause of Allah. And make not your hands contribute towards (your) destruction; and do good, for Allah loves those who are Al-Muhsinun.

2/196 And complete Hajj and Umra for Allah. Then if you are prevented from completing it, then there is an Offering (Hadiya) as you could afford; and do not shave your scalps until the Offering (animal sacrifice) reaches the place (of sacrifice) specified for it. Then whoever amongst you falls sick or there is an injury to him somewhere in his scalp (necessitating shaving), then (he will pay) Fidyah in the form of Siyam (Fasts), or Sadaqa (payment to the needy) or Nusuk (Offering in the form of animal sacrifice). Then when you find peace and



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one (of you) performed Umra in combination to Hajj, then (such a one shall pay ransom) in the form of Hady (animal sacrifice) as one could easily afford. But if one did not find, then Siyam (Fasts), three days during the Hajj and seven when you have returned. These are ten, complete. This (performance of pre-Hajj Umra in Hajj-Season) is permissible for that — did not become his household — residents in (the precincts i.e., the Harem around) Al-Masjid-al-Haram. And pay obedience to Allah and know that Allah is strict in retribution.

2/197 The Hajj (is in the) well known (last three) months (of the lunar year). So one who makes therein Hajj compulsory on himself — then during Hajj there shall be no Rafus (indulging in sex), and no Fusuq (acts of wickedness and disobedience) and no Jidal (involvement in disputes, arguments or fights). And whatever good you do, Allah knows it, and do take a provision (for the Hajj-journey) and verily, the best of provision is At-Taqwa. And pay obedience to Me, O men of understanding.

2/198 There is no blame on you that (while you are attending the Hajj) you may seek (trade) benefits from your Nourisher-Sustainer. So when you have come back from Arafat, glorify Allah at the Mashar-al-Haram. And do glorify Him as He has directed you, and verily, you were, before this, definitely out of those who had lost the track.

2/199 Then return from the same (route) as people returned and ask forgiveness from Allah. Verily Allah is Oft-Forgiving, Continuously Merciful.

2/200 So when you have completed your Manasík (Religious Rites), glorify Allah as your glorification regarding your fore fathers, or even more powerful glorification. So there is amongst mankind who says: "Our Nourisher-Sustainer! Give us in this immediate world!" And for him is no share in the Hereafter.

2/201 And amongst them is the one who says: "Our Nourisher-Sustainer! Give us good in this immediate world and good in the Hereafter, and protect us from the punishment of Fire."

2/202 Those people: for them is a share from what they have earned and Allah is swift in accountability.



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2/203 And glorify Allah during the Days Appointed. So one who hastened (to leave) in two days, there is no blame on him; and one who stayed on, there is no blame on him — for him who remained obedient. And pay obedience to Allah and be careful that certainly you would be gathered to Him.

2/204 And amongst the people (there) is (one) whose speech about the life of this world dazzles you and he makes Allah as Witness to whatever is in his heart, yet he is most perverted enemy.

2/205 And when he diverted (away from Islam) he made efforts on the land that he may spread mischief therein and destroy the crops and the generation (of men and animals). And Allah likes not mischief.

2/206 And when it was said to him: "Pay obedience to Allah," the arrogance (of false pride and honour) involved him in sin, and enough for him is Hell and definitely an evil place to rest.

2/207 And of mankind is he who would sell himself, seehead of state the desires of Allah. And Allah is full of kindness to (His) Ibad.

2/208 O you who have Believed! Enter in submission (in Islam) wholly and completely. And do not follow the footsteps of Satan. Definitely, he is to you an evident enemy.

2/209 Then if you slided back after Al-Bayyinat has come to you, then know that Allah is Exalted in power, All-Wise.

2/210 Are they waiting until Allah comes to them in the shadows of the clouds and the angels and the matter gets settled? And to Allah all matters are made to return.

2/211 Ask the progeny of Israiel how many clear signs we have given them. And whoever substitutes the favour of Allah which has reached him, then surely, Allah is strict in retribution.



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2/212 The life of this world has been made alluring to those who have disbelieved and they scoff at those who have Believed. And those who have become obedient would be higher to them on the Day of Resurrection. And Allah bestows providence whom He thinks proper without measure.

2/213 Mankind is one single community: so Allah raised Prophets — those who gave good news as well as warnings; and He delivered with them Al-Kitab in original so that (The Book) may give verdict to mankind in matters wherein they had conflicting opinions. And differed not therein except those who had received this (Book) — when Al-Bayyinat had reached them. (This they did as) a mutual rebellion among themselves (against each other). So Allah gave guidance to those who Believed in what they differed therein deviating from the original. And Allah guides whom He thinks proper to Sirat-al-Mustaqim.

2/214 Have you assessed that you can enter Paradise but the conditions (of trial) have not yet touched you — what went with the people before you. Suffering and adversity afflicted them and they were completely shaken, until the Messenger and the people who Believed with him come to say: "At what stage (comes) the help from Allah?" Behold! Certainly, the help from Allah is very near!

2/215 They ask you what they should spend (in the way of Allah). Say: whatever you spend out of (your) possessions — so (it is) for parents and close relations and the weaker class of people and those in need and who has become penniless while in travel. And whatever good you do, then indeed, Allah is fully Aware of it.

2/216 Qítal is ordained for you and it appears unpalatable to you! And it is possible that you dislike a thing and it is good for you; and that you love a thing and it is bad for you. And Allah knows and you do not know.

2/217 They ask you concerning the Shahr-al-Haram, (regarding) Qital therein. Say: "Qital therein is a grave (offence); but to prevent from the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram, and to drive out its people from it — (are) greater (sins) in the Sight of Allah. And tumult and oppression are worse than murder. And they will not cease mahead of state war with you until they turn you away from your Religion if they could. And whoever amongst you who leaves his Religion and dies while he is a



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disbeliever — then these are those whose deeds became of no use in the world as well as in the Hereafter, and they are the dwellers of the Fire. They will abide therein.

2/218 Verily, those who have Believed and those who migrated and did Jihad in the cause of Allah — all these expect the mercy of Allah. And Allah is Oft-Forgiving, continuously Merciful.

2/219 They ask you concerning Khamr and Maisir. Say: "In either of them is a great sin as well as benefits to men. But the sin in these two is greater than the benefits in these two." And they ask you what would they spend (in the cause of Allah). Say: "What is very easy to spare." Thus Allah explains you the statements in order that you may do research and thinhead of state —

2/220 on this world and the Hereafter. And they ask you about Al-Yatama (the weaker class in the society). Say: "Improvements and reforms for them (are) desirable and if you make them mix as your own, then they are your brothers. And Allah knows him who desires mischief from those who wish reform. And if Allah had wished He could have placed you in difficulties and weaknesses. Certainly Allah is Exalted in Power, All-Wise

2/221 And do not marry Al-Mushrikat till they Believe. A bond-woman who is a Believer is better than a Mushrikah even if she allured you. And do not give (your girls) in marriage to Al-Mushrikun till they Believe (in One God only). And surely a bond-man who is a Believer (in One God) is better than a Mushrik even if he has allured you. They invite you to the Fire while Allah invites to the Bliss and Forgiveness by His Leave. And He explains His Ayaat to mankind so that they may propagate the Message.

2/222 They ask you about periods (in women — their menstruations). Say: "It is a state of injury (damage to the tissues). So avoid (sexual approach to) women during menstruations and do not approach them (for mahead of state sexual relations) until these women have become free (of menses). Then when they have cleansed themselves (at the cessation of their menstruation), approach them from where Allah has ordained you (in the coming Verse). Verily, Allah loves those who turn (to Him) constantly, and loves those who keep themselves clean and pure.



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2/223 Your women are (also acting) as a tillage for you. So come unto your tillage, as and when, you wished (through the route leading to the uterus) and send (pious deeds) beforehand for your persons and pay obedience to Allah and beware, surely you are those who meet Him. And transmit good news to the Believers.

2/224 And do not make Allah an excuse (a barrier, or a target) in your oaths against your doing good and becoming obedient and mahead of state reforms among people. And Allah is All-Hearer, All-Knower.

2/225 Allah will not call you to account for unintentional matter in your oaths. But, of course He will call you to account what your hearts did intend. And Allah is Oft-Forgiving, Most Forbearing.

2/226 For those who take an oath not to have sexual relations with their wives is a waiting period extending to four months. Then if they made amends (within this period), verily, Allah is Oft-Forgiving, continuously Merciful.

2/227 And if they have firmly decided about divorce, then certainly Allah is All-Hearer, All-Knower.

2/228 And the women on whom divorce has been pronounced shall wait concerning themselves for three menstrual flows. And it is not lawful for them that they may conceal what Allah has created in their wombs if they happen to Believe in Allah and the Last Day. And their husbands have a better right to take them back (as wives) during this (waiting period) if they intended for reconciliation. And in the interest of those women (are rights for honourable residence and living expenses and personality-protection) similar to those imposed on these women (that they would obey their husbands, respect him and exclusively guard their own chastity) — (all) in a most desirable way. And for men, in comparison to these women, is one point (being Qawwam of the family unit, and having a right of rejoining with the wife during the waiting period). And Allah is All-Mighty, All-Wise.

2/229 Such a divorce is permissible twice: after that either a permanent stay together, or a separation with kindness. And it is not lawful to you that you may retain anything out of what you have given to these women (any time in married life) except when a (particular)



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pair apprehends that the pair can not honour the conditions ordained by Allah (as the requirements of a married life). Then if you feared that these two would not abide by the ordainments of Allah, then there is no sin on (either of) these two in what she (i.e., the wife) paid to him (i.e., the husband) as ransom to this (pronouncement of divorce by husband against his will, only on wife's initiative). These are the limits set by Allah, then override them not. And one who overrides the limits set by Allah, then such are those who are transgressors.

2/230 So if (in such a case the woman pays ransom and only then) he divorced her, then she is not lawful unto him thereafter until she has married a husband other than him. Then, if (this other husband) divorced her, then there is no obstruction for these two (i.e., the woman and her first husband) if they approach each other (for a new marriage between themselves), provided both are certain that both will abide the ordainments of Allah. And these are the limits set by Allah. He explains them for the people who have knowledge.

2/231 And when you have divorced women (on your own initiatives, against the desire of the wife) and they have completed the period prescribed to them (as iddat), then take them back on equitable terms or let them go on honourable terms. And you shall not take them back to torture them or to take undue advantage. And whosoever does this — then certainly he has wronged his own self. And do not ridicule Allah's statements. And bring to mind Allah's grace on you and whatever He delivered to you as Al-Kitab and Al-Hikmah. He guides you through it. And pay obedience to Allah and beware that verily, Allah is Aware of every thing.

2/232 And when you divorced women (on your initiatives, against their desires) and they have reached the term prescribed to them (as iddat, and the marriage-bond gets broken), then do not prevent them if they marry their husbands (who have divorced these women) when they have made agreement between themselves in an honourable way. This, He propounds with for the one amongst you who Believes in Allah and the Last Day. This to you is more pious to you and more sanctified. And Allah knows and you do not know.

2/233 And the mothers shall breast-feed their own offsprings for two whole years for that who desired that the breast-feeding should complete itself. And one, to whom the delivered one belongs, is himself responsible for the food and dress expenditure for such women on desirable



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terms. No soul shall be burdened except to its capacity. Mother shall not be subjected to unfair treatment on account of her child; nor he whom the child belongs on account of his child. And on the heir lies the same responsibility. And if they two decide on weaning by mutual consent and consultation, there is no blame on these two. And if you intended that you provide a foster-mother to your child, then there is no blame on you when you paid in full (as initially agreed upon) whatever you paid in a desirable way. And pay obedience to Allah and beware that verily, Allah is All-Seer of what you do.

2/234 And those amongst you who are made to die and leave behind wives — these women shall wait concerning themselves four months and ten days. Then, when they have completed their prescribed waiting period, there is no blame on you people for what these women do in the interest of their ownselves (like arranging another marriage) in a desirable way. And Allah is Well-Acquainted with what you do.

2/235 And there is no blame on you in whatever way you presented your proposal to such women or you kept it hidden to yourselves. Allah knows, soon you would discuss (the future of) such women. But do not make any secret promise to them (for marriage) except that you say honourable word. And do not take a firm decision about the bond of marriage until the prescribed waiting period comes to an end. And do realise that definitely Allah knows what is inside yourselves, then be careful of Him. And know that Allah is Oft-Forgiving, Most Forbearing.

2/236 There is no blame on you if you divorced such women with whom you have not established sexual relations, or you have not (yet) fixed the marriage gift (Fareeza, Sadaqa, Ajr or Mahr) for them. And bestow on them (a suitable bridal gift). This is due on the rich, according to his capacity; and on the poor, according to his capacity; (sending) a gift of a reasonable value is a must for the Muhsinun.

2/237 And if you divorced them before you start marital relations with them, and you have definitely specified a Fareeza (bridal-money or Mahr) for them, then half of what you have fixed (must be paid to them) except if they forego, or foregoes that one in whose control is the bond of marriage. And if you (as husband) forego( man's share and pay them the entire amount — it is) nearer to Taqwa. And do not forget magnanimity between yourselves. Verily, Allah is All-Seer of what you do.



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2/238 Guard strictly your As-Salawat (specified Prayers), and (try to offer them as) As-Salat-ul-Wusta (the most ideal Prayer) and stand before Allah as those who show deep devotion.

2/239 Then if you feared (an enemy attack or a state of lawlessness or panic) then (Pray) while marching or riding. Then when you attain peace then glorify Allah as He has taught you which you were not knowing (before).

2/240 And those among you who are given death and leave behind wives- is bequeathal (prescribed by Allah) for their wives: maintenance allowance for one full year without (being asked) to leave (their residences). Then if they (themselves) leave (the residence) there is no blame on you in what they did to themselves in an honourable way. And Allah is Exalted in Power, All-Wise.

2/241 And for the divorced women, maintenance in an honourable way, is a must for Al-Muttaqun.

2/242 Thus Allah explains to you His Ayaat perchance you may use your intelligence.

2/243 Didn't you watch the people who abandoned their houses while they were in thousands (for) fear of death. So Allah said to them: "Do die." Then He restored them to life. Certainly Allah is full of grace to mankind. But majority of the people do not pay thanks.

2/244

And 'fight to kill' in the way of Allah and beware that certainly Allah is All-Hearer, All-Knower.

2/245 Who is he that gives to Allah a loan, a loan not subject to demand. So Allah will increase it to his credit, a very much increase. And it is Allah who constricts or expands and to Him you shall be returned.

2/246 Have you not looked towards the chiefs of the progeny of Israiel after (the time of) Musa when they said to a Prophet (appointed) over them: "Appoint for us an administrative



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head of state, we will do Qital in the cause of Allah." (Their Prophet) said: "Would it happen with you that Qital is ordained on you (and) that you do not do Qital?" They said: "And what is with us that we do not make Qital in the cause of Allah when, without doubt, we have been turned out from our residences and our sons?" So when Qital was ordered for them, they turned back, except a minority among them. And Allah is fully Aware of the transgressors.

2/247 And their Prophet said to them: "Verily, Allah has without doubt appointed Talut (Saul) as head of state for you." They said: "How could the state go to him leaving us (all), and we have a better right to the state than him. And he has not been given enough wealth!" (The Prophet) said: "Certainly Allah has chosen him over you and He has gifted him with abundance in knowledge and stature. And Allah hands over His country whom He thinks proper. And Allah is Omnipresent, Omniscient."

2/248 And their Prophet said to them: "Verily, the sign of his authority is that there shall come to you At-Tabut(The ark of the Covenant). Therein is Sakinah from your Nourisher-Sustainer and Baqiyyatun out of what the followers of Musa and the followers of Harun (Aaron) left behind. The angels are loohead of state after it. Certainly in this is a proof for you if you happen to be Believers.

2/249 And when Talut marched forward with the military regiments, he said: "Verily, Allah is going to test you at the stream, so one who drank freely (from the water to completely quench his thirst) from it, he is not of my own (people), and one who does not drink to satisfaction from it, then certainly he is of my own (people) except one who made a cup-like shape in (the palm of) his hand (and then drank a palm-cup only). But they drank to their satisfaction from this (stream) except a minority among them. So when he crossed it, (i.e., ) he and the people who had Believed with him, they (who had failed the test) said: "Today (we find) no power in us in comparison to Jalut (Goliath) and his forces." Those who were convinced that they are those who must meet Allah said: "How often a tiny force has overwhelmed an overflowing force with the permission of Allah, and Allah is on the side of those who are patient and perseverent."

2/250 And when they advanced towards Jalut and his forces, they invoked: "Our Nourisher-Sustainer! Pour down on us patience and perseverance and make our steps firm and provide us assistance against the nation of disbelievers."



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2/251 So they routed them with the permission of Allah and Da'ud (David) killed Jalut. And Allah bestowed the country to him and wisdom (to govern) and He taught him from whatever He thought proper. And if there had not been removal of people by Allah, some of them by some others, the world would have become a victim to lawlessness. But Allah is full of grace for the worlds.

2/252 These are the statements of Allah, We recite them unto you in original and certainly, without doubt you are from among those who are sent (to mankind as Prophets).

2/253 Those Messengers, We gifted some of them over and above others: out of them is, whom Allah spoke (direct), some of them He raised in degrees: and to Iesa, son of Maryam, We gave Al-Bayyinat and We strengthened him with Ruh-ul-Qudus. And if Allah had so willed the succeeding generations would not have fought amongst each other, after Al-Bayyinat had come to them. But they differed in interpretation. So some of them Believed and some of them rejected. And if Allah had so willed they would not have fought each other. But Allah does what He thinks proper.

2/254 O you people who have Believed spend out of what We have provided you before comes the Day wherein will be no bargaining and no friendship and no intercession. And those who disbelieve — they are the transgressors.

2/255 Allah! La-ilaha-illa-Huwa, Ever-Alive, Eternal. Slumber does not overpower Him, and nor sleep. To Him owes existence whatever is in the heavens and whatever is in the earth. Who is he that intercedes with Him except under His permission? He knows whatever is in their two hands and whatever is behind them. They shall not grasp any thing out of His knowledge except whatever He permitted. His dominion extends and covers the heavens and the earth. The maintenance of these two brings Him no fatigue. And He is the Most High, the Supreme.

2/256 There is no compulsion in Religion. The desirable way has been fully explained and separated from the undesirable. So whoever rejects Taghut and Believes in Allah, so he has definitely grasped the most powerful pillar — there is no crumbling or breahead of state for it. And Allah is the All-Hearer, the All-Knower.



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2/257 Allah is the Wali to those who have Believed. He brings them from darkness unto Light. And those who have disbelieved, their auliya (patrons) are Taghut. They bring them out from Light unto darkness. They will be dwellers of the Fire. They, therein, shall reside.

2/258 Didn't you notice him who disputed with Ibrahim regarding his Nourisher-Sustainer just because Allah had given him the country (to rule)? When Ibrahim said: "My Nourisher-Sustainer is That Who gives life and He brings death." (The ruler) said: "I give life and I give death." Ibrahim said: "So, certainly, Allah comes with the sun from the East. So do come you, with it, from the West!" Thus was made stunned who had rejected and disbelieved. And Allah does not guide the nation of transgressors.

2/259 Or like the one who passed through a city while this (habitation) stands destroyed upto over its roofs. He said: "How will Allah ever bring it to life after its death?" Then Allah gave him death lasting a hundred years. Then He revived and raised him up. (Allah) asked: "How long have you stayed?" He said: "I have stayed a day or part of a day." Allah said: "Nay! You have stayed for a hundred years. So look at your food and your drink: it has not decomposed! And look at your ass (which is dead, the body is decomposed and the only remains are bare bones with no sign of flesh over them)! And so that We may make you a sign and proof for mankind (to understand the phenomenon of Resurrection). And look at the bones (of your ass) how We separate (to reset) them; then We cover them in flesh!" Then when the process got explained to him he said: "I do understand that certainly Allah is All-Capable over every thing."

2/260 And when Ibrahim said: "My Nourisher-Sustainer! Show me how you give life to the dead." (Allah) said: "What? Don't you Believe?" (Ibrahim) said: "Definitely (I Believe, but) so that my heart feels satisfaction." (Allah) said: "Take four, out of the birds; then train them to return to you (on your call). Then put, on every hill, out of these (four ones) a portion (thereof). Then give them a call, they will come to you (flying) with speed. And know that Allah is Exalted in Power, Ever-Wise."

2/261 The example of those who spend their wealth in the cause of Allah is the example of a grain seed which grew many ears, in each ear being a hundred grains. And Allah increases for whom He thinks proper. And Allah (is) Omnipresent, Omniscient.



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2/262 Those who spend their wealth in the cause of Allah, then do not follow up what they spent with show of generosity or insult, for them their reward is with their Nourisher-Sustainer. And there shall be no apprehension to them nor shall they be down with depression and anxiety.

2/263 Desirable words and forgiveness are better than Sadaqa to which follows an injury. And Allah is Free of all wants, Most Forbearing.

2/264 O you people who have Believed! Do not make of no effect your Sadaqat by reminders of generosity or acts of insult: like that who spends his wealth to be seen of men and he does not Believe in Allah and the Last Day. His likeness is the likeness of a smooth rock on which is dust; on it fell heavy rain which left it bare. They will not be able to utilize anything out of what they earned. And Allah guides not the nation of disbelievers.

2/265 And the example of those who spend their wealth seehead of state desires of Allah and the strengthening of their souls is like a hanging garden: heavy rain fell on it, then it produced its fruits double in number. And if heavy rain did not come to it, then light drizzle (suffices it). And Allah is All-Watchful of what you do.

2/266 Would any one of you desire that he should possess an orchard of date palms and vine-grapes, streams flowing underneath, in it all kinds of fruits are available to him, and old age has reached him and with him are weak offsprings of tender age — then a whirlwind with fire therein caught it and it got burnt to ashes. Thus Allah expounds His Signs to you so that you may think and ponder.

2/267 O you people who have Believed! Spend out of the palatable things which you have earned and whatever We have brought out for you from within the earth. And do not utilize the useless from it to spend although you would not accept it to yourself except that you may be blinded thereto. And beware! Verily, Allah is Free of wants, Worthy of Praise.

2/268 The Satan threatens you with poverty and recommends you obscenity; and Allah promises you forgiveness from Him and bounty. And Allah is Omnipresent, Omniscient.



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2/269 He grants wisdom to whom He thinks proper. And the one who is granted wisdom is indeed given abounding good. And does not receive admonition except men of understanding and intelligence.

2/270 And whatever you spent from that to be spent or you vouchsafed as a vow, then certainly Allah knows it. And for the transgressors there is none out of the helpers.

2/271 If you make your Sadaqat evident, even so it is well and if you keep it secret and give them to those who are really deserving, it is better for you. And He will write off some of your evil acts. And Allah is All-Aware of what you practice.

2/272 Their (attaining) guidance is not your responsibility, but Allah will guide whom He will think proper. And whatever you spend out of wealth, then it benefits your own souls. And you spend not (in good) except (when) seehead of state the attention of Allah. And whatever you spend out of wealth shall be rendered back to you; and you shall not be dealt unjustly.

2/273 Those who spend their possessions by night and by day secretly and evidently: so, for them is their reward with their Nourisher-Sustainer. No fear or apprehension would seize them and they will not go in depression and anxiety.

2/274 (Spend) for those in need who got involved in the cause of Allah and have no capacity to move about on the land (earning money); the ignorant thinks them rich because of their attitude and behaviour, (but) you shall recognise them by their marks: they put no demand to the people with importunity (and show grace and integrity). And whatever you spend out of your wealth, then surely Allah is All-Aware of it.

2/275 Those who devour Riba (usury) will not stand except as stands that whom the Satan by (his) touch makes devoid of intelligence. This is because they said: "Indeed! Even trade is similar to Riba." Although Allah has permitted trade and has prohibited Riba. Then, to whom the Admonition came from his Nourisher-Sustainer and he desisted, then is (for and) to him whatever is past and his case (goes) to Allah (for decision). And one who repeated, then those are dwellers of Fire, they will reside therein.



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2/276 Allah will destroy Riba and will increase in amount the Sadaqat. And Allah does not like all ungratefuls, sinners.

2/277 Certainly those who have Believed and have put up acts of righteousness and have established Salat and have paid off Zakat: for them, their reward is with their Nourisher-Sustainer. And no fear or apprehension would seize them; and they would not be down with depression and anxiety.

2/278 O you people who have Believed! Pay obedience to Allah and give up what remains (unpaid to you) out of Riba if you happen to be Believers.

2/279 And if you do not, then take notice of war from Allah and His Messenger. And if you agree to desist then for you is the original sum of your wealth. Neither you shall commit injustice, nor injustice would be done to you.

2/280 And if (the debtor) is in economic difficulties, then, respite (is his right) till he attains an easy state (to repay). And if you remit it by way of Sadaqa — it would be better for you if you have knowledge.

2/281 And guard against the Day wherein you shall be brought back to Allah: then shall every soul be paid justly whatever she earned (in her worldly life) and they shall not be dealt with unjustly.

2/282 O you people who have Believed! When you provide a loan for a fixed period of time do bring it into writing. And the scribe must write for you (two parties) faithfully with justice. And the scribe shall not avoid that he may put to writing as Allah has taught him (the act of writing) — he must write. And let him dictate on whom comes the liability (to pay back) and he must be obedient to Allah, his Nourisher-Sustainer. And he must not hide any thing from that (which he has to pay back). And if the one who has the liability (to repay is) mentally deficient or weak or if he has no capacity to dictate himself, then his heir or guardian would dictate faithfully in justice. And get two witnesses out of your men. And if two men are not available, then one man and two women out of those on whom you agree as witnesses. If one of those two females errs or forgets, then the 2nd of these women would remind her. And the witnesses shall not avoid or refuse when they are called (for evidence).



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And do not avoid for reducing it into writing, whether small in amount or large in sum, for the period fixed. This action of yours is more just in the sight of Allah and stronger as a piece of evidence and nearer in mahead of state you immune to falling in disputes or doubts — except if it is a ready trade which you finalise among yourselves on the spot. Then it is no blame on you if you do not write it down. And do have witness whenever you make commercial contract. And neither the scribe nor the witness be put to any harm. And if you committed (this), then it would be a wickedness on your part. And pay obedience to Allah. And Allah teaches you knowledge. And Allah is All-Aware with each and every thing.

2/283 And if you are in travel and you find not a scribe, then mortgage (something) in custody. And if some of you relied on some other, then he must return who has been trusted by that to whom belongs the item (loaned). And he must pay obedience to Allah, his Nourisher-Sustainer. And do not conceal the evidence. And whoever conceals it, then indeed he: his heart (is) a sinner. And Allah is All-Aware of what you do.

2/284 To Allah belongs whatever is in the heavens and whatever is in the earth, and whether you disclose what is in your ownselves or conceal it, Allah would make you accountable to it. Then He will forgive whom He will think proper and will punish him when He thinks proper. And Allah is All-Assessor over every thing.

2/285 The Messenger has Believed whatever has been sent down to him from his Nourisher-Sustainer and (also) the Believers. All Believed in Allah, and His angels, and His Writings, and His Messengers — (declaring): "We make no distinction amongst any of His Messengers." And they said: "We listened and we obeyed. We seek Your Forgiveness, our Nourisher-Sustainer! And towards You is the final destination."

2/286 Allah does not burden a soul except to its capacity. To her favour whatever (good) she has earned, and against her whatever (evil) she has earned. (Closing words for this Surah are): "Our Nourisher-Sustainer! Do not catch us if we forgot or made mistake, our Nourisher-Sustainer! And lay not on us a burden as you did lay on those before us, our Nourisher-Sustainer! And load us not that for which we have no strength and write off from us (our sins), and grant us forgiveness and have mercy on us. You are Protector for us, so help us against the nation of disbelievers



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## Surah 3 {200 Verses}

3/1 A.L.M.

3/2 Allah! La-ilaha-illa-Huwa, Ever-Alive, Eternal.

3/3 He has delivered to you Al-Kitab, in original, confirming as true what is in between its two hands (i.e., already there) and He delivered At-Taurat and Al-Injeel

3/4 — even before (acting as) guidance to mankind, and He delivered Al-Furqan. Truly, those who have disbelieved in the Ayaatillah, for them is a severe punishment. And Allah is All-Mighty, One Who takes retribution.

3/5 Verily, Allah! Nothing hides (itself) to Him, in the earth or in the heaven.

3/6 He it is Who shapes you in the wombs as He thinks proper. La-ilaha-illa-Huwa, the All-Mighty, the All-Wise.

3/7 He it is Who has provided you Al-Kitab wherein are statements literal and evident that are the Essence of the Scripture, while others are in similes. As for those who have suspicion in their hearts they stick to that which is used in similitude, seehead of state disruption and trying to know its interpretation. And does not know its interpretation except Allah. And those who are firmly grounded in knowledge declare: "We Believe in it, the entire matter is from our Nourisher-Sustainer." And does not receive admonition except people of knowledge and understanding.

3/8 (Those firmly grounded in knowledge pray): "Our Nourisher-Sustainer! Let not our hearts deviate after You have given us guidance, and bestow on us mercy from Your providence. Truly You! You are the Bestower.

3/9 Our Nourisher-Sustainer! Verily, You are One Who gathers mankind on the Day about which there is no doubt." Verily, Allah never goes against Promise.

3/010 Definitely! Those who have disbelieved — their wealth and their children shall not benefit them at all against Allah. And those people: they (are) the fuel for the Fire.

3/011 Like the behaviour of the followers of Firaun and those before them; they belied Our Ayaat, so Allah seized them for their sins. And Allah is strict in retribution.

3/12 Say to those who have disbelieved: "You will soon be defeated and gathered together to Hell and (it is) evil as a place of abode."

3/013 There was certainly a proof for you people in the two groups: the two faced each other, one group fights in the Cause of Allah while the other one (is) a disbelieving folk. They see them double of their own (in number) — a view of the (physical) eye. And Allah supports with His assistance whom He thinks proper. Verily, in this is a lesson for those who have sights.

3/014 Has been made to appear tempting to mankind, the love for desires like women, and children, and treasures well stored-up of gold and silver, and splendid beautiful branded horses and cattle and farms. These are the possessions of immediate life. And Allah: with Him is the excellence of final abode.

3/015 Say: "Shall I inform you of better than this to you for those who paid obedience?" With their Nourisher-Sustainer (are) orchards underneath which flow streams, (only obedients are) dwellers therein; and (an additional gift in the form of) Companions, cleansed and purified; and appreciations from Allah. And Allah (is) All-Seer of (His) Ibad —

3/016 those who say: "Our Nourisher-Sustainer! Certainly we, we have Believed, so forgive us our sins and save us from the punishment of the Fire—"

3/017 those who are perseverent, and those who speak the truth, and those who are sincerely devout, and those who spend (in accordance with the ordainments in Al-Kitab), and those who pray for forgiveness in the last (pre-dawn) hours of the nights.

3/018 Allah has bore witness: certainly it is that La-ilaha-illa-Huwa and (similarly bore witness) angels, and those bestowed with true knowledge. (He is) Ever-Upholder of justice. La ilaha illa Huwa, the All-Mighty, the All-Wise.

3/019 Verily! The Religion with Allah is Islam. And did not differ those who were given Al-Kitab but after knowledge had already come to them — out of mutual rebellious jealousy. And whoever disbelieves in the Ayaat of Allah, then surely, Allah is Swift in accountability.

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3/020 So if people made arguments with you, then declare: "I have surrendered my person to Allah and (so has) that who has followed me." And say to those who are bestowed with Al-Kitab and (also to those who are) Ummiyyun: "Have you surrendered (to Allah in Islam)?" Then if they have surrendered, then verily, they have received guidance. But if they turn away, then certainly what is binding on you (is) conveying the Message. And Allah is All-Seer of (His) Ibad.

3/021 Verily, those who disbelieve in the Ayaat of Allah, and kill the Prophets without right, and kill those amongst mankind who order justice — so give them the good news of a grievous punishment.

3/022 They are those whose works stand lost in this world and the Hereafter and (there is) not for them (any one) out of the helpers.

3/023 Didn't you see towards those who were given a portion from Al-Kitab? They are invited to the Book of Allah so that it may pronounce judgement amongst them; then turns away a group amongst them and they (are) deviators.

3/024 This is because they said: "The Fire shall not touch us except for the days numbered. And has deceived them, about their religion, whatever forgeries they were committing.

3/025 So how (will it be) when We gathered them for the Day about which there is no doubt, and was paid in full every soul whatever she earned and they would not be subjected to unjust behaviour.

3/026 Say: "Beloved Allah, Sovereign of the state, You hand over the state whom You think proper and you snatch away the state from whom you think proper. And You bestow honour whomever You think proper and You dishonour whomever You think proper. In Your Hand (lies the control of) the good. Certainly You are All-Capable over every thing.

3/027 You make the night to enter into the (duration of the) day, and You make the day to enter into the (duration of the) night, and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You think proper without limit and accountability.



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3/028 The Believers do not pick up disbelievers as auliya instead of the Believers; and whoever commits this — then there is no (assistance) from Allah in anything except that you make defence against them (when) being defensive. And Allah cautions you about His Self. And to Allah is the Final Return.

3/029 Say: "If you hide what is inside your chests (as your thoughts) or you reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is All-Capable over every thing."

3/30 The Day every self finds, whatever she did out of the good (acts) made available; as well as whatever she did out of the bad (acts). (Then and there) she will wish, that (there be) between her and between it a distance, great. And Allah cautions you about His Self. And Allah is full of kindness to (His) Ibad.

3/31 Say: "If you do love Allah then follow me: Allah will love you and forgive for you your sins. And Allah is Oft-Forgiving, continuously Merciful."

3/32 Say: "Obey Allah and the Messenger." Then if they turned away, then, certainly, Allah does not like the disbelievers.

3/33 Certainly Allah chose Adam, and Nuh and the followers of Ibrahim and the followers of Imran over the worlds,

3/34 offspring, some of that, out of some other. And Allah is All-Hearer, All-Knower.

3/35 (Appreciate!) When the wife of Imran said: "My Nourisher-Sustainer! I have vowed to You what is in my womb (to keep him) Moharrarun [one who is allowed freedom (from the clutches of sectarianism)]; so do accept from me. Certainly You, You are All-Hearer, All-Knower."

3/36 Then when she delivered that (what was in her womb) she said: "My Nourisher-Sustainer! Certainly I delivered that (as) a female (child)," — and Allah (is always) a Better Knower about what she delivered, and the male (child she had in her mind) would not have (fulfilled the role) the way the female (fulfilled); "and certainly I, I have given her the name, Maryam, and certainly I put her to protection, to You (O Allah,) and (also) her offspring against (the evil effects of) Satan, the outcast."

3/37 So her Benefactor accepted her, with a gracious acceptance. And He made her grow in a graceful growth and He placed her under the guardianship of Zakariyya. Every time Zakariyya entered Al-Mihrab to (meet) her, he found in her possession sustenance. He said: "O Maryam! From where, for you (is made available all) this?" She said: "It (has come) from the possession of Allah. Verily, Allah provides sustenance whom He thinks proper, without limit."

3/38 Then and there Zakariyya invoked his Nourisher-Sustainer. He said: "My Nourisher-Sustainer! Grant for me, from Your bounty, an offspring, pure and chaste. Without doubt, You are the All-Hearer to invocation."

3/39 So the angels called him, while he was in the act of standing up — he will offer Salat in Al-Mihrab, (Angels said): "Certainly Allah delivers you the good news of Yahya (who is to act as) a testifier to the statement from Allah, and he (is) a leader, and (is) protected and guarded, and (is) a Prophet out of the righteous."

3/040 He said: "My Nourisher-Sustainer! How shall be for me a son and certainly the old age has reached me and my wife is (declared) barren?" (Allah) said: "Thus Allah will accomplish whatever He thinks proper."

3/041 (Zakariyya) said: "My Nourisher-Sustainer! Specify a sign for me." (Allah) said: "Your sign is that you shall not speak to men for three days except with signals. And remember and propagate your Nourisher-Sustainer exceedingly and glorify (Him in Prayers) in the evening and the morning."

3/042 And when the angels said: "O Maryam! Verily Allah has chosen you, and has sanctified you and He has chosen you over the women of the worlds.

3/043 O Maryam! Be devout to your Nourisher-Sustainer, and prostrate yourself, and bow down along with those who bow down."

3/044 This (is) out of the 'unseen news' We are telling you. And you were not with them when they drop their pens (as to) who out of them provides guardianship to Maryam, and you were not near them when they dispute with one another (each claiming a better right to act as a guardian).



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3/045 (Now ponder over another incident) When the angels said: "O Maryam! Allah gives you the glad news of a Statement proceeding from Him, his name (would be) Al-Maseeh, Iesa, son of Maryam, (becoming) highly honoured in this world and the Hereafter and out of those who are in nearness (to Allah).

3/046 And he will make statements to people in the cradle and in maturity and (he would be) from among those who are clean (in actions and deeds)."

3/047 She said: "My Nourisher-Sustainer! How shall be for me an offspring when a man has not touched me. He said: In this manner, Allah shall create whatever He shall desire. When He has decreed a matter, so it is, that He says to it: "Be", Lo! It becomes!

3/048 And He will teach him Al-Kitab, and Al-Hikmah, and At-Taurat, and Al-Injeel,

3/049 and (He will appoint him) a Messenger to the progeny of Israiel. (Iesa spoke thus): "Verily! I have come to you with a Credential from your Nourisher-Sustainer, that I design for you out of (the items of) this earth alligned to the figure of a bird, then I blow into it, so it becomes a flying object by Allah's permission. And I heal the congenitally blind and (also) the leper, and I revive the dead-ones by Allah's permission. And I shall inform you what you consume and what you store in your houses. Surely therein (is) a sign for you if you happen to be Believers.

3/050 And (I am) the testifier of that which (is) in between my two hands as At-Taurat, and (I preach) so that I make lawful to you something which was made (by deviators) forbidden to You. And I have come to you with a credential from your Nourisher-Sustainer. So pay obedience to Allah and obey me.

3/051 Truly! Allah is my Nourisher-Sustainer and your Nourisher-Sustainer, so be obedient to Him. This is the Permanent Path."

3/052 Then whatever Iesa felt from them (as) disbelief, he said: "Who (are) my helpers towards Allah?" Said the disciples: "We (are) the helpers of Allah; we have Believed in Allah and give evidence (to whom you will) that we are definitely Muslims.

3/053 Our Nourisher-Sustainer! We have Believed in what You have bestowed and we have followed the Messenger; so record us alongwith the witnesses."

3/054 And they plotted (against Iesa) and Allah plotted (to protect him). And Allah is the Best of planners.

3/055 Behold! Allah said: "O Iesa! Certainly I am the Giver of death to you and the Raiser of you towards Me and the Protector to you against those who rejected (you), and the Maintainer of those who have followed you above and higher to those who have rejected (you) — till the Day of Resurrection. Afterwards, towards Me is your returning place, then I will pronounce judgement between you people in whatever you used to create differences of opinion.

3/056 Then as to those who disbelieved, so I will punish them with a severe punishment in this world and the Hereafter; and not for them (is available anyone) from the helpers."

3/057 Then as to those who have Believed and have done righteous deeds, so He will pay them in full their rewards. And Allah does not like the transgressors.

3/058 This (is what) We recite to you of the Verses and the Message full of wisdom.

3/059 Certainly the similitude of Iesa before Allah is like the example of Adam. He created him from dust, then said to him: "Be" — there he becomes!

3/060 Al-Haqq (coming) from your Nourisher-Sustainer, so be not of those who doubt.

3/061 Then whoever disputed with you concerning him after whatever has come to you from True knowledge, then say: "Come, we call our sons and your sons, our women and your women, our selves and your selves — then we pray to invoke, then we invite the curse of Allah upon those who lie."

3/062 Verily this! As usual it is the true narrative. And none is from (the category of) god except Allah. And indeed, Allah, certainly, He (is) All-Mighty, All-Wise.

3/063 So if they turned away, then surely, Allah (is) All-Aware of mischief mongers.

3/064 Say: "O people of Al-Kitab: join on the basis of a statement acceptable amongst us and amongst you, that we do not pay obedience but to Allah; and we associate nothing as partners



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to Him, and some of us shall not pick up some as nourisher-sustainer besides Allah." Then if they turned away, then say: "Bear witness that we are Muslims."

3/065 O people of Al-Kitab! Why do you dispute about Ibrahim when (according to your superficial knowledge) At-Taurat and Al-Injeel were not sent except after him. What, then, don't you use intelligence?

3/066 So you are the same people who disputed in that about which (is) knowledge for you. So, for what you create dispute in that about which is not knowledge for you. And Allah knows and you people do not know.

3/067 Ibrahím is not a Yahudí and not a Nasraaní but he is a devout Muslim and he is not of the polytheists.

3/068 Surely the nearest of men to Ibrahim are those who followed him and this Prophet and those who have Believed. And Allah is the Wali of the Believers.

3/069 A group out of the people of Al-Kitab desired if they (ever) could make you go astray. But they shall not lead astray except their own selves but they realise not.

3/070 O people of Al-Kítab! Why do you dísbelieve the Ayaat of Allah although you are: you act as witnesses (for their truth).

3/071 O people of Al-Kitab! Why do you cover Al-Haqq with unauthentic (and unreal) and you conceal Al-Haqq while you are: you know (the difference).

3/072 And a group out of the people of Al-Kitab said: "Accept that which has been made evident on those who have Believed, at the start of the day, and reject it at its end, so that they (also) turn back (and become disbelievers).

3/073 And do not Believe except for that one who adopted your religion. Say: "Verily! Genuine guidance is the Guidance coming from Allah. (Do you fear) that a certain one is bestowed similar to that what has been bestowed on you or (that) they make arguments against you before your Nourisher-Sustainer?" Say (further): "Certainly the bounty is in the Hand of Allah; He grants to whom He thinks proper. And Allah is Omnipresent, Omniscient."



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3/074 He selects under His mercy whom He thinks proper. And Allah is the Possessor of Magnificent Bounty.

3/075 And out of the people of Al-Kitab (is that) who if you entrust him with a huge sum he will return it; and out of them (is that) who if you entrust him with one Dinar, he will not return it to you except (under the pressure of that) which you continued on him standing (before him repeatedly). This is because, without doubt, they said: "(There is) no blame on us about (doing dishonesty with) the Ummiyyun and (thus) they utter against Allah a falsehood although they know.

3/076 Behold! Whoever remained sincere with his pledge and remained obedient, then verily, Allah loves Al-Muttaqun.

3/077 Verily, those who purchase at the cost of Allah's covenant and their (own) oaths a small sum, those people: (there is) no portion for them in the Hereafter. Allah will not talk to them and will not look at them on the Day of Resurrection, and will not sanctify them. And for them (is) a punishment most painful.

3/078 And certainly out of them, usually a group twist their tongues on Al-Kitab (confusing and misguiding the listeners) so that you may regard it from Al-Kitab, although it is not from Al-Kitab and they say: "It is from Allah," although it is not from Allah and they utter lie against Allah and they know.

3/079 It suits not a human being that Allah may give him Al-Kitab and Al-Hukm (The Verdict) and An-Nubuwwah, then he says to people: "Be Ibad to me in derogation to Allah." On the contrary (Allah tells them): "Be you Rabbaniyyun because you transmit and teach (the knowledge of) Al-Kitab and because you had been studying (it)."

3/080 And He does not advise you that you should pickup angels and Prophets as arbab (nourishers-sustainers). Would He order you for disbelief after when you are Muslims.

3/081 And (bring to mind) when Allah took the covenant of the Prophets (saying): "Truly what I have given you as Kitab and Hikmah — afterwards came to you a Messenger as confirmer and rehearser for what is with you, (as a requirement) you must Believe in him and (as a necessity) you must assist him." (Allah further) said: "Have you agreed and understood



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My Covenant regarding this (instruction) to you?" They said: "We have agreed." He said: "Then bear witness and I am with you, among the witnesses."

3/082 Then whoever turned back after this, so those people — they are the Fasiqun.

3/083 What then? They seek other than Religion of Allah, although to Him submitted whoever is in the heavens and the earth, willingly and unwillingly. And to Him shall they be returned.

3/084 Declare: "We have Believed in Allah and what is bestowed to us and what is bestowed to Ibrahim, and Ismaiel, and Ishaque, and Yaqub, and Al-Asbat, and what is given to Musa, and Iesa, and the Prophets from their Nourisher-Sustainer. We make no distinction for any one among them and we are, to Him, Muslims."

3/085 And whoever seeks, other than Islam, as Religion, then (it) will never be accepted from him; and he, in the Hereafter, (will be) from among the losers.

3/086 How shall Allah guide a nation (who) disbelieved after (declaring) their Belief and (after) they gave evidence that the Messenger is Truth and (after) came to them Al-Bayyinat? And Allah guides not the nation of transgressors.

3/087 Those are they whose recompense (is) that on them (rests) the curse of Allah, and of the angels, and of all mankind.

3/088 They will abide in that (state). The punishment shall not be lightened on them and they shall not be given respite,

3/089 except those who repented after that and reformed (themselves). Then verily! Allah is Oft-Forgiving, continuously Merciful.

3/090 Certainly, those who disbelieved after (declaring) their Belief (and) afterwards went deeper in disbelief, never will their repentance be accepted, and they, they are the deviators.

3/091 Verily, those who disbelieved and died while they (are) disbelievers, then will not be accepted from anyone of them the whole earth full of gold, even if he offered it as a ransom. Those people: for them is a painful punishment and (there is) not for them, from among the helpers.

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3/092 By no means shall you attain Al-Birr unless you spend out of that which you cherish (to own and possess); And what you spend out of any thing — then certainly Allah is Fully-Aware of it.

3/093 'All food was lawful to the progeny of Israiel except what Israiel (himself) made unpermitted to his ownself before At-Taurat was revealed'. (This is again a false statement made by those who seek mischief). Say: "Come along with At-Taurat and recite it if you are truthful."

3/094 Then whosoever invented a falsehood against Allah after that — then those (people), they are the transgressors.

3/095 Say: "Allah has spoken the Truth, so adopt the Millat of Ibrahim, the unitarian and he was not from among the polytheists".

3/096 Verily, the first House appointed for mankind — definitely it is that at Bakka (Makka), full of blessing, and a guidance to the worlds.

3/097 In it are manifest signs (for example) the Maqam-o-Ibrahim. Whoever entered it became one who is in peace. And dedicated to Allah, incumbent upon mankind, is a journey or travel towards the House, for one who could afford a passage towards it; and who denied (this ordainment in his actions or Belief) then certainly Allah is One Who stands not in need of (whatever exists in) the worlds.

3/098 Say: "O people of Al-Kitab! Why do you reject the Ayaat of Allah? And Allah is Witness to whatever you do.

3/099 Say: "O people of Al-Kitab! Why do you obstruct from the Path of Allah that who has Believed? You desire for it distortion even though you are witnesses. And Allah is not unaware of what you do".

3/100 O you people who have Believed! If you obey a group of those who were given Al-Kitab, they would render you disbelievers after your (accepting) Belief.



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3/101 And how would you disbelieve while you are — are reproduced unto you the Verses of Allah and among you is His Messenger. And whoever holds firmly to (the Book of) Allah, then indeed he has been guided to the Permanent Path.

3/102 O you people who have Believed! Pay allegiance to Allah in accordance with the right of allegiance due to Him. And you must not die except while you are Muslims.

3/13 And hold fast to the Rope of Allah (i.e., His Al-Kitab) as a group and divide not into sects, and bring to mind and discuss Allah's grace on you when you were enemies (unto each other) but He put love and attachment in between your hearts, so you became, by His grace, brethren. And you were on the brink of a pit of Fire, then He saved you from it. Thus Allah explains for you His statements, perchance you may receive guidance.

3/104 And let there arise out of you an Ummah — they shall invite to (what is) Al-Khair (good and beneficial); they shall enjoin Al-Ma'ruf (the desirable) and they shall forbid against Al-Munkar (the undesirable); and those people: they are the successful ones.

3/105 And be not as those who divided and differed after whatever came to them (as) Al-Bayyinat! And those: for them is a punishment, extra-ordinary.

3/106 The Day (some) faces attain brightness and (some) faces become dark; then as those people — their faces became dark, (will be questioned): "Did you reject Faith after (attaining) your Belief? Then taste the punishment of what you had been rejecting and denying.

3/107 Then as those people — their faces become bright, so (they will be) in Allah's mercy. They will abide therein.

3/108 These are the Verses of Allah: We reproduce them to you in original. And Allah desires not injustice to the worlds.

3/109 And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah, matters are returned (for decision).

3/110 You are the best ummah raised up for mankind. You shall enjoin Al-Ma'ruf and you shall forbid against Al-Munkar; and you shall Believe in Allah. And had the people of Al-



Kitab Believed (in Al-Kitab) it would have been better for them. Among them are Believers but most of them are Al-Fasiqun.

3/111 They will definitely do you no harm, barring an injury; and if they battle against you, they will run away from you on their backs, then they will not receive (any) assistance (against you).

3/112 They are smitten with vileness wheresoever they are found, except (when) under a covenant from Allah and a covenant from men. And they have drawn (on themselves) the wrath of Allah, and they are smitten with indignity. This (engulfed them) because they had been rejecting the Ayaat of Allah and had been assassinating the Prophets (in personality) without right. This is because they disobeyed and used to transgress (the limits, set by Allah).

3/113 They (are) not (all) alike. Out of the people of Al-Kitab (exists) a group of upright people: 'they recite the Ayaat of Allah during the hours of night and they, they make prostrations (while in Prayer).

3/114 They Believe in Allah and the Last Day and they enjoin Al-Ma'ruf and forbid against Al-Munkar, and they hasten in Al-Khairat (ideal actions and good works) and they are out of the righteous'.

3/115 And whatever they do out of good: so (it) shall not be denied unto them; and Allah is All-Aware of Al-Muttagun.

3/116 Surely, those who have rejected (acted against Al-Kitab): shall not profit them their possessions and nor their children, against Allah, in any way. And they are dwellers of the Fire. They, therein (shall be) dwellers.

3/117 The example of that which they spend in this immediate life is the example of a wind in it is icy cold (effect): it struck the harvest of the nation who wronged their selves, so it destroyed it. And Allah did not deal unjustly with them; rather, they deal unjustly with their ownselves.

3/118 O you people who have Believed (in Al-Kitab)! Take not as Bitanah (confidant) from outside your own. They shall not fail in injecting corruption and vulgarity in you. They desired that which pained you. Their hatred (against Islam) has become evident from their

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facies. And whatever their chests conceal is more serious and dangerous. Certainly, We have made evident to you the signs (to understand the enemy) if you were using (your) intellect.

3/119 Lo! You are such people: you like them and they like you not; you Believe in Al-Kitab in its entire text. And when they met you they said: "We have Believed." And when they attained privacy they bit, out of hatred against you, the tips of (their) fingers, in rage. Say: "Perish in your rage. Certainly, Allah is All-Aware with the state (of hearts) in the chests."

3/120 If a good befalls you, it grieves them; and if an evil overtakes you, they rejoice over it. And if you remain patient and remain in obedience, their planning shall not do you any harm. Surely, Allah is All-Vigilant and Watchful on what they do.

3/121 And (bring to mind) when you departed from your family-members: you are assigning to the Believers (their) positions for battle. And Allah is All-Hearer, All-Knower.

3/122 When two groups from among you intended that they two may become defensive, although Allah was their Wali: and in Allah the Believers must put their trust.

3/123 And certainly, Allah provided you help and aid at Badr when you were weak (a tiny little military force, not properly armed). So be mindful of Allah so that you may (thus) pay thanks.

3/124 (Remember) when you say to the Believers: Is it not enough for you that your Nourisher-Sustainer helps you with three thousand (force) of the angels caused to descend (to fight on your side)?"

3/125 Yes! If you hold on to patience and stick to obedience, and they (i.e., your enemies) approach you in their fury (more serious than) this: your Nourisher-Sustainer will assist you with five thousand of the angels, specially assigned (for vehement attacks).

3/126 Allah made it not but as an encouraging news for you and so that your hearts get solace thereby. And no aid and assistance (comes) except from Allah, the All-Mighty, the All-Wise;

3/127 that He might cut off a part of those who disbelieved or cast them down to infamy, so that they return frustrated.

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3/128 Not for you (is the responsibility) in the matter in any way whether He turns to them (in mercy) or punishes them because certainly they are transgressors.

3/129 And to Allah belongs what is in the heavens and what is in the earth. He forgives for whom He thinks proper and He punishes whom He thinks proper. And Allah is Oft-Forgiving continuously Merciful.

3/130 O you who have Believed! Devour not Riba (usury) marked up and multiplied, and pay obedience to Allah that you may be successful.

3/131 And take protection against the Fire which is prepared for the rejectors.

3/132 And obey Allah and the Messenger so that you may be placed under mercy.

3/133 And strive with speed in the direction of Forgiveness from your Nourisher-Sustainer; and Paradise — its area (is like) the heavens and the earth (together), prepared for Al-Muttaqun —

3/134 those who spend in prosperity and adversity, and who suppress and pardon men; and Allah loves those who do good;

3/135 and those who, when they committed lewdness or wronged their own souls, became mindful of Allah and invoked forgiveness for their sins; and who forgives sins except Allah? And do not insist on what they have done once they come to know (the sinfullness of the act).

3/136 Those (are the ones): reward to them (is) forgiveness from their Nourisher Sustainer, and Gardens beneath which flow rivers. (They would be) dwellers therein. And excellent (is) the reward for those who act (on the teachings of Al-Kitab).

3/137 Surely, have passed away before you, ways of life. So travel through the earth, then see what was the end of those who belied (Al-Kitab).

3/138 This (Al-Kitab) is an Explained Exposition (Bayan) for mankind, and Guidance and Admonition for Al-Muttaqun.



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3/139 So do not feel weak and do not be depressed; for you are the master (and superior) if you happen to be Believers.

3/140 If a setback has struck you, then surely a setback similar to it has struck the (other) nation (also). And such periods — We cause them to move among people. And (it is such) so that Allah may know those who have Believed and may pick up from amongst you Witnesses. And Allah loves not the transgressors;

3/141 and that Allah may protect those who have Believed and annihilate the disbelievers.

3/142 Have you assessed that you will enter Paradise: and as yet Allah knew not those amongst you who fought strenuously (in His way); and that He may know the patiently perseverants.

3/143 You were indeed longing for death before you faced it. So, without doubt you have seen it and you are awaiting (for orders instead of tahead of state initiative).

3/144 And Muhammad is not except a Messenger. Surely, have passed away Messengers before him. So, then, if he died or got killed — you turned back on your heels? And he who turns back on his two heels, then surely he does not harm Allah in any form. And soon Allah will reward the grateful.

3/145 And it is not for a life that she dies, except by the permission of Allah (and this happens at) an appointed term. And whoever desires reward in the world We shall give him of it; and whoever desires reward in the Hereafter, We shall give him thereof. And soon We shall reward the grateful.

3/146 And many a Prophet indulged in war; indulged in war with him (i.e., alongside the Prophet) numerous people devoted to the Nourisher-Sustainer. So they did not lose heart for that which did befall them in Allah's Way. And they did not show weakness and did not show exhaustion. And Allah loves the perseverant.

3/147 And their utterance was not except that they said: "Our Nourisher-Sustainer! Forgive us our sins and our excesses in our conduct and make firm our steps and assist us against the disbelieving nation."



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3/148 So Allah gave them the reward of this world, and the excellence of the reward of the Hereafter. And Allah loves Al-Muhsinun.

3/149 O you who have Believed! If you obey those who have disbelieved, they will make you turn back on your heels and you will return as losers.

3/150 Nay, Allah is your Maula, and He is the best of helpers.

3/151 Soon shall We cast into the hearts of those who have disbelieved, terror, because they associated partners with Allah — that for which He has not sent credential. And their abode is the Fire and evil is the abode of the wrong-doers.

3/152 And indeed, Allah did fulfill to you His promise when you are annihilating them under His permission; until when you lost courage and fell to disputing about the order, and you disobeyed after what He showed you which you cherish. Amongst you (is) that who desires this world and amongst you (is) that who desires the Hereafter. Then He separated you from them so that He may assess you. And certainly He forgave you. And Allah is (Full) of Grace to the Believers.

3/153 When you are climbing (the high ground) and do not look behind to any one, and the Messenger calls you to (the band of enemy on) your rear, so He gave you the result: distress after distress, so that you may not grieve over what escaped you and not (grieve over) what befell you. And Allah is Well-Aware of what you do.

3/154 Then He sent on you, after the (phase of) stress, a state of peace in the form of slumber — it overtakes a group amongst you. And (another) group: their selves made them anxious — they imagine about Allah, other than reality, (i.e., ) an imagination based on ignorance. They say: "Is there for us, in the affair, any say?" Tell (them): "Indeed, the affair — the whole of it belongs to Allah." They hide within themselves what they do not reveal to you. They say: "Had there been for us a say in the affair, we would not have been killed here." Tell them: "If you had remained in your homes, surely would have proceeded those, on whom 'the kill' (at the hands of the enemy) is decreed, to their beds (of death). And so that Allah makes assessment of what is in your chests, and so that He purifies what is in your hearts. And Allah is All-Aware about the condition of (the contents of) the chests.



3/155 Certainly those who turned back amongst you, the day the two groups met: certainly it is that Satan caused them to backslide because of some which they had earned. And Indeed, Allah has forgiven them (their sins). Surely, Allah is Oft-Forgiving, Most-Forbearing.

3/156 O you people who have Believed! Be not like those who have disbelieved and said about their brethren when they travelled through the earth, or were those who fight (in Allah's Way): "If they had been with us, they would not have died and would not have been killed," so that Allah may make it a cause of regret in their hearts. And (it is) Allah That gives life and causes death. And Allah is All-Seer of what you do.

3/157 And if you are killed in the Way of Allah, or you died: surely, forgiveness from Allah and mercy (are) far better than that which they amass.

3/158 And whether you died or you are killed, verily, unto Allah you shall be gathered.

3/159 So, with mercy from Allah, you dealt gently with them. And had you been strict, harsh-hearted, surely they would have moved away from your precincts; so overlook them (their faults) and invoke forgiveness for them and consult them in the affair. Then when you have taken a stand (on the matter), then put (your) trust in Allah. Certainly Allah loves those who put (their) trust (in Him).

3/160 If Allah does assist you, then none (can be one) who overcomes you; and if He forsakes you, then who is that who assists you after Him? And in Allah must put trust the Believers.

3/161 And it is not for a Prophet that he breaches trust. And one who breaches trust, shall restore what ever he breached on the Day of Resurrection. Then shall be paid in full every soul what she earned — and they shall not be dealt with unjustly.

3/162 Is then one who obeyed what is pleasing unto Allah, like the one who brought on himself something of the wrath of Allah and his receptacle (happens to be) Hell — a woeful place of stay?

3/163 (For) them are gradings with Allah and Allah is All-Seer what they do.

3/164 Indeed, Allah bestowed extra grace to the Believers when He raised among them a Messenger from amongst themselves. He rehearses unto them His Ayaat and sanctifies them

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and gives them the knowledge of Al-Kitab and Al-Hikmah, while definitely they were, since before, in manifest deviations.

3/165 What! And whenever a disaster smote you — indeed you smote (a disaster) double in comparison to it, (yet) you said: whence (is) this?" Tell (them): "It is from your (own) selves." Surely, Allah is All-Capable over every thing.

3/166 And whatever smote you the day two groups met: so (it is) with Allah's permission and so that He may know the Believers.

3/167 And so that He may know those who have committed hypocrisy. And it was said to them: "Come, fight (in war) in the Way of Allah or defend (the state and its people)." They said: "Had we been conversant with fighting, we would certainly have followed you," They, some of them (were) nearer to disbelief that day than to Faith. They utter from their mouths what (is) not in their hearts. And Allah knows more of what they conceal.

3/168 (It is) those who said of their brethren while they (themselves) stayed back: "If they had obeyed us they would not have been slain." Say: "Then avert death from your selves if you are truthful."

3/169 Regard not those who are slain in the Way of Allah as dead, but (as) Living in the presence of their Nourisher-Sustainer. They are being provided provision.

3/170 Jubilant of what Allah has bestowed upon them of His bounty and they harbour glad tidings for those who have not joined them from (those who were) around them — that (there is) no fear on them and they shall not grieve.

3/171 They harbour glad tidings regarding grace from Allah and bounty and surely Allah does not waste the reward of the Believers.

3/172 Those who responded to (the call of) Allah and the Messenger even after whatever disaster befell them; for those of them who did extra good and became obedient (is a) great reward.



3/173 Those (Believers) unto whom the (hypocrite) people said: "Verily, the people have gathered for (a fight with) you, therefore be afraid of them." But it increased them in Faith and they said: "Allah is sufficient to us and (He is) the best Patron."

3/174 So they returned with grace from Allah and (His) Bounty. No harm touched them and they obeyed what is pleasing unto Allah and Allah is the Possessor of great Bounty.

3/175 However that devil would frighten you of his friends, but be not afraid of them, and be mindful of Me if you are Believers.

3/176 And must not make you grieve those who hasten in (committing) disbelief. Verily, they shall never harm Allah the least. Allah intends that He does not keep for them (any) share in the Hereafter. And for them is a great punishment.

3/177 Verily, those who have purchased disbelief in exchange of Faith, shall never harm Allah at all; and for them is a grievous punishment.

3/178 And let not the disbelievers regard that whatever respite We sanction for them is good for them. However We sanction respite for them so that they may increase in sinfulness. And for them is a humiliating punishment.

3/179 Allah is not (such) that He may leave the Believers at what you are (now involved) in it, until He distinguishes the wicked from the good. And Allah is not (such) that He may let you know the Ghaib (unseen), rather Allah chooses of His Messengers (for the purpose) whom He thinks proper. So develop Faith in Allah and His Messengers. And if you develop Belief and pay obedience, then, for you (is) a great reward.

3/180 And must not regard those, who covetously withhold that which Allah has given them out of His Bounty, (that) this (attitude) is good to them, nay, it is evil to them. Soon they will be collared (with) what they covetously withheld out of it — on the Day of Resurrection. And for Allah is the heritage of the heavens and the earth; and Allah is All-Aware of what you do.

3/181 Certainly, Allah has heard the statement of those who said: "Truly, Allah is poor while we are rich people!" Soon We record what they said and their killing of the Prophets without right, and We shall say: "Taste you the torment of Burning.



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3/182 This is because of that which your hands sent before; and surely, Allah is not too unjust to (His) subjects."

3/183 Those who said: "Verily, Allah has made a covenant to us that we may not Believe a Messenger until he brings to us an offering which the fire consumes." Say: "Verily, there came to you Messengers before me with Al-Bayyinat and (even) with what you said; then, for what (reason) did you kill them, if you are truthful?"

3/184 Then if they have belied you, so, definitely, the Messengers were belied (even) before you. They had come with Al-Bayyinat, and Az-Zubur and Al-Kitab-il-Munir.

3/185 Every nafs (is) 'the one who tastes' death. And it is definite that you shall be paid in full, your rewards, on the Day of Resurrection. And whoever is kept away from the Fire and is made to enter Paradise, so indeed, he became elevated. And this worldly life is not but a providence of deception.

3/186 You shall certainly be tested through your wealth and in your selves. And you shall certainly listen to, from those who were given Al-Kitab before you as well as those who committed polytheism, numerous grief-giving comments. And if you persevere patiently and remain mindful (of Allah's Message) — then verily, this would be a determining factor for (conducting) affairs.

3/187 And (remember) when Allah took a covenant from those who were given Al-Kitab that: 'you must make it evident to mankind and do not hide it'; then they threw it away behind their backs and purchased thereby a meagre sum. Then evil (it is) which they purchase.

3/188 Do not think about those who rejoice about what they brought with (themselves) and they (also) love that they may be praised for that which they have not done — so regard them not as 'rescued from the punishment'. And, for them, (is) a painful punishment.

3/189 And to Allah belongs the dominion of the heavens and the earth. And Allah is All-Capable over all things.

3/190 Verily! In the creation of the heavens and the earth, and in the alteration of night and day, (there are) indeed signs for people of understanding.



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3/191 Those who transmit (the Message of) Allah, standing, sitting and (lying down) on their sides and ponder in the creation of the heavens and the earth, (saying): "Our Nourisher-Sustainer! You have not created (all) this without purpose, glory to You! So save us from the torment of Fire.

3/192 Our Nourisher-Sustainer! Verily You! Whom You admit to the Fire, so indeed You have disgraced him. And there is not (available) for the transgressors (any one) out of the helpers.

3/193 Our Nourisher-Sustainer! Verily, we heard a preacher. He gives a call towards Faith: 'That you should develop Belief in your Nourisher-Sustainer,' so we have developed Faith. Our Nourisher-Sustainer! Now forgive us our sins and write off from us our evil deeds, and give us death in company of Al-Abrar.

3/194 Our Nourisher-Sustainer! And grant us what you promised unto us through Your Messengers, and do not disgrace us on the Day of Resurrection. Surely, You do not go against (Your) Promise."

3/195 So responded to them their Nourisher-Sustainer: Certainly I, I will not allow to go waste the work of a worker from amongst you, from amongst male or female. Some of you (are) from some (others). So those who emigrated and were driven out of their homes, and have been persecuted in My Cause, and they indulged in war and were killed, surely I will write off from them their omissions and would surely admit them into Gardens, flow under them rivers — a reward from the Presence of Allah. And Allah! With Him (is found) the excellence of reward. 3/196 Must not provide a misunderstanding to you the arrogant movements in the cities of the people who have disbelieved.

3/197 (This is just) a brief enjoyment, then their (ultimate) abode is Hell, and a bad resting place.

3/198 But those who remained mindful of their Nourisher-Sustainer, for them are gardens, flow under them rivers. (They are) dwellers therein — a reception from the presence of Allah. And whatever is with Allah is the best for Al-Abrar.

3/199 And certainly, among the people of Al-Kitab is that who Believes in Allah and 'what has been delivered towards you and what is delivered towards them ', having full regard of submission to Allah. They do not purchase at the cost of Ayaat of Allah a meagre sum. Those people: for them, their reward is with their Nourisher-Sustainer. Surely, Allah is swift in accountability.

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3/200 O you people who have Believed, show steadfastness individually, and show steadfastness in group and guard the territory by stationing military units at vulnerable places, and be mindful of Allah so that you attain success.

## Surah 4 - An-Nísa (The Women) 1176 Verses}

4/1 O you human beings! Be obedient to your Nourisher-Sustainer Who created you from unitary living mass (Nafsin wahidah) and created from this (remaining portion of Nafsin wahidah) a mate to this (who is fashioned in existence first) and He spread from these two, numerous men as well as women. And be mindful of Allah, That One, through Whom you appeal to one another (seehead of state bonds of marriage and rights of procreation etc.) and (also be mindful) of the wombs (that bore you). Surely, Allah is Ever-Watchful over you.

4/2 And hand over unto Al-Yatama their wealth and do not exchange (your) bad (items) for (their) good (ones) and devour not their wealth (by adding it) to your wealth. Surely, it is a great sin.

4/3 And if you apprehend that you provide not justice to Al-Yatama (by accepting them in monogamy) then bind in wedlock, as appeared palatable for you, from these very women (and provide them family-life by mahead of state additional marriage, and only thus have) two at a time, or three at a time, or four at a time; but if you apprehend that you shall not behave in equality, then (have) one (wife only), or those whom your right hands held in trust. This is easier that you may not behave unjustly.

4/4 And hand over to women their saduqat (mahr or bridal money) happily with inclination. Afterwards, if (your wives) return to you any thing therefrom of their own (free will), then you utilize it (as) pleasant (and) wholesome.

4/5 And do not hand over to the fools your possessions which Allah has made to you a means of support, and feed them therefrom, and clothe them and utter to them a desirable statement (showing respect).

4/6 And keep Al-Yatama under observation until when they have reached (the age of) marriage, then if you realised in them sound judgement, hand over to them their possessions;

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and consume it not wastefully and hastily that they might grow up (and overpower you). And whoever (among the guardians) is rich, then he shall refrain (from spending on himself) and whoever is poor, then he may utilize in a desirable way. Then, when you have delivered to them their possessions then you should arrange witness over them (who may attest that the possessions have been delivered and returned to the original owner). And Allah is All-Sufficient (as) a Reckoner.

4/7 For men (is) a share from what the parents left, as well as the nearest relations. And for women (is) a share from what the parents left, as well as the nearest relations — out of what happened to be meagre thereof or it happened to be enormous — a share specified.

4/8 And when (there) appeared at the (time of) distribution, relatives, orphans and the needy, provide them out of it and utter to them a desirable statement (showing respect).

4/9 And people should realise: had they left behind them weak offspring they must have felt anxious about them. So they must obey Allah and they should utter statement, soft and tender.

4/010 Verily, those who eat up the wealth of orphans unjustly, without doubt, they swallow into their bellies, fire. And very soon they shall be thrown into blazing Fire.

4/011 Allah bequeaths you concerning your children: for the male (is) equal to the share of two females; if they are females more than two, then for them: two thirds of what he (i.e., the deceased father) left. And if she happened to be one only, then for her is half (of the total inheritance). And for his parents (when the deceased is the son): for every one out of these two (i.e., the father and the mother, the share is) one sixth out of what he (i.e., the deceased son) left — if there is for him a child. Then if there is not to him a child and have inherited him his parents (all exclusively): then for his mother (is) one third. Then if (there is) to him a brother: then for his mother (is) one sixth. (All this distribution process shall commence) after the (fulfillment of) bequeathal he (i.e., the deceased) bequeaths about it, or (the complete payment of) any debt (which is to the credit of the deceased). Your parents and your children: you assess not who, out of them, is closer to you in benefit (therefore the formulae for dividing the inheritance are) ordained by Allah (Himself). Surely, Allah is All-Knowing, All-Wise

4/012 And for you is half what your marital partners leave when there is no child for those women. But if there is for those women a child then for you (the share is) one fourth out of

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what those women left. (All this distribution process shall commence) after the (fulfillment of) bequeathal those women bequeath about it or (the complete payment of) any debt (which is to the credit of these women). And for those (wives, the share is) one fourth out of what you (husbands) left, if (there) is not to you a child. But if (there) is to you a child then for those (wives the share is) one eighth out of what you left. (All this distribution process shall commence) after the (fulfillment of) bequeathal (which) you (husbands) bequeath about it or (the complete payment of) any debt (which is to your credit). And if the man who leaves inheritance happens to be Al-Kalalah or (even when it is not man but) a woman, and for that is a brother or a sister, then for each one of the two (the share is) one sixth. But if they (i.e., brother or sister; or brothers and sisters together) happened to be more than this, then they (together are) share holders in one third after the (fulfillment of) bequeathal which was bequeathed about it or (the payment of) any debt (to the credit of the deceased) — without (intention of) damage (to any one) — a bequeathal coming (direct) from Allah. And Allah is All-Knowing, Most-Forbearing. [The formula applicable to Al-Kalalah if there is no child, appears in the last verse of this Surah. There the shares applicable to the brother and sister get increased due to the absence of the offspring; and 'the male getting double of the female' also becomes applicable. Thus the Book of Allah itself gives the definition of the word Al-Kalalah. It means a person who has no ascendants and no marital partner.]

4/013 These are the limits (imposed by) Allah and whosoever obeys Allah and His Messenger — He will admit him to Gardens, flow underneath them, rivers. (He will keep them) dwellers therein. And this is the great achievement.

4/014 And whosoever disobeys Allah and His Messenger and overrides His limits, He will cast him into the Fire (and keep him as) dweller therein; and for him is a disgraceful punishment.

4/015 And those females who come in lewdness from amongst your women, (committing homosexuality): then obtain evidence against these women: four (witnesses) from amongst you. Then if they testified, then confine these women to houses until death makes them die or creates Allah, for them, a way out.

4/016 And the two males who come in this (homosexuality) from amongst you, punish those two. Then if they both amended and both reformed (themselves) then you people leave those two (free). Surely Allah is Oft-Returning, continuously Merciful.



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4/017 Surely, the acceptance of repentance is binding on Allah for those who commit evil in ignorance (and) afterwards amend speedily; then those people: Allah turns to them (in mercy). And Allah is All-Knowing, All-Wise.

4/018 And the acceptance of repentance is not for those who keep on indulging in evil deeds until when death appeared to any one of them, he said: 'surely I have amended at this stage', and nor for those who die while they (are) disbelievers. Those people: We have prepared for them a painful punishment.

4/019 O you who have Believed! It does not become permissible to you that you may inherit women compelling them (to submit). And do not harass them so that you may have your way tahead of state some of that which you have delivered to these women (as their bridal money and any additional gifts or presents) except that they may come in evident lewdness. And live with them in a desirable way. Then if you feel disinclination towards them — then it may be that you feel disinclination to something, while Allah places in that extreme good!

4/020 And if you intended replacement of the mate in place of the marital partner (already in your wedlock) and you have given to any one of them a treasure, then do not pick up of it anything. Would you take it back by implicating (her in) false charges and committing evident sin?

4/021 And how could you take it back while one of you has gone in unto the other (in marital bond and relations), and (those who are wives to you) have obtained from you a written document (at the time of marriage, which is) firm (as evidence).

4/022 And take not in wedlock women whom your fathers took in (their) wedlock except (i.e., leaving as it is), what has already occurred; certainly it is shameful, and most hateful, and it became evil as a way.

4/023 Forbidden to you (for marriage) are your mothers (who bore you) and your own daughters and your own sisters and your father's sisters and your mother's sisters, and (your) brother's daughters and (your) sister's daughters, and mothers to you who breast-fed you and sisters to you for sharing the breast-feeding, and mothers of your wives, and your daughterwards in your houses and surveillance born to your wives (from some of their previous husband) to whom you have gone in (on the marital bed) — but if you have not gone in to these (mothers in marital relations) then there is no blame on you (if you take such a ward in

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wedlock when her mother, just after the Nikah, dies, becomes untraceable, or she takes divorce before consummation of marriage) and the wives of your sons who proceed out of your loins. And (it is also forbidden) that you create union between two sisters (by simultaneously tahead of state them in wedlock) except (i.e., leaving as it is) what has already occurred; verily, Allah is Oft-Forgiving, continuously Merciful.

4/024 And Al-Muhsanat out of the women [those protected in (marriage) bond] (are also forbidden to be taken in wedlock) except those whom your right hands held in trust — a written covenant from Allah to you. And has been made lawful to you whatever is to you outside this (class) — that you may seek (them in marriage) with your wealth (and possessions) harbouring intention to remain in bond without (being those) who have fluid, temporary or shifting intentions. So what you enjoyed and benefited by this (bond of marriage) through those women (as your wives), then deliver to them their rewards made compulsory (by Allah). And (there is) no blame on you in which you became mutually agreed upon regarding it after (it becomes) a must and compulsory. Surely Allah is All-Knowing, All-Wise.

4/025 And whoever does not have amongst you the means that he may take in wedlock Al-Muhsanat (the women living under protection of their parents and/or their brethren and/or their relatives) Al-Mominat (Believing women), then from amongst (the daughters of) what your right hands held in trust — out of the girls (who are) Believers. And Allah is more Aware of your Faith. Some of you (are) from (some) others. So take those (daughters) in wedlock with the permission of the protecting guardian to these females [The protecting guardian to these females is the person in whose right hands has been placed the mother of these females]; and pay them their bridal money in a desirable way. (They should have the intention of staying as) protected females living in bond of marriage (and) not women who harbour fluid, temporary or shifting intentions, and not those women who pick up boy-friends (or lovers or paramours). And when they are provided protection (in marriage-bond) and if they come as one who is involved in the vulgar act (of adultery) — then, for them (is) the half (of) that which is applicable to Al-Muhsanat as Al-Azab (this is the punishment of flogging mentioned in 24/2-9). This (permission, that a free man living fully protected in a family background may marry of his own free will a female whose family background has become unknown is) for that amongst you who became afraid of falling in sin (of committing pre-marital sex if he remains unmarried). And that you practice self-restraint — would be better for you. And Allah (is) Oft-Forgiving, continuously Merciful



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4/026 Allah intends that He may explain for you people and may guide you people to the ways of those (who were occupying the world) before you, and He may turn to you people (in Mercy and Forgiveness), and Allah (is) All-Aware, All-Wise.

4/027 And Allah intends that He may turn to you people (in Mercy and Forgiveness). And desire those who follow (their) lusts that you (Believers) may deviate (to a) deviation extreme and tremendous in degree.

4/028 Allah intends that He may lighten (the burdens from) over you people. And the man has been created weak (and tender in controlling desires and instincts).

4/029 O you people who have Believed! Do not eat up your wealth amongst yourself in an unjust manner except that it is through a mutual agreement amongst you. And do not kill or murder your own persons. Surely, Allah is, towards you, continuously Merciful.

4/30 And whoever commits this out of enmity and aggression, then very soon We shall cast him into the Fire, and this is, to Allah, very easy (to implement).

4/31 If you people avoid the great sins — that against which you are forbidden — We shall write off from you your sins (and shortcomings) and we shall admit you people to a Noble Entrance (i.e., to Paradise).

4/32 And do not covet that through which Allah has made superior — some of you to some (others). For men (is) a share out of that they earned; and for women (is) a share for that which women earned. And invoke Allah for His bounty. Surely, Allah is, with every thing, fully Aware.

4/33 And to every (wealth) We have appointed heirs out of what left the parents and close relations. And those persons (whom) your right hands (i.e., your personalities) involved in contract (for payment of anything): must you deliver them their portion. Surely Allah is, to each (and every thing) a Witness (seehead of state implementation of contracts and rights).

4/34 The men are Qawwam (protectors, maintainers and guardians) over women because of what Allah has bestowed more to some of those (who constitute the community as men and women) in comparison to others, and because what the men spent (on the family members) out of their earnings (and wealth). Therefore the righteous women (are those who are) devoutly

obedient (in accordance with the limits set in the Book of Allah), acting as guards to the hidden aspect of what Allah has guarded. And those women (from whom) you (husbands) apprehend their attitude of disruption and break-up — so deliver them the Message, (if still they do not correct their attitude) leave them (unresponded in their sexual desires) in their beds, (if still they do not mend and the breakdown of the family-bond is imminent) wazribuhunna [then bring forward to them (the suggestion for dissolution of marriage)]. Then if these women obeyed you (the way Allah desires in His Book) then do not seek against them any outlet (to get rid of them). Surely, Allah is Most Elevated, Most High.

4/35 And if you people (who happen to be in a position to do justice) apprehend a breach between these two, then appoint an arbitrator from his family, and an arbitrator from her family. If these two desired reconciliation, Allah will cause reconciliation between those two. Surely, Allah is All-Knower, All-Aware.

4/36 And pay obedience to Allah and do not associate with Him anything. And with parents (behave with) kindness as well as with close relations, and Al-Yatama, and the needy, and the close and permanent neighbour and the occasional neighbour, and the companion by your side (e.g. during some trips, travel or movement, or your colleague), and a traveller in need and those whom your right hands held in trust. Indeed, Allah does not love that who is proud and boastful,

4/37 (nor) those who deal as miserly and niggardly and enjoin people with miserliness and niggardliness and hide what Allah has given them out of His bounty. And We have prepared for the disbelievers a humiliating punishment.

4/38 And (also) those who spend their wealth as a show to the people and they do not Believe in Allah, and do not Believe in the Last Day. And whoever — the Satan becomes to him an intimate one, then a dreadful intimate (is Satan for him).

4/39 And what is that which affects them, had they Believed in Allah and the Last Day and they spent out of what Allah provided them as sustenance? And Allah is All-Aware of them.

4/040 Certainly, Allah does no injustice - not even of the measure of a particle. And if it happens to be a righteous act He increases it and allots from His Presence a reward, tremendous.



4/041 Then how (will be reactions) when We brought from each nation a Witness and We brought you, over these people, as a Witness.

4/042 This Day, desired those, who disbelieved and disobeyed the Messenger that the earth may be made to slide in and become flat tahead of state them (inside itself), and they will not (be able to) hide any hadees (which they propagated from outside Al-Kitab) from Allah.

4/043 O you people who have Believed! Approach not salat when you are drunk until you are aware of what you will utter (in recitations during the act of Prayer), and nor in a state of impurity (due to emission of sexual fluid) — except (when you are a) passerby (on the) road (because there you may not be able to have a bath and change spoilt clothes) — until you arrange a wash. And if you are people down with disease or on a journey, or one of you has come out of the toilet or you have made sexual contact with women and you find not water — then you people utilize clean clay (to soak the emissions and clean the part); then rub (with some additional clean dust) your faces and your hands (upto the wrists). Surely, Allah is Oft-Pardoning, Oft-Forgiving. [See Note alongside 5/6]

4/044 Have you not turned your vision to those who were given a portion from Al-Kitab? They purchase ignorance and deviation and they desire that you should go astray from the Path.

4/045 And Allah knows better your enemies, and Allah being a Wali (One Who assists) completely suffices (you) and Allah being a Helper completely suffices (you).

4/046 Among those who Haadoo (became Jews): they displace a word from its places and they say: "We have listened and we have disobeyed;" and "Hear (but) without (behaving) as a listener." And they uttered the word Raina (giving it) a twist with their tongues (to change its pronunciation to an objectionable meaning) and (thus committing) mockery in Religion. And if they had said: 'we have heard and we have obeyed' and 'hear and unzurna — definitely it would have been better for them and more effective (in meaning): but Allah has cursed them for their disbelief, so they have no Faith, except a minority (among them).

4/047 O you people who were given Al-Kitab! Develop Faith in accordance with what We have revealed (as The Book rebrought in original) confirming that (already available) with you people, before We disfigure the faces, then We (also) turn them to their hindwards or curse them as We cursed the 'people of As-Sabt' (who did not adhere to temporary close-down of

business and traffic. Thus, they were directed to take part in the weekly Institution. Mankind needs a sermon based on Allah's Book, followed by Salat in Congregation every week). And the commandment of Allah got fulfilled (and this led to the appearance of 'human apes' and 'human pigs' as a permanent admonition).

4/048 Verily, Allah does not forgive if partnership is associated to Him while He forgives whatever is outside it to whom He thinks proper. And whoever sets partners with Allah and thus accepts and commits polytheism, then indeed he forged a tremendous sin.

4/049 Have you not seen towards those people who claim sanctity for their selves? Nay, only Allah sanctifies whom He thinks proper. And they will not be dealt with injustice even to the extent of a Fatila (scalish thread in the long slit of a date-seed).

4/050 Look, how they forge against Allah a lie. And due to this it became enough (to be counted as a) manifest sin.

4/051 Have you not seen towards those who were given a portion of Al-Kitab? They develop faith in Jibt and Taghut (meaning all those, whether imaginary or real, who forge religious beliefs, customs, festivals, practices and rituals which are outside Allah's Book) and say, concerning the disbelievers, they are better guided to the Path than those who have Believed.

4/052 They are those whom Allah has cursed and whom Allah curses, then you never find for him a helper.

4/053 Is, for them, a share in the dominion? Then in that case they would not give mankind (even the measure of a) Naqira.

4/054 Or do they envy men for what Allah has given them out of His Bounty? Then, certainly, We delivered to the followers of Ibrahim Al-Kitab and Al-Hikmah and conferred upon them a great head of statedom.

4/055 Then out of them (who were given Al-Kitab is) that who Believed in this (Al-Kitab rebrought in its Original) and out of them (is also) that who detached link with it. And enough is Hell as a blazing Fire.



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4/056 Surely those who have disbelieved in Our Ayaat, soon We shall cast them in Fire. Every time their skins got fully roasted, we changed them in other than that (already roasted) so that they may (continue to) taste the punishment. Truly, Allah is All-Dominant, All-Wise.

4/057 And those who have Believed and did righteous acts, soon We shall admit them to Gardens — flow under them rivers — dwellers therein forever. For them, therein, (are) companions, cleansed and purified; and We shall admit them to a shade, shaded repeatedly.

4/058 Verily, Allah commands you to return the trusts to their owners; and that when you judge between people, you judge with justice. Verily, how excellent (it is) He admonishes you therewith. Truly, Allah is All-Hearer, All-Seer.

4/059 O you people who have Believed! Obey Allah and obey the Messenger and those in authority from amongst you (Muslims). Then if you differed (in your opinions) amongst you about any thing, then you refer it to Allah and His Messenger (i.e., to the Book of Allah) if you are: you Believe in Allah and the Last Day. This (is) better and more suitable for achieving results.

4/060 Have you not seen towards those who claim that they have Believed in that which is 'delivered towards you as well as what was delivered [to the Prophets and the generations (i.e., Al-Asbat)] before you,? They intend that they may approach for judgement the Taghut, although they have been commanded that they should disbelieve in it. And Satan intends that he should lead them astray — a straying remote.

4/061 And when it is said to them: Come, you people, towards what Allah has sent and to the Messenger, you saw the hypocrites — they turn away (themselves) and turn away (others) from you in aversion.

4/062 Then how (it is that) when a catastrophe befell them because of what their hands sent forth — afterwards they came to you. (And) they swear by Allah, 'we did not intend but to do good and to do conciliation!'

4/063 They are those: Allah knows what (is) in their hearts; so avoid from them (any immediate punishment) and deliver sermon to them (through Verses of Allah), and speak to them, (talhead of state) to their innerselves, the penetrating word (of Allah's Book).



4/064 And We did not send a Messenger except to be obeyed in accordance with the permission (i.e.,in accordance with the Book) of Allah. And if they (i.e.,the hypocrites), when they did wrong to their ownselves, had come to you, then they had invoked Allah's forgiveness, and the Messenger had invoked forgiveness for them, indeed they would have found Allah Ever-Attentive, continuously Merciful.

4/065 But No! By your Nourisher-Sustainer! They shall not develop Faith until they make you judge in that which became a victim of dispute among them, (and) afterwards do not find in their selves (any) resistance (or disinclination) against what you decided (in the matter under dispute), and (thus) submit (theirselves in Islam) in full submission.

4/066 And if We had ordained for them: 'that you kill yourselves (in the Way of Allah), or (that) you come out of your homes (in the Way of Allah)', they would not have done it except a minority among them. And if indeed they had done what they are exhorted to, surely it would have been better for them and more powerful in providing strength (to their Faith or Belief);

4/067 and then We would have bestowed upon them, from Our presence a great reward —

4/068 and surely We would have shown them Permanent Path.

4/069 And whosoever obeys Allah and the Messenger, then they are with those Allah has bestowed reward on them — out of the Prophets, and the Truthfuls, and the Witnesses, and the Righteous. And it became excellent: they, as a friend.

4/070 This is the Grace from Allah. And Allah suffices as an All-Knower.

4/071 O you who have Believed! Take hold of your protective armaments, then move forward in small groups or move forward (all) together.

4/072 And without doubt among you (there is) surely that who would definitely linger behind. Then if a misfortune befell you, he said: "Indeed Allah gave me reward when I did not go along with them as one who is present (as a volunteer for the expedition)."

4/073 And surely if reached you grace (and bounty) from Allah — definitely, he would say — as if there had never been between you people and between him (any) affection — "Oh! I wish, I were among them; then I would achieve an achievement, great."

4/074 So, must fight in the Way of Allah those who barter the life of this world with (the life in) the Hereafter. And whosoever fights in the Way of Allah, then gets killed or becomes victorious, then very soon We shall bestow on him very great reward.

4/075 And what is (wrong) with you that you fight not in the Way of Allah and (to protect) those who are persecuted from amongst the men and women and children — the people who cry: "Our Nourisher-Sustainer! Rescue us from this city whose people (are) oppressors; and appoint for us from Your presence a wali and appoint for us from Your presence a naseer".

4/076 Those who have Believed fight in the Way of Allah; and those who have disbelieved, fight in the cause of Taghut. So fight the allies of the Satan. Certainly, the strategy of the devil is ever fragile.

4/077 Have you not seen towards those who were told: 'Hold back your hands (and do not start military expeditions at this stage) and establish Salat and pay up Zakat.' So when Qital was ordained for them, behold! A section of them fear men as (should be) the fear regarding Allah or (even) a greater fear. And they said: "Our Nourisher-Sustainer! Why have you ordained upon us Al-Qital? Why didn't you grant us respite (at least) for a short while?" Tell (Them): "The Benefit and enjoyment from this world is insignificant while the Hereafter is better for that who obeyed (Allah). And you shall not be subjected to injustice even to the extent of a Fatila (a scalish thread in the long slit of a date-stone).

4/078 Wheresoever you may be, death will overtake you even if you are in fortified Buruj." And if some good reaches them, they say: "This is from Allah." But if some evil befalls them, they say: "This is from you (O Prophet)." Tell (them): 'All (comes) from the presence of Allah.' So what (is wrong) with these people — they do not become capable that they may understand a Hadees (any statement narrated by Allah in Al-Kitab).

4/079 Whatever of good has reached you, so it is from Allah. And whatever reached you of evil, so it is from yourself. And We have sent you (O Prophet) as a Messenger to mankind. And sufficed Allah to be a Witness.

4/080 Whoever might obey the Messenger so indeed he obeyed Allah. And that who strayed — so We did not send you over them as a protector.



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4/081 And they say: "Obedience (is desirable)." But when they left from your presence, a group out of them passed night in planning against what you propagate (to them); and Allah records whatever they plan throughout night. So, disregard them and put (your) trust in Allah and sufficed Allah to be an Advocate.

4/082 Do they not then ponder Al-Quran? Had it been from other than Allah, surely they would have found therein much contradiction.

4/083 And when (there) came to them a rumour concerning peace or fear, they divulged it (without confirmation). Whereas if they had referred it to the Messenger and to those who take decisions (and are) from amongst them (i.e., they are not non-Muslims or outsiders), then those of them who scrutinise the truth of it could have known it. And if there is not Allah's Grace over you, and His Mercy, surely you would have followed the Satan, except a minority (of you).

4/084 Make Qital in the Cause of Allah! You are not held responsible except for yourself and urge, exhort, incite and rouse the Believers (for Qital). Might be that Allah restrains the evil fury of those who have disbelieved. And Allah is more (terrible) in fury and more (effective) in containing (the disbelievers).

4/085 Whoso intercedes (and recommends) a desirable recommendation (which the candidate deserves): shall be for him a share out of it. And whoso intercedes (and makes) undue/unworthy recommendation (there) shall be for him a portion therefrom. And Allah is All-Powerful over every thing.

4/086 And when you are greeted with a greeting, then you greet with one better than that or repeat it in return. Certainly, Allah is One Who takes account of every thing.

4/087 Allah — (there is) no god except He. Surely He will gather you to the Day of Resurrection — (there is) no doubt therein. And who is more truthful than Allah for Hadees?

4/088 Then what (is the matter) with you (that) regarding the hypocrites (you stand divided into) two groups? And Allah has cast them back (to disbelief) because of what they earned (in their deeds). Do you intend to guide one whom Allah allowed to go astray? And one whom Allah has allowed to go astray — then you never find for him the way (of guidance).



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4/089 They wished that you deny Faith (in Al-Kitab) as they have rejected, so you (all) become equal (in position). So do not take from them auliya till they migrate in the Way of Allah. But if they turn back (to the infidels) catch them and slay them wherever you found them. And do not take from amongst them as wali or naseer;

4/090 except those who reach (and join) a nation — between you and between them (there is) a treaty (of peace, and non-interference); or they came to you: their breasts constricted and restrained — that they (may ever) fight you or fight against their own nation. And if Allah had desired He would have imposed them over you, so surely they would have fought against you. So if they avoided you then they fought against you not and they did send to you (an offer of) peace — then Allah has not opened to you against them a ground (for aggression).

4/091 Soon you find others who desire that they may have peace and security from you as well as they may get peace and security from their own nation. Every (time) to what test (and temptation) they were sent back, they became caught in it. So if they have not avoided you, and have not sent you (a message or offer of) peace and have not restrained their hands—then catch them and slay them wherever you found them. And (for) those people: We have sanctioned for you, against them, a clear warrant (to initiate Qital and annihilate them in battle).

4/092 And it is not for a Believer that he kills a Believer except by mistake. And whoso killed a Believer by mistake, then providing freedom to one (human) neck (who is) a Believer, and Diyah (Murder-money) put at the disposal of his (i.e., the deceased's) family (are ordained by Allah in compensation and ransom) except that they (i.e., the members of the deceased's family) remit it. But if he (i.e., the deceased) is from a nation (which is) an enemy to you, and he (i.e., the deceased is) a Believer, then providing freedom to one (human) neck (who is under bond of slavery but is) a Believer (shall suffice — since sending the murder-money to the enemy territory may not be possible in every case). And if he (i.e., the deceased) is from a nation — between you and between them is a treaty, then Diyah put at the disposal of his (i.e., the deceased's) family (is ordained), and the providing of freedom to one neck (who is) a Believer (is also applicable); so one who does not find (these things possible to act upon) then (the form of ransom or replacement is) fasts for two months, both coming one after another (seehead of state) repentance from Allah. And Allah is All-Aware, All-Wise



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4/093 And whoever kills a Believer intentionally, then his recompense is Hell. He (will be) a dweller therein, and Allah delivered wrath on him, and He cursed him (i.e., He withdrew His mercy from him), and He arranged for him a great punishment.

4/094 O you people who have Believed! When you have moved in the Way of Allah, then you verify (before you act) and do not say to that who greeted you with (the word) Salam: 'You are not a Believer! — (Would you commit such a crime for) seehead of state the perishable goods of the worldly life? So, with Allah are booties and spoils in great number. Thus you (too) had been before, then Allah conferred favours on you, so do verify (before you declare a person a non-believer). Surely, Allah is All-Aware of what you do.

4/095 Are not equal those who stay (at home) from amongst the Believers without being disabled and those who strive in the cause of Allah with their wealth and their persons. Allah has given a higher grade to those who strive with their wealth and their persons in comparison to those who stay. Unto all, Allah has promised good. And Allah has preferred those who strive, over those who stay (at home) by a huge reward.

4/096 (That would be as extra) grades from Him, as well as Forgiveness and Mercy. And Allah is All-Forgiving, continuously Merciful.

4/097 Verily, those for whom angels complete their life-span (by detaching the soul from the body and thus cause them die while these) people (are) in a state of wrong to their selves, they (i.e., the angels) said (to the dying person): "In what (a condition and state) you are?" They said: "We are those who are (kept) weak and oppressed on earth." They (i.e., the angels put a counter question and) said: "Was not the earth of Allah spacious enough (that) you people migrate (somewhere) therein?" Then (for) such people: their abode (is) Hell — and (their) dwelling place became evil,

4/098 except those kept weak and oppressed ones amongst men, women and children — who have no capacity (for arranging) a way out, nor they find direction for the way.

4/099 Then these: it is (most) probable that Allah pardons them and Allah is Oft-Pardoning, Oft-Forgiving.

4/1 And whoever migrates in the Cause of Allah will find on earth numerous places of refuge and plentifulness (in provisions). And whosoever leaves his home as an emigrant unto Allah

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and His Messenger, afterwards death overtakes him (on the way), then certainly his reward became due on Allah. And Allah is Oft-Forgiving, continuously Merciful.

4/101 And when you moved on the earth (i.e., either you are on a journey, or you are in encounter with your enemy), then (there is) no blame on you that you may shorten or reduce from Prayer. If (and when) you (O Muslims) did apprehend that those who have disbelieved may put you to test (by disturbing you or attachead of state you in a surprise attack, since) definitely, the disbelievers are to you an evident enemy —

4/102 and when you (who lead the Muslim group or the Muslim troops) are among these people, then you led them in Prayer, then one group out of them shall stand with you and they shall (continue to) hold on their armaments (even while they are in Prayer); so when they have made the prostration then they will move away from you (as they have completed the Prayer in one rak'at only). And shall (now) come the other group (who has) not Prayed; so they shall (now) Pray with you (in your 2nd rak'at only), and they shall continue to hold on to their shields and armaments. Desired those who have disbelieved that you become unaware and negligent of your arms and baggage, then they make assault on you — a single (effective) assault! And (there is) no blame on you, if there is with you inconvenience because of rains or you are people under effect of illness — that (under such a state) you put aside your armaments (while you are in the act of Prayer), but hold on to your shields (of protection). Certainly, Allah has prepared for the disbelievers a humiliating punishment

4/13 And when you people missed the Prayer (due to some unavoidable circumstances or complete involvement in war or encounter), then you people remember Allah (in your mind and hearts whether you are in a posture of) standing, and sitting and lying on your sides; then when you are at peace (i.e., out of danger), then you establish the Prayer. Surely the Prayer is prescribed to the Believers at specified timings.

4/104 And slacken not in seehead of state the nation (of the enemy to teach them a lesson and take revenge). If you people happen (to be such that) you face hurt and injury, so, without doubt, they (also) face hurt and injury — in the same manner as you people face hurt and injury — while you expect from Allah (a reward) which they do not expect. And Allah is All-Aware, All-Wise.

4/105 Surely, We have delivered towards you Al-Kitab, in Original, so that you may judge and give decision between people (who are in dispute or opposition in a matter) based on that

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(law and constitution) which Allah has shown you (in His Al-Kitab). And be not a pleader and advocate for the treacherous and fraudulent.

4/106 And seek pardon from Allah; certainly, Allah is Oft-Forgiving, continuously Merciful.

4/107 And do not plead or argue on behalf of those who betray and deceive their own selves. Verily, Allah does not like one who is a betrayer, a sinner.

4/108 They will conceal (their undesirable acts) from men, but they will not conceal (their actions) from Allah, for He is with them when they prepare their plot and strategy in the darkness of the night what He does not approve in wording. And Allah is All-Encompassor over what they will bring into action.

4/109 Well, you are these (sort of) men. You argued and pleaded on behalf of them in this world's life. So who will argue and plead with Allah on their behalf on the Day of Resurrection, or who becomes their advocate (on that Day)?

4/110 And whoever commits sin or wrongs his own self, then afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, continuously Merciful.

4/111 And whoever earns sin, then surely what he earns (goes) against his self. And Allah is All-Knowing, All-Wise.

4/112 And whoever earns a wrong or sin, then blames an innocent one, then indeed, he has burdened (himself) with a false charge and a manifest sin.

4/113 Had not the grace of Allah and His Mercy been upon you, a group of them would have made an intention to mislead you. And (in fact) they do not mislead any one except their own selves; and they shall not (be able to) harm you in any form. And Allah has delivered on you Al-Kitab and Al-Hikmah and He has taught you that which you knew not. And Great is the Grace of Allah unto you.

4/114 There is no good in most of their secret talk, except (in) him who ordered Sadaqa or Ma'ruf or Islah (correction and reformation) amongst men. And whoever does this seehead of state agreements of Allah — then very soon We shall award him a great reward.



4/115 And whoever contradicts and doubts the Messenger, after what is explained to him (from) the Guidance, and follows and adopts (something) other than the Believers' Way, We shall attach him (to) what he inclined and We shall cast him into Hell — and it became bad as a resting place.

4/116 Verily, Allah does not forgive that partnership should be assigned to Him; while He forgives, whatever is besides this for whom He thinks proper. And whoever sets up partners in authority with Allah — then certainly (such a one) has strayed to an extreme straying.

4/117 These (polytheists) do not invoke beside Him but females (regarding them deities) and do not invoke but Satan, the rebellious.

4/118 Allah cursed him (i.e., removed His cover of Mercy) when he (Satan) said: "Surely, I shall take in grip, a presumed portion from Your Ibad.

4/119 And verily, I will make them go astray, and surely I will arouse in them false desires; and certainly I will order them to slit the ears of cattle; and surely I will order them so they would alter and deface the nature of (a creation created by) Allah." And whoever takes Satan as a wali besides Allah, then such a one has surely suffered an evident loss.

4/120 He (i.e., Satan) makes promises to them, and arouses in them undue desires. And Satan does not promise them, except deceptions.

4/121 Such people &#8212 their dwelling place (is) Hell, and they will not find a place of escape and refuge therefrom.

4/122 And those who have Believed and did righteous deeds, soon We shall admit them to the  ${\it Gardens-flow\ under\ them\ rivers-dwellers\ therein\ forever.\ Allah's\ promise\ is\ the\ Truth,}$ and who is truer than Allah in statement?

4/123 (It is) not in accordance with your desires (O Believing Muslims,) and nor the desires of Ahl-ul-Kitab — whosoever acts evil shall be rewarded with it, and he shall not find for himself, beside Allah a wali and neither a naseer.



4/124 And whoever puts up righteous deeds, out of the male or a female and he is a Believer then those people shall enter Paradise and they shall not be wronged even to the size of a Nagira.

4/125 And who (is) better in religion than that who submitted his personality to Allah and he (is) a Muhsin and he adhered to and adopted the Millat of Ibrahim, the Unitarian. And Allah did take Ibrahim as an intimate friend.

4/126 And to Allah belongs whatever (is) in the heavens and whatever is in the earth. And Allah became All-Encompassor to all things.

4/127 And people ask instruction and verdict from you about An-Nisa (i.e., the word used in the third Verse of this very Surah, since it limits or specifies the circle wherein one can select marital partner when one desires to have more than one wife at a time). Say "Allah gives instruction and verdict to you about An-Nisa. And what is rehearsed or recited to you in Al-Kitab (in Surah An-Nisa, Verse No. 3) — is about Yatamannisa (weaker class among women)) whom you give not (i.e., you approach them not for monogamy) whatever is written to them (i.e., they have a right to be accepted in marriage even when one desires to have one wife at a time), while (under guidance of your inherent nature and conscience) you do desire that you should take those women in marriage (and thus provide them family life and a home of theirs to live). And (what is rehearsed or recited to you in Al-Kitab in Surah An-Nisa, Verse No. 3, is in the interest of those) who are weakened and unprotected out of the children (born to these women, through their previous husbands who widowed or divorced these mothers). And (this instruction or verdict, coming from Allah desires) that you take a stand in favour of Al-Yatama (the weaker class of women, and more specially when they have with them children from their previous husbands). And whatever you do in the form of a good, desirable and commendable (act), then surely, Allah is All-Aware of it."

4/128 And if a woman (in wedlock) apprehended from her husband, an attitude leading to break-up or separation, then there is no blame on this twain if (these) two decide some terms of reconciliation between their two-selves. And an agreement of reconciliation is better. And human inner-selves are made to sway towards selfishness (as a trait) and if you do Ehsan and pay obedience (to The Book), then surely Allah happened to be All-Aware of what you do.

4/129 And it is certain you will not be capable that you may establish perfect equality amongst women (in your wedlock) even if you ardently desired. So do not incline (with) full

inclination (to one of them, and) as a result, you leave her (i.e. the other) as a discarded one. And if you reform and correct (your behaviour with your wives) and pay obedience (to The Book), then surely Allah is Oft-Forgiving, continuously Merciful.

4/130 And if the two separate (by divorce), Allah will make free of want every one (of them) out of His bounty. And Allah is All-Provider, All-Wise.

4/131 And to Allah belongs whatever is in the heavens and whatever is in the earth. And verily, We have recommended to those who are given Al-Kitab before you and to you (O Muslims in the times of the Prophet) that you shall pay obedience to Allah (through Al-Kitab). But if you deny (the Message in Al-Kitab), then surely, unto Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is Free of all wants, highly Praised.

4/132 And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah sufficed as a Wakil.

4/133 If He desired, He will remove you, O people, and He shall come with others (who shall replace you). And Allah is All-Capable over this.

4/134 Whoever desired reward in this world, then with Allah (lies) the reward of this world as well as of the Hereafter. And Allah is All-Hearer, All-Seer.

4/135 O you people who have Believed! Become those who take a firm stand based on justice, (as) witnesses to Allah, even though (it be) against your own selves, or (against your) parents and (against your) nearest relatives — whether he happens to be a rich person or a poor person, so Allah is Above these two (categories and groups). So follow not the abberrant desire that you may not do justice; and if you derelict or avoid - then certainly, Allah is well-aware whatever you do.

4/136 O you people who have Believed! Believe in Allah, and His Messenger, and Al-Kitab that He delivered to His Messenger, and Al-Kitab that He sent down before. And whosoever denies and disbelieves in Allah, and His Angels, and His Writings (contained in 114 Suhuf or Surahs of His Al-Kitab. See Verses 80/14, 15; 98/2, 3), and His Messengers, and the Last Day, then indeed he has strayed, a straying remote.



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4/137 Verily, those who have Believed, after they rejected; then (again) accepted Faith, then rejected (a 2nd time), then increased (their level in) disbelief — then Allah will never be that He gives forgiveness to them; and nor (He becomes one) that He guides them (to the) Way.

4/138 Transmit the tidings to Al-Munafiqun that surely, for them (is) a painful punishment

4/139 those who pickup the disbelievers as auliya instead of Believers: do they seek in them honour and respect? So, surely, the honour and respect belongs to Allah, in toto.

4/140 And surely, He delivered to you in Al-Kitab that, 'when you heard Verses of Allah (in an atmosphere when) a rejection is committed in relation to them and a mockery is committed in relation to them, then do not sit with those people until they engage in discussion in hadees other than that'; certainly you, in such an atmosphere, (would be regarded) like them. Surely, Allah is the Congregator for the hypocrites and disbelievers (to be) in Hell altogether;

4/141 (they are) such people who wait and watch about you. If (there) happened for you a victory from Allah, they said: "Were we not with you?" And if (there) happened for the disbelievers a share (in victory), they said: "Were we not getting advantage over you and were we not shielding you against the Believers?" So Allah will give decision about you (all) on the Day of Resurrection. And certainly Allah will not sanction the disbelievers a way (of triumph or victory) over the Believers.

4/142 Verily, the hypocrites (think) they deceive Allah; rather, He lets them remain deceived. And when they stood up for Salat, they stood up in laziness; they (make a) show to the people; and they do not glorify Allah but very little —

4/143 wavering-ones between this (state of faith cum infidelity), neither adhering to these and nor adhering to them. And whom Allah sends astray then certainly, you will not find for him a way (to Islam).

4/144 O you peope who have Believed! Do not pickup disbelievers as auliya instead of Believers. Would you wish that you may put up to Allah, against yourself a proof quite evident and manifest?



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4/145 Without doubt, the hypocrites (will go) in the deeper chamber (or cell) of the Fire; and surely you shall not find for them a helper —

4/146 except those who aboutturned (and parted with hypocrisy) and reformed (their Beliefs and actions) and they attached (themselves) to Allah and they purified their Religion in relation to Allah, then they (are) in company of the Believers. And soon, Allah will bestow on the Believers a momentous reward.

4/147 What does Allah (gain) through your punishment if you have thanked (Him) and have accepted Faith? And Allah is All-Appreciative, All-Knowing.

4/148 Allah does not like loudness with bad (intention) in (one's) speech except (on the part of) that who has been wronged (and transgressed against). And Allah is All-Hearer, All-Knower.

4/149 Whether you make evident the good (done to you) or you keep it hidden, or you pardon and forego an evil (act done to you) — then certainly, Allah (too) is Oft-Pardoning, All-Capable.

4/150 Verily, those who disbelieve in Allah and His Messengers and intend to create a gulf between Allah and His Messengers, and they say: 'We Believe in some, while we reject some (others),' and they intend that they may find a way, (by creating a dividing and separating line somewhere) in between this (group),

4/151 those people: in reality, they are the rejectors And We have prepared for the disbelievers a humiliating punishment.

4/152 And those who have Believed in Allah and His Messengers, and have not made distinction in ranks between any of them, those (are the ones whom), very soon He shall give them their rewards. And Allah is Oft-Forgiving, continuously Merciful.

4/153 Ahl-ul-Kitab (people who possess Al-Kitab) ask you that you cause to descend on them a book (specifically revealed to you) from heaven. So indeed, they asked Musa (for even) greater than that, so they said: "Show us Allah physically," Then As-Saiqah overtook them because of their transgression. Additionally, they picked up the calf (for worship) after that which came to them as Al-Bayyinat. Then We pardoned (even) that. And We delivered to Musa Sultanan Mobina.

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4/154 And We slided over them (a rock of) the mount as an evidence of their covenant and (on another occasion) We said to them: "Enter the gate in humility." And (on another occasion) We said to them: "Transgress not in (the matter of) As-sabt." And We had taken from them a firm covenant.

4/155 So, because 'of their undoing their' covenant and their rejection of the Ayaat (Verses) of Allah and their (act of doing character) assassinations of the Prophets without (any) basis and their utterance: "Our hearts are wrapped" — nay, Allah has put up a seal over these (hearts) due to their disbelief, so they develop not Faith except very little;

4/156 and due to their disbelief and their utterance against Maryam (amounting to) a monstrous false charge;

4/157 and their statement (in boast): 'we killed Al-Maseeh, Iesa, Ibn-e-Maryam (Messiah, Jesus, son of Mary) Rasulullah (Messenger of Allah)!' And they killed him not and they crucified him not. And rather it remained an incident of doubt for them. And surely, the people who differed therein (are) definitely in doubt thereof. There is not (available) to them, about it any thing from knowledge except an adherence to conjecture. And they did not kill him. (It is) certain.

4/158 Nay! Allah raised him (in his physical body) towards Him, [after He Himself gave him death (see 3/55; 4/157, 158 5/17, 117, 118 19/33, 34 21/8, 34, 35; 33/40)]. And Allah is All-Powerful, All-Wise [and protected Iesa's body from lynching, desecration, or exhumation (see 3/55) at the hands of the disbelievers].

4/159 And (one is) not (to be regarded as) from among Ahl-ul-Kitab unless (and until) he surely Believes in (and accepts) this (Book) prior to his (own) death; and on the Day of Resurrection (This Book) will act as a witness (to judge them for their deeds).

4/160 And because of the transgression of those who Haadoo (became Jews and adhered to their sectarian literature), We (through these man-made books) made unlawful to them palatable items which were made lawful to them (in Allah's Al-Kitab), and (also) for their hindering many from Allah's Way,



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4/161 and their tahead of state Riba (usury on loans) although they were forbidden from (demanding, accepting or devouring) it, and their swallowing of the possessions of people wrongfully (through bribes and extortions). And We have prepared for the disbelievers among them a painful punishment.

4/162 But the wellgrounded in knowledge among them, and the Believers — they Believe in that which has been delivered to you and what was delivered before you. And the establishers of Salat and the givers of Zakat and the Believers in Allah and the Last Day — those (are the) people: soon We shall award them a great reward.

4/163 Verily, We have sent you revelation in the same format as We sent revelation to Nuh and the Prophets after him. And We sent revelation to Ibrahim, and Ismaiel, and Ishaque, and Yaqub, and Al-Asbat, and Iesa, and Ayyub, and Yunus, and Harun, and Sulaiman. And to Da'ud We gave Zabur (i.e., Al-Kitab. See 3/184 6/74-90 16/43-44 26/196 35/25 and 54/43).

4/164 And (some other) Messengers We have already discussed with you before and (there had been also) Messengers whom We have not discussed them with you; and talked Allah to Musa in a direct discourse.

4/165 Messengers (are sent as) transmitters of good tidings and (as) warners in order that there does not remain with mankind, against Allah, a plea after (the coming of) the Messengers. And Allah is All-Powerful, All-Wise.

4/166 But Allah gives evidence in accordance with what He sent down towards you, that He has sent it down under His Knowledge; and the angels (too) give evidence. And it became quite sufficient for Allah acting as a Witness.

4/167 Verily, those people who disbelieved and diverted (people) from the Way of Allah – certainly they have strayed to a straying remote.

4/168 Verily, those who have disbelieved and committed transgression, surely Allah will not be (such) that He forgives for them and nor (He will be such) that He guides them to the way,

4/169 except the way to Hell. (They will be) dwellers therein forever. And this happened to be very easy for Allah, (to implement).

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4/170 O you mankind! Verily, there has come to you the Messenger with Al-Haqq (The Truth) from your Nourisher-Sustainer, so (now) Believe (in His Book, it will be) better for you. And if you disbelieve, then certainly to Allah belongs whatever (is) in the heavens and the earth. And Allah is All-Knowing, Al-Wise.

4/171 O Ahl-ul-Kitab! Do not exceed the limits in your way of life; and do not comment about Allah except (what is) The Truth. Without doubt Al-Maseeh, Iesa, Ibn-e-Maryam is Rasulullah (Messenger of Allah) and His Kalimah, which He bestowed on Maryam and a Ruh (Spirit) proceeding from Him. So Believe in Allah and His Messengers and utter not:' Trinity ('three')!' Desist (from such utterances, concepts and beliefs; that would be) better for you. Certainly, what is a fact is that Allah is a single deity. He stands absolved and exalted that there happens for Him a son. To Him belongs whatever (is) in the heavens and whatever (is) in the earth. And Allah sufficed as an Advocate (to the Believers).

4/172 Al-Maseeh (The Messiah) will never reject in pride that he becomes an Abd to Allah and nor the closest Angels. And whoever abstains in pride from His obedience, and he exhibits undue and unjust pride, then very soon He shall gather them towards Him en masse.

4/173 Then, as for those who Believed and did righteous deeds so He will fully pay them their rewards and shall increase (for) them out of His Bounty. And as for those who rejected in pride and exhibited unjust and undue pride, then He will punish them (with) a painful punishment. And they will not find for themselves besides Allah a protector, and nor a helper.

4/174 O You mankind! Verily, there has come to you Burhan from your Nourisher-Sustainer; and We have delivered to you Nooran Mobinan (Manifest Light).

4/175 So as for those who have Believed in Allah and have become fully attached to Him — then, very soon He will admit them in Mercy proceeding from Him as well as Grace; and He will guide them to Himself in Eternal Path.

4/176 People ask you for a (religious-legal) opinion. Say: "Allah gives you religious-legal opinion about Al-Kalalah (see 12th Verse of this Surah for the definition of the term): if a man who died — (there is) not to him a child, but (there is) to him a sister, then for her is half of what he (as brother) left. And he (as brother) inherits her (full, if the deceased is his sister) provided there does not exist for her a child. Then if there happened to be two females (as

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sisters to a deceased brother), then for (these) two females (is) two thirds out of what he left (as brother to them). And if they happened to be brethren — men and women (mixed) — then for a male (goes an amount) equal to the share of two females. Allah explains for you, otherwise you go astray. And Allah is All-Knower about every thing."

## Surah 5 {120 Verses}

5/1 O you people who have Believed! Fulfill your promises, obligations and contracts. Grazing quadrupeds (the four footed animals who eat grass) are declared lawful to you (for food) except what is recited to you (herein) without being those who permit game while you (people) are under prohibition (due to being within the area called Harem, or you are putting on the uniform dress called Ehram). Verily, Allah commands what He wills.

5/2 O you people who have Believed! Violate not the sanctity of Sha'irullah [Signs and symbols (of obedience to) Allah] that is, neither of the Protected Month, and nor of Al-Hadiya (Animal proceeding to the Kaba for sacrifice); and neither the necklaces or collars (that such animals are putting on), and nor of those who are proceeding to the Sacred, Protected and Prohibited House — they seek the Bounty proceeding from their Nourisher-Sustainer and (His) agreement and pleasure. And when you have become free of prohibitions (i.e., you put off Ehram and you are outside the limits of Harem-area, only) then you indulge in game of hunting. And shall not lead you the hatred (exhibited) by a nation that they obstructed you from reaching, The Sacred, Protected and Prohibited Mosque — that you indulge in hostility or transgression (on your part). Assist one another in Al-Birr and At-Taqwa, and do not help one another in sin and transgression. And pay obedience to Allah. Verily, Allah is severe in giving punishment.

5/3 (The items) made forbidden to you (for oral intake, are): the dead, and the blood (which when allowed an exit leaves the organs and tissues and flows out. See the word Masfooh in

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Verse 6/145), and flesh of the swine, and that which has been pronounced for other than Allah, along with Him, and the one killed by strangulation, and one killed by violent blow or hit, and one killed by a head-long fall, and one killed by the goring of horns, and that which a wild animal has eaten — except that which you cleansed (by providing an exit to the free blood through a cut on the carotid arteries at the neck), and that which is sacrificed at the places and sites dedicated to other than Allah (like an altar of a god); and it is also forbidden to you that you may make divisions, (shares, portions and rights) on the basis of lottery or raffle — (all) this to you is Fisqun. This day, have given up all hope (for inter-Faith mixing and befriending) those who have disbelieved (in Allah's Book) — vis a vis your Religion. So fear them not, but pay regard to Me. This day (when one completes a serial study of the Divine Book from 1/1 to 5/3) I have completed for you (a general discussion of) Your Religion and I have finalised upon you people My Grace and have agreed with you for Islam as (your) Religion. Then whoever went restless due to hunger, without (being) inclined to sin, then surely, Allah (is) Oft-Forgiving, continuously Merciful (for such exceptional cases if they broke the law of these prohibitions).

5/4 They would ask you what is that which has been made lawful for them (as food). Say: "At-Tayyibat are made lawful to you; as well as which you taught Al-Jawareh; (acting as) Mokallebin. You teach them (i.e., to your Al-Jawareh, including dogs and hounds as well as the birds of prey called falcons) out of what Allah has made known to you (that the hunting animal should only seize the prey, shall not eat or consume it and shall not harbour the desire to devour it directly). So eat out of what they have seized and brought for you, and do pronounce the name of Allah over it (while you give a cut at the carotid arteries of the neck to provide an easy exit to the free blood available in the body of the prey); and pay obedience to Allah. Verily, Allah is swift in accountability.

5/5 This day, are made lawful to you (as food) At-Tayyibat; and the food prepared or offered by Al-Lazina-ootul-Kitab is lawful to you; and the food prepared and offered by you is lawful for them. And Al-Muhsanat (the chaste women with known family background) from amongst Al-Mominat, and Al-Muhsanat from amongst Al-Lazina-ootul-Kitab (the people who were given Al-Kitab) before you (are made lawful to you, for marriage as wives) when you have paid them their Ujoor (thus proving yourself as) Muhseneen (desirous of maintaining a permanent family link), not being Musafeheen, and not being that who picks up temporary friends and companions. And whoever rejects or will reject Faith (in the Teachings in Al-Kitab) then definitely he has destroyed his act (of starting a family-life in marriage) and he, in the Hereafter, will be from amongst the losers.

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5/6 O you who have Believed! When you have stood up for Salat, then wash your faces and your fore-arms upto the elbows and rub (your wet hands) on to your heads (i.e., scalps) and wash your feet upto the two ankle-knuckles. And if you are in a state of Janaba then cleanse (your body with water). And if you are ill or (you are) on a journey, or one of you has come out of the toilet (after answering the call of nature), or you have made sexual contact with women and you find not water — then utilize clean-clay (to soak the emissions and clean the part); then rub your faces and your hands (upto the wrists) therewith (i.e., with additional clean dust). Allah does not intend that He may place over you out of burden, rather He intends that He may cleanse you and that He may complete His Favour on you so that you may pay thanks.

5/7 And bring to mind Allah's grace upon you and His covenant with which He bound you when you said: "We have listened (to it) and we have obeyed." And be obedient to Allah. Verily, Allah is All-Knower about the state of the chests.

5/8 O you who have Believed! Become those who stand out firmly for (the cause of) Allah (as) Witnesses for justice; and must not direct you enmity and hatred of a nation to a state that you may not do justice. Be just: that (is) nearer to piety, and be obedient to Allah. Verily, Allah (is) All-Aware with what you do.

5/9 Allah has promised those who have Believed and did righteous deeds: 'for them (is) forgiveness and a great reward.'

5/010 And those who have disbelieved and belied Our Ayaat, those (are the ones who will be) dwellers of Hell-Fire.

5/011 O you people who have Believed! Bring to mind the Grace of Allah over you when a people intended that they may stretch out against you their hands, then (Allah) withheld their hands from you. So be obedient to Allah. And in Allah, must put (their) trust the Believers.

5/012 And indeed Allah took a covenant from Bani Israiel and We appointed from amongst them twelve representatives. And Allah said: "Definitely, I am on your side provided you established Salat and paid up Zakat and Believed in My Messengers, and gave them honour and assistance, and lent to Allah an honourable loan. Verily, I will write off from you your



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sins and will surely admit you to Gardens — flow under them rivers. Then whoever disbelieved after this (good news) from amongst you, then surely, he lost rightness of The Path."

5/013 So because of their breach of their covenant We cursed them, and We made their hearts hard. They manipulate the word from its (due) places and have abandoned a considerable portion out of that with which they were given the Message. And you will not cease — you will continue to discover deceit in them, except (for) a few in them. So forgive them and overlook (there misdeeds). Verily, Allah loves those who exceed in goodness.

5/014 And from those who said: "We are Nasaaraah (Nazarenes or Christians)" — We took their covenant, then they abandoned a considerable part out of that with which they were given the Message. So We planted amongst them enmity and hatred till the Day of Resurrection. And soon will Allah inform them about that which they used to invent (in the name of religion and then associated it to Allah).

5/015 O people who posses Al-Kitab! Verily, Our Messenger has come to you. He explains to you much out of that which you used to hide from Al-Kitab and he forgives much. Indeed there has come to you from Allah Noor and Kitab un Mobin.

5/016 Thereby Allah will guide who followed and desired His agreements to the ways of peace and it takes them out of the darknesses unto Light through His permission and it (i.e., Al-Kitab) guides them to Siratin Mustageem (permanent and eternal Path).

5/017 Indeed, committed disbelief those who said: "Surely Allah: He (is) Al-Maseeh (The Messiah) Ibn-e-Maryam (son of Mary)." Say: "Then who possesses, against Allah, any (power) if He desired that He may destroy (to naught) Al-Maseeh, Ibn-e-Maryam and his mother and whoever is in the earth — all together?" And to Allah belongs the dominion of the heavens and the earth and whatever is between the two. He creates what he desires. And Allah is All-Capable over everything.

5/018 And said Al-Yahood and An-Nasaaraa: "We are the children of Allah and the loved ones to Him." Say: "Then, for what (reason) does He punish you because of your sins?" Nay! You are human (beings) out of that He has created. He forgives for whom He thinks proper and He punishes whom He thinks proper. And to Allah belongs the dominion of the heavens and the earth and whatever is between those two, and to Him is the Final Abode.



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5/019 O possessors of Al-Kitab! Verily, has come to you, Our Messenger, he explains and clarifies for you, after a cessation of the coming of the Messengers, lest you say: 'There did not come unto us from a bearer of good news and nor a warner.' So surely, has come to you the bearer of good news and a warner. And Allah is All-Capable over every thing.

5/020 And when Musa said to his nation: "O my nation! Bring to mind the Grace of Allah over you when He raised among you Prophets and He made you rulers, and He gave you what He had not given to any one among the worlds.

5/021 O my nation! Enter the Holy Land which Allah has assigned to you and turn not on your backs, otherwise you return as losers."

5/022 They said: "O Musa! Therein is a nation of strictly adamant people, and surely, we shall never enter it until they come out of it. So if they come out of it, then surely we (become) those who enter."

5/023 Said the two men out of those who have regard (of Allah and) Allah had bestowed His reward on these two (this could be Musa and Harun): "Enter on them through the gate, for when you have entered it, then surely you are those who have the upperhand (Ghalibun). And in Allah you must put (your) trust provided you had been Believers."

5/024 They said: "O Musa! Definitely, we shall not enter it ever as long as they stayed therein. So go you and your Nourisher-Sustainer, and (only) you two indulge in Qital. Surely, we, overhere, remain seated."

5/025 (Musa) saíd: "O my Nourisher-Sustainer! Surely, I do not possess control except over myself and my brother, so make a separation amongst us, and amongst the nation of Al-Fasiqun"

5/026 (Allah) said: "Then surely it (stands) forbidden to them for forty years; they will wander in the earth. So grieve not over the rebellious nation."

5/027 And recite to them the news about the two sons of Adam in truth; when both brought forth (to Allah) an item of gaining nearness (to Allah), so it was accepted from one of these two, and it was not accepted from the other one. The (latter one) said (to the first one): "Surely,



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I will kill you." The (first one) said: "Definitely it is so (that Allah) accepts (only) from Al-Muttaqun.

5/028 If you did stretch towards me your hand that you may slay me, I shall not be a mover of my hand towards you that I may kill you. Surely I fear Allah, the Nourisher-Sustainer to the worlds.

5/029 Verily, I shall agree that you involve (yourself) in my sin as well as your sin, then you become out of the dwellers of the Fire, and this is the recompense for the Zalimun."

5/30 So induced (and led) him his Nafs to the murder of his brother; so he murdered him, so he became from amongst the losers.

5/31 So Allah made available a crow. It scratches the earth so that He may show him how he may hide the corpse of his brother. (The Murderer, to himself) said: "Oh, woe to me! Have I become helpless that I become like this particular crow, then I hide corpse of my brother (under the dug-up mud)?" Then he became out of those who regret.

5/32 Since the times of this (incident) We have ordained for Bani Israiel that definitely it (is that) whoever killed a person without being (in retaliation for the murder of) a person or (as a punishment for mahead of state) Fasad in the land — then (it is) as if he killed all mankind; and whoever revived her (i.e., a dying Nafs) then (it would be) as if he revived all mankind. And indeed, there came to them (i.e., to Bani Israiel) Our Messengers with Al-Bayyinat, thereafter, without doubt, a multitude from amongst them — after this — (are acting) in the land, surely (as) Musrefun.

5/33 Definitely it is that the recompense for those who wage war (Yuharebun means they wage war or Harb) against Allah and His Messenger and strive on the land seehead of state Fasad is only that they be killed (with a sword or be shot), or they be crucified, or be cut off their hands and their legs from opposite sides, or they be exiled from the land. This is for them a disgrace in this world and for them in the Hereafter (awaits) a great punishment —

5/34 except those who repented (and made amends) before you overpower them. Then beware that Allah (is) Oft-Forgiving, continuously Merciful.



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5/35 O you people who have Believed! Pay obedience to Allah and seek the linhead of state Factor leading to Him, and strive in His Way so that you may be successful.

5/36 Verily, those who have disbelieved if (it) is so, (that) for them (is) whatever is in the earth — all (of it), and (another treasure) similar to it along with it — so that they may pay ransom thereby against the punishment of the Day of Resurrection, (it would) not be accepted of them, and for them (is) punishment, most grievous.

5/37 They would intend that they may come out of the Fire and they (will) not (be those) who are coming out of it, and for them (will be) a lasting torment.

5/38 And the male thief and the female thief — then you cut off the hands of both of them — as a recompense for what (these) two earned — an exemplary punishment from Allah. And Allah is All-Powerful, All-Wise.

5/39 Then whoever repented after his transgression and reformed (himself) then certainly Allah will turn to him (in forgiveness). Verily, Allah is Oft-Forgiving, continuously Merciful.

5/040 Did not you know that Allah: to Him belongs the dominion of the heavens and the earth? He will punish whom He thinks proper and He will forgive for whom He thinks proper. And Allah is All-Capable over every thing.

5/041 O you the Messenger! Shall not make you grieve those who show haste in disbelief out of those who said: "We have Believed", with their mouths but their hearts do not Believe. And out of those who Haadoo (act as) listeners to falsehood acting as listeners for a nation of other people who have not come to you. They disturb a statement after (it has already been put at) its due places. They say: "If you are given this, take it, but if you are not given this, then take protection (against it). And (for) whosoever: Allah desires his trial, then you posses not for him from Allah, anything. They are those, Allah does not intend that He may purify their hearts. For them, in the world (is) disgrace, and for them, in the Hereafter (is) a great punishment.

5/042 Listeners to falsehood, devourers of filth. Then if they approached you (for any opinion), so decide amongst them or avoid them. And if you avoid them, they shall never hurt you in the least. And if you judged, then give decision amongst them based on justice. Verily, Allah loves those who act justly.



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THE QURAN

5/043 But how would they avail decisions from you, while with them (is available) the Taurat (Torah); in it (is written) the ordainment (verdict) of Allah, yet they will turn away after that. And they are not on the side of the Believers.

5/044 Verily, We! We sent down the Taurat. In it (is) guidance and light. The Prophets who submitted to Islam, pronounce judgement based on this (Taurat) for those who Haadoo (became Jews). And likewise do those who are attached to the Nourisher-Sustainer; and (also) those who are scholars — because they have been entrusted the protection of Kitab-ullahe (Allah's Book), and they are, thereto (as) witnesses. So fear not mankind, but fear Me. And do not purchase with My Verses a meagre sum. And whoever did not pronounce judgement in accordance with what Allah has sent down, then those people: they (are the ones who are) Alkafirun.

5/045 And We have written for them in this ('Taurat'): verily, nafs (life) for nafs (life), and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for (all) the wounds (is) qisas (equal retaliation). And whoso waives the right thereto, it shall be an expiation (of sins) for him. And whoever did not pronounce judgement in accordance with what Allah has sent down, then those people: they (are the ones who are) Az-Zalimun.

5/046 And We sent as a follow-up, on their tracks, Iesa, son of Maryam, as one who confirms and verifies for what is in his two hands as At-Taurat, and We gave him Al-Injeel; in it (is) guidance and light and (it is the) one which confirms and verifies for what is in his two hands as At-Taurat, and a guidance and an admonition for Al-Muttagun.

5/047 And Ahl-ul-Injeel must base judgement in accordance with what Allah has revealed therein. And whoever did not pronounce judgement in accordance with what Allah has sent down, then those people: they (are the ones who are) Al-Fasiqun.

5/048 And We sent down to you Al-Kitab in original as one which confirms as true what is in between its two hands (i.e., already there) as Al-Kitab and Mohaiminan over it. So pronounce judgement amongst them in accordance with what Allah has sent down, and follow not their vain desires, diverging away from what has come to you out of Al-Haqq. To each, We have prescribed, among you — a (lawful) track and a (commendable) way. And if Allah had willed, surely He would have made you (under compulsion) one homogenous group. But (He did not apply compulsion) so that He may test you in what He has given you (in His Al-Kitab); so



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strive and race to come first in virtuous deeds. Towards Allah is your return — altogether, then He will inform you about that — you used to differ therein.

5/049 And that you must pronounce judgement amongst them in accordance to what Allah has sent down and follow not their vain desires; and take protection against them lest they confuse you regarding some of that which Allah has sent down to you. And if they turned away (from the Message) then know that it is so, that Allah intends that some of their sins may inflict them (as punishment). And truly, a vast portion of mankind (is) definitely Fasiqun.

5/050 What then, a judgement based on ignorance (of Al-Kitab) — they seek? And who is better than Allah in judgement for a people who have firm Faith.

5/051 O you people who have Believed! Take not Al-Yahood and An-Nasaaraa as 'auliya', some of them are auliya to some (amongst themselves). And whoever befriends them from amongst you, then surely he is from amongst them. Verily, Allah guides not the nation who are the Zalimun.

5/052 And you see those in whose hearts is a disease (of hypocrisy or disbelief), they are very swift and active amongst those people (and) say: "We fear lest some misfortune befalls us. Then Allah made the possibility — that He comes with victory or an event proceeding from His presence — then they became, over what they concealed in their selves, regretful people.

5/053 And those who have Believed will say: "Are these the people who swore their strongest oaths by Allah (that) surely they are with you (Muslims)?" Their deeds became of no effect, so they became losers.

5/054 O you who have Believed! Whoever turned back amongst you from his Religion, then very soon Allah will bring (to view) a nation; He will love them and they will love Him, humble towards the Believers, stern towards the disbelievers, striving in the Way of Allah, and they shall not be afraid of the ill-speahead of state of the censurer. This is the Grace of Allah which He bestows upon whom He wills. And Allah is All-Pervasive, All-Knowing.

5/055 Definitely it is: Your Wali is Allah, and His Messenger and those who have Believed, the people who establish Salat, and pay up Zakat and they bow down (as an essential part of their canonical Prayer).

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THE DIVINE BOOK

THE QURAN

5/056 And whosoever takes as Protector - Allah and His Messenger and those who have Believed, then verily, the group of Allah: they are the victorious ones.

5/057 O you who have Believed! Pick up not those who have regarded their religion a mockery and fun, from amongst those who were given Al-Kitab before you and the disbelievers — as auliya and pay obedience to Allah if you happen to be Believers.

5/058 And when you called for Salat (pronounced Azân or Iqamah for Prayers) they took it as mockery and fun; that is because they are a nation who do not use intellect.

5/059 Say: "O people who possess Al-Kitab! Do you take revenge from us for no other reason than that we have Believed in Allah and what has been sent down to us and that which was sent down before; and that most of you are Fasiqun?"

5/060 Say: "Shall I inform you of something worse than this, (regarding) the recompense (in store) with Allah: one whom Allah cursed and He incurred wrath on him, and He transformed from amongst them into apes and swines since (such a one) worshipped Taghut? They are worse in position and rank, and more astray from the rightness of the Path."

5/061 And when they approached you they said: "We have Believed." And in fact they entered with disbelief, and they, definitely they went out harbouring this (disbelief). And Allah knows better of what they had been hiding.

5/062 And you see a vast majority of them are very swift in sin and transgression and their eating As-Suht. Indeed, evil (it is) what they had been doing.

5/063 Why do not forbid them, the people who are (apparently) attached to the Nourisher-Sustainer, and (are regarded as) scholars from their sinful utterance and their eating As-Suht? Indeed, evil (it is) what they had been planning.

5/064 And Al-Yahood said: "Allah's hand is tied up (i.e., He does not fully bestow the requirements to His creation)." (Actually) their (own) hands have been tied up (and they do not spend on the needy) and they stand cursed because of what they uttered. Nay, His two hands are both widely outstretched. He spends (out of His bounty) as He thinks proper. And verily, increases most of them, whatever has been sent to you from your Nourisher-Sustainer,

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THE QURAN

in obstinate rebellion and disbelief. And We have put amongst them enmity and hatred till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it. And they strive on the earth for mischief and lawlessness. And Allah does not like the Mufsidun.

5/065 And if the people who possess Al-Kitab had Believed and become obedient, indeed We would have written off from their account their sins and definitely admitted them to Gardens of pleasure.

5/066 And had they established At-Taurat and Al-Injeel and what has been sent to them from their Nourisher-Sustainer they would have surely eaten (provisions coming to them without measure) from above them and from underneath their feet. There are from among them an Ummah stichead of state to the right course, but a vast majority of them: became evil what they act upon.

5/067 O you the Messenger! Propagate whatever has been sent to you from your Nourisher-Sustainer, and if you do not do (it) then you have not conveyed His Message. And Allah will protect you from mankind. Verily, Allah does not guide the nation of disbelievers.

5/068 Say: "O people who possess Al-Kitab! You are not on anything until you establish At-Taurat and Al-Injeel and what has been sent down to you from your Nourisher-Sustainer. And verily, increases most of them, whatever has been sent to you from your Nourisher-Sustainer, in obstinate rebellion and disbelief. So do not grieve for the nation of disbelievers.

5/069 Surely, the people who have Believed and the people who turned Jews and the Sabians and the Christians — whosoever has Believed in Allah and the Last Day, and acted in righteousness, then (there is) no fear on them, and nor shall they grieve.

5/070 Verily, We took a covenant from Bani Israiel, and sent towards them Messengers. Whenever (there) came to them a Messenger with what theirselves desired not — a group of them they called liars and another group (among these Messengers) they assassinate?

5/071 And they assessed that (there) will be no Fitnah, so they became blind and they became deaf; afterwards Allah turned to them (with Forgiveness); yet again they became blind and they became deaf — a vast majority of them. And Allah is All-Seer of what they do.



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5/072 Surely, have disbelieved those who said: "Certainly Allah is He (who is) Al-Maseeh, Ibno-Maryam." And Al-Maseeh said: "O Bani Israiel! Pay obedience to Allah, Nourisher-Sustainer to me and Nourisher-Sustainer to you. Certainly it (is that) whosoever sets up partners with Allah, then certainly Allah has forbidden for him the Paradise and his abode is the Fire. And for the Zalimun there is not (any one) out of the helpers.

5/073 Surely, have disbelieved those who said: "Verily, Allah is the third of the three (in the concept of Trinity)." And there is no (one) out of (the status of) an ilah except One Ilah. And if they cease not from what they utter, verily, will befall those who have disbelieved out of them — a punishment most painful.

5/074 Will they then not repent to Allah and ask Him for forgiveness? And Allah is Oft-Forgiving, continuously Merciful.

5/075 Al-Maseeh, Ibn-o-Maryam is none but a Messenger. Definitely went before him (many) Messengers while his mother (had been) a Siddiqah. They both used to eat food (which is essential to sustain a human being physically). Look how We explain to them the proofs, yet look how they indulge in falsehood.

5/076 Say: "Do you worship besides Allah that who does not (at all) possess for you harm and nor a benefit?" And Allah: He is the All-Hearer, All-Knower.

5/077 Say: "O people who possess Al-Kitab! Do not exceed the limits in your way of life without right and do not follow the vain desires of a nation who have definitely gone astray since before and they have misled a vast majority and they strayed from rightness of the Path.

5/078 Stand cursed, those who disbelieved among Bani Israiel, through the tongue of Da'ud and Iesa, Ibn-e-Maryam. This (is) because they disobeyed and had been breahead of state the limits.

5/079 They had not been forbidding one another from the Munkar which they committed. Vile indeed is what they had been doing.

5/080 You see a multitude among them pick up as auliya those who have disbelieved. Indeed, evil it is what have sent forward for them their ownselves — so that Allah delivered wrath over them and in (hell-) torment they (shall be) abiders.

5/081 And had they been Believing in Allah and in the Prophet and what has been sent to him, they would not have taken them as auliya. But a vast majority among them are the Fasiqun.

5/082 Verily, you will find the harshest among men in enmity to those who have Believed, Al-Yahood and those who have set partners (to Allah). And verily, you will find the nearest in love to those who have Believed, those who said: "We are Nasaaraa." That is because amongst them are Qisseesun and Ruhban and because they do not commit pride in arrogance.

5/083 And when they listened what has been sent down to the Messenger, you see their eyes overflow with tears because what they recognised of Al-Haqq. They say: "Our Nourisher-Sustainer! We have Believed. So record ourselves alongwith the Witnesses.

5/084 And what is for us (that) we may not Believe in Allah, and what came to us from Al-Haqq, and we wish that our Nourisher-Sustainer will admit us (to Paradise) along with the nation of righteous individuals."

5/085 So Allah rewarded them, because of what they said, Gardens — flow underneath them rivers. (They will be) dwellers therein. And this is the reward for Al-Muhsinun.

5/086 And those who disbelieved and belied Our Ayaat, they are companions of the Hell-Fire.

5/087 O you people who have Believed! Do not make unlawful the Tayyibat what Allah has made lawful to you, and do not transgress. Verily, Allah does not like the transgressors.

5/088 And do eat out of that which Allah provided as providence for you (declaring it) lawful (and) palatable. And pay obedience to Allah Whom you are: in Him, Believers.

5/089 Allah will not make you accountable for (what is) unintentional in your oaths, but He will make you accountable what you committed deliberate (in your) oaths. (If you break such an oath) then its expiation (would be) feeding ten poor persons out of the average what you feed your own family-members; or providing them garments; or (drafting) a document for (providing freedom to) one (human) neck (which is in slavery). But whosoever does not find (himself in a position to pay such an expiation) then (he shall keep) fasts for three days. This is the expiation for your oaths when you have sworn. But it shall be better if you protect your

oaths (provided they are not undesirable). Thus Allah explains to you His Ayaat so that you may be grateful.

5/090 O you people who have Believed! Certainly whatever is Al-Khamr, and Al-Maisir, and Al-Ansab, and Al-Azlam are Rijsun (filth and abomination) of Satan's handiwork. So avoid it completely in order that you may attain success.

5/091 Surely, what the Satan intends (is) that he may bring about amongst you enmity and jealousy cum hatred (through indulgence) in Al-Khamr and Al-Maisir; and he may hinder you from Zikr-ullah (Message of Allah) and from As-Salat. So are you (after realising all this admonition) those who abstain?

5/092 And obey Allah and obey the Messenger and take protection (against the filth and abomination coming in Satan's handiwork). And if you turned back (and heeded not to these warnings) then know that surely what (is a fact is that) on Our Messenger (is binding) the conveying and propagating (the Message in an) evidently clear way.

5/093 There is none on those people who have Believed and did righteous good deeds (out of) a sin or blame in what they consumed while what they guarded against and they Believed and they acted in righteousness, (and) afterwards (as a step further) they guarded against (evil deeds) and Believed (still deeper, and) afterwards guarded (their own souls strictly) and they did good even to perfection. And Allah likes Al-Muhsinun.

5/094 O you who have Believed! Certainly Allah will test you (in your Faith and Belief) with something in the matter of the game to which reach your hands and your lances so that Allah may know who is conscious and regardful of Him (even) while unseen (by men). Then whoever transgressed after this, then for him is a painful torment.

5/095 O you who have Believed! Kill not game while you are those 'under prohibition' (i.e., you are within the Harem or putting on Ehram for Hajj or Umra); and whoever killed it from amongst you intentionally (and not by oversight or mistake), the penalty is equivalent to what he killed, in the form of a quadruped animal — two just men from amongst you shall give judgement about it; Hadiya (gift-animal to be sacrificed) which is one that reaches the Ka'ba; or expiation could be given as food to the poor, or equivalent to this (could be keeping of) fasts so that he (i.e., the game-hunter) may taste the punishment for his deed. Allah has forgiven



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what happened before but whoever repeated, then Allah will take retribution from him. And Allah is All-Mighty, All-Able of retribution.

5/096 Made lawful to you (is the pursuit of) water-game and its consumption as food — for the benefit of yourselves and one who is a traveller; and is made forbidden to you (the pursuit of) land-game as long as you happened to be those under prohibition (i.e., you are putting on Ehram or you are within the limits of Harem). And pay obedience to Allah, The Being — towards Him you shall be gathered back.

5/097 Allah has established the Ka'ba, the Sacred, protected and prohibited House as an Asylum and Rendesvous for mankind (for Hajj, Umra, Tawaf and Salat) and the protected month, and Al-Hadiya, and the garlands (that encircle the necks of gift-animals that are proceeding to the Ka'ba). This, (He has done) that you may know that Allah knows what is in the heavens and what is in the earth, and that Allah is All-Knower of each and every thing. [If one performs pre-Hajj Umra in Hajj-season and also attends Hajj, or breaks certain prohibitions related to Harem, Umra and Hajj, he has to offer animal-sacrifice].

5/098 Realise that Allah is severe in retribution and that Allah is Oft-Forgiving, continuously Merciful.

5/099 (There is) no (responsibility) on the Messenger except propagation and conveying (of the Message). And Allah Knows what you make evident and what you hide and conceal.

5/1 Say: "Al-Khabith and At-Tayyib (clean, lawful and palatable) do not become equal, similar or equivalent even though the abundance of Al-Khabith may dazzle you. Pay obedience to Allah, O people of under-standing, so that you may prosper.

5/101 O you who have Believed! Do not ask about the matters (which) if made plain to you may cause you trouble. But if you put up a question about it while Al-Quran is being sent (to your heart and its statements are becoming evident on you and you are appreciating its teachings and concepts), it will become evident on you. Allah has overlooked it and Allah is Oft-Forgiving, Most Forbearing.

5/102 Surely, brought up question about it, a nation before you; afterwards they became, because of it, as disbelievers (since they could not bear and digest the reply to their questions).



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THE OUDAN

5/13 Allah has not instituted things like Bahira, and neither Saiba and nor Wasila and nor Ham. But those people who have disbelieved invent against Allah lies and falsehood, and most of them do not use intellect (and hence accept and patronise fake and mythological beliefs, concepts and customs).

5/104 And when it is said to them: "Come to what Allah has sent and unto the Messenger," they replied: "Sufficient is to us what we found (adhering) over it, our ancestors," — even though their ancestors had been: they do not know any thing and they do not find guidance!

5/105 O you who have Believed! (The responsibility) over you (is for) your ownselves. Shall do you no harm, that one, who has gone astray while you have accepted guidance. To Allah is your return — altogether, then He will inform you about that which you had been doing.

5/106 O you who have Believed! The testimony (or acceptable evidence) amongst you, when death approached any one of you, at the time of bequest, (shall be) two just men of your own (folk), or two others from outside your own (circle) if you are travelling through the land and the calamity of death has approached you. Detain both of them after As-Salat, then both shall swear by Allah — if you doubted — (saying): "We shall not barter this (testimony) for a sum even though he (i.e., the beneficiary) be our near relative. And we shall not hide testimony of Allah, certainly we in that position, surely (become) out of the sinful ones."

5/107 Then if it became evident that surely these two have both earned sin, then two other men, both of them shall stand in place of those (previous) two out of the people who have more right in them (to give testimony in comparison to) the first two ones (who indulged in sin). Then these (latter) two shall swear by Allah (saying): "Surely our testimony is truer than the testimony of those two, and we have not trespassed (the truth), for indeed we, then, surely (become) out of the wrong-doers."

5/108 This prescribed procedure is more positive that they shall come with testimony in its true perspective; else they would fear that (other) oaths would be sought for after their oaths. And pay obedience to Allah and listen. And Allah does not guide a nation of Al-Fasiqun.

5/109 The Day Allah will gather the Messengers and He will say: "What was the response you received?" They said: "We have no knowledge. Certainly You, You are All-Knower of the hidden (and unseen)."



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PROLEGOMENON, TRANSLATION & COMMENT

5/110 When Allah said: "O Iesa, son of Maryam! Bring to mind My Grace unto you and to your mother when I supported you with Ruh-ul-Qudus: you produce logical speech before people in the cradle and (while you attained) maturity; and when I taught you Al-Kitab and Al-Hikmah and At-Taurat and Al-Injeel; and when you make out of the clay some what like (the shape of) a bird, under My Permission, then you blow into it, then it becomes one which flies under My Permission; and you make free of (abnormality and disease) the congenitally blind and the leper, under My Permission; and when you exhume (alive) the dead ones (who stand buried) under My Permission; and when I restrained Bani Israiel from (attachead of state, killing, crucifying or lynching) you when you came to them with Al-Bayyinat. Then said those who disbelieved amongst them: "This is nothing except evident magic."

5/111 And when I inspired Al-Hawariyyun (saying) that: Believe in Me and in My Messenger, they said: "We have Believed. And bear witness that we are Muslims."

5/112 When Al-Hawariyyun said: "O Iesa, son of Maryam! Has your Nourisher-Sustainer the capacity that He may lower down on us a table set with food (descending) from the heaven?" (Iesa) said: "Pay obedience to Allah if you are Believers."

5/113 They said: "We intend that we eat thereof and our hearts may find solace (therewith) and we may know that surely you spoke the truth to us and we may (thus) become, over it, (as) witnesses."

5/114 Iesa, son of Maryam said: "Beloved Allah, Our Nourisher-Sustainer! Lower down on us a table set with food (descending) from the heaven. It will become for us Eid (an annual rejoicing) — for the first of us and the last of us — and a sign from You; and provide us sustenance, and You are the best of those who provide sustenance."

5/115 Allah said: definitely I am One Who lowers it down to you. Then whoever disbelieves afterwards, out of you, then definitely I will inflict him a punishment (such as) I have not inflicted that on anyone out of the worlds.

5/116 And when Allah said: o Iesa, son of Maryam! Are you (the one) you said to mankind: "Pick up me and my mother as two gods besides Allah?" He said: "Glory be to You! It does not suit me that I utter what is not to me as permissible. If I happened to be that I said it, then surely You have known it, You know what is in my inner-self and I know not what is in Your's Self. Truly, You, only You are the All-Knower of what is hidden and unseen.

5/117 I did not say to them except what you commanded me concerning it — that: 'Pay obedience to Allah, my Nourisher-Sustainer and your Nourisher-Sustainer'; and I remained over them as witness while I dwelt amongst them, but when you gave me Wafat, You were, Only You, the Watcher over them, and You are a Witness over all things.

5/118 If You punish them so surely they are Your Ibad and if You forgive for them, then verily You, only You are the All-Mighty, the All-Wise'

5/119 Allah said: 'This is a Day the truthful will profit from their truth. For them are Gardens, flow under them rivers, dwellers therein forever. Allah got pleased with them and they got pleased with Him. This is the great success.'

5/120 For Allah is the dominion of the heavens and the earth and whatever is in them and He is All-Capable over all things.

6/1 Selective Praise suits Allah, the Being Who created the heavens and the earth and established the darkness and the light, yet those who have disbelieved hold others as equal with their Nourisher-Sustainer.

6/2 He it is Who has created you out of clay, then He decreed a (stated) term (or life-span for you) and (another) specified term in His Presence, yet you are: you are doubting (in the truthfulness of the Hereafter).

6/3 And He is Allah in the heavens and on the earth. He knows what is hidden in you and is (made) evident by you and He knows what you earn (as good or evil).

6/4 And does not come to them a Verse from the Verses of their Nourisher-Sustainer but they became to it, those who turn away.

6/5 Then indeed they rejected Al-Haqq when it came to them. So very soon shall come to them the news of what they had been mochead of state thereat.

6/6 Have they not pondered how many We destroyed before them out of generation(s) — We established them on the earth to the extent We did not establish (the civilization) for you. And We showered (from) the heaven over them in abundance and We made the rivers flow from

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underneath them. Then We destroyed them for their sins and We brought into being after them a generation of latter ones.

6/7 And even if We had sent down unto you a Book (descending from heaven, and written) on paper (and) then surely they could touch it with their hands, indeed those who have disbelieved (would have) said: "This is nothing but obvious magic!"

6/8 And they said: "Why not has been sent down to him an angel?" And if We had sent down an angel, indeed (then) the matter would have been settled — in such a case they would not be given (any) respite.

6/9 And had We made him (that is, the one who is to be appointed a Messenger to mankind) an angel, indeed We would have made him (appear as) a man, and certainly, We would have caused them confusion in the matter which they have covered with confusion (because an angel when he appears to an ordinary person he appears, as a man and not in his real angelic form).

6/010 And indeed mockery was committed with the Messengers before you, so covered those, who scoffed amongst them, the very thing with which they had been indulging in ridicule.

6/011 Say: "Travel on the earth (and) afterwards ponder what was the ultimate end of those who rejected (the statements in Al-Kitab".

6/012 Say: "For whom is what is in the heavens and the earth?" Say: "For Allah. He has (Himself) ordained upon His self (to shower) Mercy (on His Ibad). Indeed He will gather you together towards the Day of Resurrection. (There is) no doubt in this". Those who have damaged their selves, so they shall not Believe.

6/013 And for Him is what stayed during the night and the day, and He is the All-Hearing, the All-Knowing.

6/014 Say: "Shall I take as a wali other than Allah, the Originator of the heavens and the earth? And He feeds (all His creation) but (Himself) is not fed." Say: "Verily, I am commanded that I become the first one who accepted Islam (as revealed in its original, in my era)." And be not from amongst the polytheists.



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6/015 Say: "Surely, I fear, if I disobeyed my Nourisher-Sustainer, the punishment of a Mighty Day."

6/016 Who is averted from it that Day, then surely He has showered Mercy on him. And that is the obvious success.

6/017 And if Allah makes some trouble get attached to you, then there is none for it who can relieve, except He. And if He makes some good get attached to you, then He is All-Capable over all things.

6/018 And He is the Irresistible, above His Ibad. And He is the All-Wise, Well-Acquainted (with all things).

6/019 Say: "What thing is greater in testimony?" Say: "Allah is Witness between me and between you, and this Al-Quran has been made evident on me that I may warn you therewith and whomsoever it has (already) reached. Do you, with surety, must bear witness that alongwith Allah there are other 'aaliha (gods)?" Say: "I do not bear witness (to this falsehood)!" Say: "Definitely, what is a fact is that He is the only One Ilah (God). And truly I am absolved of what you indulge with in polytheism.

6/020 Those whom We have given Al-Kitab recognise it (i.e., the original version of the Book as being propagated by the Last Prophet) as they recognise their own children. Those who have damaged their selves: so they will not Believe.

6/021 And who is more wrong-doer than one who invented against Allah (evident) falsehood or belied His Ayaat? Certainly it is that the transgressors do not attain success.

6/022 And the Day We shall gather them all together; afterwards We shall say to those who joined partners (in worship with Us): "Where are partners assigned by you — those whom you used to assert (as partners in the dominion of Allah)?"

6/023 Thereafter there remains no excuse (or argument) from them except that they said: "By Allah, Our Nourisher-Sustainer, we were not polytheists."

6/024 Look! How they lied against themselves; and disappeared from them what they had been falsely inventing.

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6/025 And out of them is that who listens to you; and We have set over their hearts a covering that they may understand it (naught) and in their ears, a cork. And if they see every one of the Ayaat (collectively shown to them from Al-Kitab on one particular subject) they will not Believe therein to the point (that) when they came to you they argue with you. The people who have disbelieved say: "(It is) nothing but the writings of the earlier people."

6/026 And they prevent (others) from it, while (themselves) they keep away from it. And they destroy not but their ownselves, yet they perceive (it) not.

6/027 And if you saw when they were set over the Fire, then they said: "Would that be for us that we are sent back to the earth and we do not deny the Ayaat of our Nourisher-Sustainer and we become out of the Believers?"

6/028 Nay! (Now) has become manifest to them what they had been hiding since before. And if they were sent back (to the earth) they definitely reverted to what they were prohibited thereto and indeed they are surely liars.

6/029 And they said: "(There is) no (life-span additional to) this except our life of this world, and we shall not be out of those who are Resurrected.

6/30 And if you saw when they were made to stand before their Nourisher-Sustainer, (and) He said: "Is not this (Resurrection and Accountability) in Truth?" They said: "Yes, by our Nourisher-Sustainer! "He (i.e., Allah) said: "So, you people taste the punishment of what you had been disbelieving."

6/31 Definitely, have lost those who denied (their) meeting with Allah till a point when the Hour engulfed them out of a sudden. They said: "O, alas for us over that we gave no thought to it." And they will bear their burdens on their backs. Be careful, evil it is they will bear!

6/32 And this worldly life is nothing but play and amusement. And surely the abode of the Hereafter is better for those who pay obedience (to Allah). Will you then not use (your) intellect?



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6/33 Surely We know (that) indeed that definitely gives you grief what they utter. So truly (speahead of state) they do not deny you, rather the transgressors strive and argue against the Ayaat of Allah.

6/34 And without doubt, were (also) denied the Messengers before you, then they showed forbearance over what they were denied, and they were hurt till the stage Our Help reached them, and none (exists any where as) the alterer or modifier for the statements of Allah (in His Al-Kitab). And surely has reached you out of the news about the Messengers.

6/35 And if has happened hard on you their aversion (from the Message), then if you had the capacity that you find a passage in the ground or a vehicle to the sky (and) then you come to them with a proof (or sign, you could attempt that.). And had Allah willed indeed, He could have gathered them together unto Al-Huda, so be not you out of Al-Jahilun.

6/36 Certainly what (is a fact is that) will respond (only) those who would listen. And the (spiritually) dead ones: (shall present a negative behaviour till their physical death when) Allah will raise them up (in Resurrection), then to Him they will be returned (to face full Accountability).

6/37 And they said: "As to why a sign (or proof) has not been delivered to him from his Nourisher-Sustainer?" Say: "Surely Allah is All-Capable over (this) that He may deliver a sign (or proof) but most of them know not (that Al-Kitab itself is the most important sign or proof).

6/38 And (there is) not out of a Daabbah on or in the earth and neither a flying one that flies with its pair of wings, but are Umam (communities or nations) like you. We have not neglected in Al-Kitab out of anything, then unto their Nourisher-Sustainer, they (all) shall be gathered.

6/39 And those who have rejected Our Ayaat are deaf and dumb in darknesses. Whom Allah thinks proper He sends him astray and whom He thinks proper He sets him on Permanent Path.

6/040 Say: "Have you pondered in yourselves, if Allah's torment came to you or the Hour came to you, would other than Allah, you would invoke? (Reply me) if you had been (out of the) truthful."



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6/041 Nay! Him Alone you invoke, then He will remove for what you make a call to Him if He (so) desired, and (in such a situation) you forget whatever you joined in partnership (to Him).

6/042 And verily, We sent (Messengers) to the nations before you. Then We involved them in poverty and disease so that they may (submit to Al-Kitab and) show humility.

6/043 Then why they did not show humility when Our inflictment came to them? Rather their hearts became hardened, and the Satan made fair-seeming to them that which they had been doing.

6/044 So when they forgot (Al-Kitab) with which they had been admonished and reminded, We opened to them the gates of all things (from Our Providence) until when they enjoyed fully what they were given, We, out of a sudden, seized them (in punishment), so at that time they are those who are devoid of hope.

6/045 So was cut off the root of the nation of those who transgressed. And selective praise suits only Allah, Nourisher-Sustainer to the worlds.

6/046 Say: "Have you pondered, if Allah took away your hearing and your sights and He put up a seal (of closure) over your hearts, who is there — an ilah (a god) other than Allah who may come to you with it (as a replacement or recovery to your ailment)?" See how We scatter the Ayaat (on various subjects in Al-Kitab), yet they turn aside (from them).

6/047 Say: "Have you pondered in yourselves, if approached you the punishment of Allah out of a sudden or evidently, will any one be destroyed except the nation of Az-Zalimun?"

6/048 And We do not send the Messengers but as givers of glad tidings and as warners. So whoever Believed and reformed (himself), then no fear shall be over them and nor they would experience anxiety (or grief).

6/049 And those who rejected Our Ayaat, the torment will inflict them because of that Fisq they had been indulging in.

6/050 Say: "I don't tell you that with me are the treasures of Allah and nor that I know the unseen, and nor I tell you that truly I am an angel. I do not follow (and adopt) except what is

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revealed to me." Say: "Is, at equal level, the blind and the one who can see powerfully? Will you not then ponder?"

6/051 And warn through this (Al-Kitab) those who fear that they shall be gathered to their Nourisher-Sustainer. There is not, for them, other than Him a wali and nor a shafee (intercessor) — perchance they may pay obedience (to Allah).

6/052 And do not turn away those who invoke their Nourisher-Sustainer by the morning and the evening seehead of state His Face (i.e., His Attention in mercy). (There is) not over you (the responsibility) for their accountability for anything; and (there is) not (any responsibility) for your accountability, over them, for anything. So (if) you turn them away then you become out of the Zalimun.

6/053 Thus We have tested some of them with some (others) so that they might say: "Are these (ordinary people) Allah has showered favour over them from amongst us?" Is not Allah One Who knows more about those who are grateful?

6/054 And when came to you those who Believe in Our Ayaat, then say: "Salamun 'Alaikum (Peace and tranquility be on you). Your Nourisher-Sustainer has (Himself) made compulsory on His Self (to do) mercy (on His Ibad) because it (is so that) whoever did out of you an evil act due to ignorance, thereafter he repented after (committing) it and he reformed (himself) then it is that He is Oft-Forgiving, continuously Merciful.

6/055 And thus We provide details for the Ayaat, and so that may become manifest the way of the Mujrimun.

6/056 Say: "I have been forbidden that I pay obedience to those whom you invoke besides Allah." Say: "I will not follow your vain desires. (If I did it), surely I have lost the track then, and (thus) I would not be out of those who are guided."

6/057 Say: "Surely I am on Bayyinah from my Nourisher-Sustainer while you have belied it. (It is) not with me what you are showing impatience therewith. Giving of order (for the punishment to inflict) is not, except with Allah. He narrates the truth, and He is the Best of decision-makers."



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6/058 Say: "If (it) is so that with me (it is) what you are showing impatience therewith, surely would have been settled the matter between me and you people. And Allah is more Aware about the transgressors.

6/059 And with Him are the keys of that which is hidden (and unseen), does not know it except He. And He knows what is on the land and in the sea. And does not detach (from its grip) a leaf but He knows it. And (there is) not a grain in the darknesses of the earth, and neither a fresh one and nor a dry old one, but (it is written) in a clear record.

6/060 And He it is Who completes (over) you (a term) by the night and He knows what you openly did during the day, afterwards He revives you during this (Day-time) so that gets completed the prescribed period (allotted to you as your life-span). Afterwards to Him is your return. Thereafter He will inform you about what you had been doing (in your actions and Beliefs).

6/061 And He is the Irresistible over His Ibad and He appoints over you guards until when the death approached one of you, Our messengers (i.e., the angels on duty) completed the period over him (i.e., brought him to death); and they: they do not derelict the duty.

6/062 Then they were made to return to Allah (Who is) their Maula (the Master, the Guardian) in truth. Beware! For Him (is the issuing) of the order, and He is more Swift of those who are authorised to conduct accountability.

6/063 Say: "Who rescues you from the darknesses of the land and the sea? You invoke Him in humility and secretly (saying): if He saved us from this (storm and calamity) surely we shall become out of those who are grateful."

6/064 Say: "Allah rescues you from such (states) and from all distress, then you are: you indulge in polytheism."

6/065 Say: "He is Capable over (this) that He may impose over you punishment from above you, or from under your feet or make you grapple (or interlock) as (dissenting) sects (in raging fury), and make some of you taste the violence (and mischief) of some (others)." See how We scatter Our Ayaat (throughout the contents of Al-Kitab) so that they may fully understand.



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6/066 And your nation has denied this (Al-Kitab) although it is the truth. Say: "I do not (act) over you as an advocate."

6/067 For every (event of) news there is an appointed term, and soon you will know.

6/068 And when you saw those who make discussion devoid of interest in Our Ayaat, then stay away from them until they talk on a subject other than this. And if when the Satan makes you forget, then do not sit after the reminder (has come to your mind after the neutralisation of the Satan's effect) — with the nation of Zalimun.

6/069 And (there is) not (any responsibility) on those who pay obedience (to Allah) from their accountability in anything but (their responsibility is to give) a reminder (towards the Message) so that they may pay obedience (to Allah through His Al-Kitab).

6/070 And leave alone those who have taken their religion as play and amusement and the worldly life has bewitched them. And remind them with this (Al-Kitab) lest a Nafs gets involved in destruction because of what she earned. There is not for her, besides Allah a wali and nor a shafee. And if she (i.e., the nafs) presents ransom — all kinds of ransom, it shall not be accepted from her. They are those who are caught in destruction because of what they earned. For them is a liquid drink from boiling water, and a painful punishment because of what they were rejecting.

6/071 Say: "Shall we invoke besides Allah what gives not benefit to us and nor gives us hurt; and (thus) we may be turned on our heels after when Allah has guided us — like that whom the devils on the earth have made go astray, in confusion. For him are companions (and colleagues): they call him to the guidance (saying) 'come to us'." Say: "Verily Allah's Guidance! That is the True Guidance, and we have been commanded that we may submit (in Islam) to the Nourisher-Sustainer of the worlds."

6/072 And that you shall establish As-Salat and pay obedience to Him, and He (it is) to Whom you shall be gathered.

6/073 And He it is Who created the heavens and the earth in truth. And the Day He will say: "Be", so it (i.e., the process of Resurrection) shall be. His Statement is the Truth. And for Him is the dominion — the Day, is blown in As-Soor. (He is the) Knower of the unseen and the seen. And He is All-Wise, All-Aware.

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6/074 And (bring to mind) when Ibrahim said to his father, Azar: "Do you take carved idols as gods? Verily, I see you as well as your nation in manifest error."

6/075 And thus We show Ibrahim the dominions of the heavens and the earth and that he may become out of those who are certain in Faith.

6/076 So when night covered him over he noticed a planet (in the sky). He said: "This is my Rabb (Nourisher-Sustainer)." So when it set (i.e., went out of view), he said: "I do not admire (as Nourisher-Sustainer) those who set."

6/077 So when he saw the moon rising up, he said: "This is my Rabb." So when it set, he said: "Indeed if my Nourisher-Sustainer does not guide me, surely I would be from amongst a nation composed of people who have lost the track."

6/078 So when he saw the sun rising up, he said: "This is my Rabb. This one is bigger" So when it set, he said: "O my nation! Indeed, I am absolved of what you commit as polytheism."

6/079 Verily, I have turned my attention, my face, for Him Who has originated the heavens and the earth, Hanifan (in absolute monotheism), and I am not of Al-Mushrikun.

6/080 And his nation indulged in arguments with him (to influence him in favour of their false, imaginary and illegitimate gods). He said: "Do you indulge in arguments with me in 'Allah', and definitely He has (already) guided me? And I do not fear of what (false gods) you indulge in polytheism therewith — except that My Nourisher-Sustainer desires something (otherwise. And He never desires anything that is undesirable). Comprehended, my Nourisher-Sustainer, all things in (His) knowledge. Will you then be not reminded (of reality)?

6/081 And how should I fear that what you associated (to Allah) in (His) partnership, while you fear not that indeed you have associated partnership to Allah (of) that (for) which He has not sent to you any authority. So which of the two groups has more right to peace and tranquility (of mind? You or I) — if you had been knowing (the truth)?"

6/082 Those who have Believed, and have not contaminated their Faith with transgression, those: for them is peace and tranquility, and they are the guided ones.



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6/083 And this (had been) Our Reasoning, We gave it to Ibrahim to argue with his nation. We raise in ranks whom We think proper. Certainly your Nourisher-Sustainer is All-Wise, All-Aware.

6/084 And We bestowed for him Ishaque and Ya'qub, all (of them) We guided, and We guided Nuh since before as well as from his progeny Da'ud, and Sulaiman, and Ayyub, and Yusuf, and Musa, and Harun. And thus We reward those who do good in perfection.

6/085 And Zakariyya, and Yahya, and Iesa, and Ilyas — all (are) out of the righteous.

6/086 And Ismaiel, and Al-Yas'a, and Yunus, and Lout — and all (of these) We preferred over the worlds;

6/087 and out of their fathers, and their progeny, and their brethren: and We chose them and We guided them to Siratim Mustaqim.

6/088 This is the Guidance of Allah. He guides therewith whom He thinks proper from His Ibad. And if they indulged in polytheism, surely, became of no benefit to them whatever they were doing (in their deeds).

6/089 They are those whom We gave Al-Kitab, and Al-Hukm and An-Nubuwwah. So if these folk (i.e., the members of your nation) disbelieve in this (permanent Message and eternal Al-Kitab), then, indeed We have (in Our scheme) entrusted it to a nation who are not, to it, in line with the disbelievers.

6/090 They (i.e., all the Prophets mentioned in the above narration) are those whom Allah has guided (to the Permanent Path). So you (o Muhammad) follow (and adopt) their guidance. Say: "I do not ask you a reward over it (as I propagate Al-Kitab as a mission and as a duty). It is not but Zikrah-lil-Alamin."

6/091 And they did not estimate Allah with an estimation due to Him when they said: "Allah has not delivered to a human being any thing (as an Instruction Manual)." Say: "Who delivered Al-Kitab with which approached Musa — (which acts as) a Light and Guidance to Mankind? You people have broken it into separate papersheets — you make evident (some of) it and you hide a major portion (thereof). And you were taught (through it) what you knew not — (neither) you and nor your fathers." (Now in reply to the question put up by you), say:

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"Allah (delivered Al-Kitab to Musa)!" Then leave them, they will play and amuse through their vain discussion.

6/092 And this Book which We have sent is a Blessed one — one which confirms as true what is in between its two hands (i.e., already there) and so that you may warn Ummul Qurah and whoever is around it. And those who Believe in the Hereafter Believe in this (Al-Kitab), and they guard over their Salat.

6/093 And who is more unjust than that who invented against Allah a false charge or said: "Revelation has been sent to me," although has not been sent to him any thing as Revelation; and who said: "Soon I will (myself) send the like of what Allah has sent." And if you saw when the transgressors are in the agonies of death and the angels (of death) stretched their hands (saying): "Deliver your Anfus. This Day you shall be recompensed with an insulting punishment because of what you used to utter against Allah other than the truth. And you used to show arrogance with disrespect to His Ayaat.

6/094 And truly you came to Us alone as We created you the first time and you left what We bestowed on you behind your backs; and We see not with you your intercessors whom you claimed that they are involved in you. Surely, (all relations) between you and them have been cut off, and has vanished from you what you used to claim.

6/095 Verily, Allah is the One Who causes to split and sprout the seed-grain and the fruitstone. He brings forth the living from the dead and (He is the) Extractor of the dead from the living. This is Allah to you, then how you are deluded from the truth?

6/096 (Allah is the) cleaver of the Day-breaks. And He has appointed the night as a restingperiod and the sun and the moon for reckoning (time etc.). Such is the capability of the All-Mighty, the All-Knowing.

6/097 And He it is Who has appointed for you the stars so that you may guide (your course and voyage) with them through the darknesses of the land and the sea, lakes and rivers. Indeed We have explained in detail the Ayaat for the nation who know.

6/098 And He it is Who initiated you from Nafsin wahida (unitary living mass). So (for the humans is:) place to reside (in a mother's womb or in the worldly life) and place of storage (in



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sex-organs of the parents and in the belly of the earth like graves etc.). Indeed We have explained in detail the Ayaat for the nation who understand.

6/099 And He it is Who sent down rain from the direction of the sky, then We brought forth, with the help of it, vegetation of all kind. And We brought forth, out of it, green (stalks). We bring forth, from it, grain, thickly clustered. And out of the date-palm — from its spathe (come forth) clusters (of dates) hanging low and near, and orchards of grapes, and olive and pomegranate, similar and (also) not similar (in appearance, size, shape and taste). Look, you people to its fruit when it brought (its) fruit and (also at the) ripeness thereof. Definitely, in this, to you, (are) sure signs for the nation who Believe (in One God).

6/1 And they have assigned for Allah partners (from the community of) jinns although He has (Himself) created them. And they have attributed to Him sons and daughters without knowledge (indulging in invented and evident falsehood). He happened to be clean and absolved of it and He happened to be above and higher to what they attribute (to Him).

6/101 Originator of the heavens and the earth. How can (there) be to Him a son while there is not to Him a female consort. And He created all things and He is All-Aware of all things.

6/102 This is Allah, your Nourisher-Sustainer. La ilaha illa Huwa, Creator of all things, so pay obedience to Him (Alone). And He is Wakil over all things.

6/13 The eyes comprehend Him not while He comprehends the sights. And He is the Keenest Observer, the Most Well-informed.

6/104 Surely, have come to you eye-openers from your Nourisher-Sustainer. So whoever saw (and understood) so (it is) to the benefit of his ownself and whosoever remained blind (and made no effort to understand) so (it goes) against her. And I am not, over you, a watcher.

6/105 And thus We scatter (in the Text) Ayaat so that they may say: "You have studied (deeply) and (you have) taught (us effectively), and that We may make it fully clear for the nation who have knowledge.

6/106 Follow that which has been inspired to you from your Nourisher-Sustainer, La ilaha illa Huwa, and turn aside from Al-Mushrikun.



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6/107 And if Allah had willed they would not have indulged in shirk. And We have not made you a watcher over them; and you are not over them as a wakil (disposer of affairs, guardian or advocate).

6/108 And do not call names of those whom they invoke besides Allah, otherwise they would call names of Allah out of enmity (to you) without knowledge. Thus We have made fair-seeming to each ummah their doing. Then to their Nourisher-Sustainer is their returning place, then He shall inform them of that which they had been doing.

6/109 And they sweared by Allah their oaths strongly that if there came to them a sign, surely they would Believe in it. Say: "Definitely it is so that the Signs are with Allah. And what will make you (Muslims) perceive that it — when it came, they will not Believe.

6/110 And We shall turn their hearts and their eyes (away from true guidance) as what they did not Believe therein for the first time and We shall leave them in their arrogance, they shall blindly wander (therein).

6/111 And even if We, We had sent down unto them the angels, and the dead had spoken unto them, and We have gathered before them all things face to face, they did not become that they might Believe except that Allah wills (it) — rather most of them behave ignorantly."

6/112 And thus We appointed to all the Prophet(s) as enemy — devils among mankind and jinns. Some of them inspire some (others) with adorned speech (resulting) in deception. If your Nourisher-Sustainer had willed they had not done it. So leave them and what they bring as fabrication,

6/113 and so that, may incline towards it the hearts of those who do not Believe in the Hereafter, and that they may agree to it, and that they may commit whatever they are committing (as their sinful and evil deeds).

6/114 (Declare): "Shall I then seek a judge other than Allah while He it is Who has sent unto you Al-Kitab, having full details?" And those whom We have given Al-Kitab know that it is sent from your Nourisher-Sustainer in original. So be not of those who doubt.

6/115 And got completed the statement of your Nourisher-Sustainer in truth and in justice. (There is) no Mobaddil for His Statements. And He is the All-Hearer, the All-Knower.

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6/116 And if you obey a major section (of) whoever is on the earth, they will mislead you from the Way of Allah. They do not follow but conjectures and they are not, but, they are indulging in lies (fabrications and mythology).

6/117 Verily, your Nourisher-Sustainer, He knows better who strays from His Way and He is more aware about the rightly guided ones.

6/118 So eat out of that on which Allah's Name has been pronounced if you are Believers in His Ayaat.

6/119 And what is to you that you will not eat from that on which Allah's Name was pronounced (at the time of shooting or slaughter)? And verily, He has given you details what He has prohibited unto you — exception (being only that condition when) you became completely helpless towards it. And surely, many definitely lead (mankind) astray under the effect of their vain desires without knowledge. Certainly your Nourisher-Sustainer: He is more Aware with those who break the limits.

6/120 And avoid the evident in sin as well as its hidden aspect. Verily, those who earn evil, soon would they get recompense for that which they used to commit.

6/121 And eat not out of that on which Allah's Name has not been pronounced (at the time of shooting or slaughter); and without doubt it surely (becomes) Fisq. And certainly, the Satans definitely inspire towards their allies (among mankind) so that they may indulge in arguments with you (for mahead of state you eat the meat on which Allah's Name has not been pronounced). And if you obeyed them, indeed you (in such an attitude and thinhead of state) surely (are among) Mushrikun.

6/122 What? And whoever was dead (i.e., was without Faith due to ignorance or disbelief), then We gave him life (by mahead of state him understand the Ayaat in Al-Kitab); and We provided to him a Light (which differentiates the right from the wrong, the clean from the filthy, and the permitted from the prohibited), he moves therewith among mankind — (is he) like the one whose example being (that he is) in darknesses (of disbelief, polytheism and ignorance) from which he can not come out? Thus it is made fair-seeming to the disbelievers which they used to do.



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6/123 And thus We have set up in every town great ones of its wicked people to plot (mischief) therein. And they plot not (mischief) except on their ownselves and they perceive (it) not.

6/124 And when (there) came to them an Ayat they said: "Never we shall Believe until we are given similar to what has been given to the Messengers of Allah." Allah Knows better where He places His Message. Soon shall reach to those who have done crimes, humiliation and disgrace in the Sight of Allah and a severe punishment for what they used to plot (as mischief).

6/125 So whomsoever Allah intends that He may guide him He releases his chest (i.e., He unlocks his heart) for (the understanding, acceptance and adoption of) Islam. And whosoever He intends that He may send him astray, He will make his chest constricted and heavy as if he is rising towards the sky. Thus Allah imposes Ar-Rijs on those who do not Believe (in Islam — in accordance with the teachings in Al-Kitab).

6/126 And this is the Path of your Nourisher-Sustainer — permanent and eternal. Surely We have detailed the Ayaat for the nation who get reminded (and remind others).

6/127 For them is home of peace and tranquility with their Nourisher-Sustainer. And He is their Wali because of what they used to do.

6/128 And the Day He gathers them all together (saying): "O you assembly of jinns! Surely you exceeded (in gaining victims) from mankind." And their 'auliya' from mankind said: "Our Nourisher-Sustainer! Some of us benefited from some (others) and we reached our appointed term which You did appoint for us." (Allah) said: "The Fire (be) your dwelling place. (You would be) dwellers therein except what Allah willed. Certainly your Nourisher-Sustainer is All-Wise, All-Aware."

6/129 And thus We make friend and custodian some of the transgressors to some (other wrong-doers, who then mutually exceed in crimes) because of that which they used to earn.

6/130 O assembly of jinns and mankind! Did not (there) come to you Messengers from amongst you reproducing unto you My Ayaat and warning you about the meeting of this Day of yours?" They said: "We bore witness against ourselves," and the worldly life bewitched them and they gave evidence against their ownselves that they had been disbelievers.



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6/131 This is because your Nourisher-Sustainer does not become one who destroys the towns out of injustice while their residents are ignorant (of the Message).

6/132 And for all are (reserved) ranks out of what they did. And your Nourisher-Sustainer is not unaware of what they do.

6/133 And your Nourisher-Sustainer is Free of all wants, full of Mercy. If He will think (it) proper, He will remove you people and will establish as successors after you as He thinks proper — in the same way as He raised you people from the progeny of a nation composed of alien people.

6/134 Surely, what you are promised must approach and you are not able to act as obstructors (to its approach).

6/135 Say: "O my nation! Act according to your way, surely I am (also) one who acts. So soon you will know who (is it) in whose interest happens the final settlement about the residence (in the Hereafter). Certainly it is (that) the transgressors do not succeed.

6/136 And they allotted for Allah, out of that which He brought forth in the form of tilth and cattle, a portion; then they said, out of their concocted beliefs: "(Only) this (portion) goes to Allah and this (i.e., the remaining one) belongs to our partners (whom we think as partners in the dominion and authority of Allah)." Then whatever became for their 'partners' so it (never) moves towards Allah; and what became for Allah, so (even) that proceeds towards their 'partners'. Evil (is the way) they pronounce judgement.

6/137 And thus have made fair-seeming to the majority among Mushrikun the murder of their children — their 'partners'; so that (these 'partners') may destroy these people and so that they may corrupt and confuse over these people, their religion. And if Allah had willed they would not have done so. So leave them and what they fabricate.

6/138 And they said: "Such and such cattle and crop are forbidden. None shall eat them except whom we desire," (— and this they said) on the basis of their concocted beliefs. And (there are) cattle — their backs have been made (by them) forbidden (to carry any loads); and (there are) cattle they do not pronounce the Name of Allah over them (as they believe that it is forbidden to slaughter them or to eat their flesh) lying against Him (as they invent these lies



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in the name of religion). Soon He will recompense them (with due punishment) for what they used to fabricate.

6/139 And they said: "What is in the bellies of such and such cattle (is permissible) only to our males and forbidden to our (female) consorts. "But if it (i.e., the product in the womb of the slaughtered animal) happens to be in a dead condition then they (all) therein are sharers. Soon He will 'reward' them (with necessary punishment) for their (false) attribution (to Allah). Verily, He is All-Wise, All-Aware.

6/140 Indeed, stand lost (here and in the Hereafter) those who murdered their children in folly, without knowledge; and have declared forbidden what Allah has given them as providence — inventing a lie against Allah. They have indeed slipped from the right path and they did not become guided.

6/141 And He it is Who produced orchards trellised and un-trellised, and date-palm and crops — its outgrowth (being) dissimilar (in shape and taste) and olive and pomegranate, similar as well as dissimilar (in size, shape, colour and taste etc.). Eat of its fruit as it bore fruit and pay His share (i.e., the share for the needy, called Zakat) on the day of its harvest. And indulge not in undesirable, undue expenditure. Verily, He does not like those who indulge in superfluous expenditure.

6/142 And of the cattle (are) those who can bear and hold the loads and (others are) weak who will sit and fall to the ground when burdened with loads. Eat out of what Allah has provided for you (as food) and do not follow the footsteps of Satan. Certainly he is to you an evident enemy.

6/143 Eight in the form of pairs (i.e., the male and female both): of the sheep two, and of the goats two. Say: "Whether the two males (belonging to the category of sheep and goat) He has forbidden or the two females, or over which are covered the wombs of the two females (i.e., the young ones discovered in a pregnant animal at the time of slaughter)? Inform me on the basis of knowledge if you are truthful.

6/144 And of the camels two, and of the oxen two. Say: "Whether the two males He has forbidden or the two females, or over which are covered the wombs of the two females? Are you the witnesses when Allah advised you about this? So who is more unjust than that who



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invented a lie against Allah so that he may mislead mankind without knowledge. Certainly Allah does not guide the nation of wrong-doers."

6/145 Say: "I do not find in that what has been inspired to me a forbidden item to (any) consumer who eats it except that it becomes (meat of) dead (animal), or blood which has gushed out (or poured forth from the organs and tissues of an animal slaughtered or killed by shooting), or the flesh of swine (like pork and ham etc.), for surely that is Rijs or Fisq (what has been) pronounced for / dedicated to other than Allah, alongwith Him. So whoever became helpless — not (being) wilfully disobedient and neither (being) one who knowingly breaks the limits — then surely your Nourisher-Sustainer is Oft-Forgiving, continuously Merciful.

6/146 And unto those who Haadoo (became Jews) We prohibited (through their man-written literature) all (animals) who have hoofs (in undivided form). And (through this very literature) out of the oxen and the sheep, We prohibited to them the fat of these two except what the backs of these two (animals) held (under their skin) or their entrails or that which fully adhered to the bone. This is (the permanent) punishment-reward We gave them for their rebellion (for accepting books, other than Al-Kitab, as the source for Allah's Verdicts). And verily, We are definitely Truthful.

6/147 And if they belied you, then say: "Your Nourisher-Sustainer is the Possessor of unlimited Mercy while His wrath does not break its grip over the nation of criminals.

6/148 Soon will say those who have intermingled partners (in the Authority of Allah): "If Allah had willed we would not have indulged in shirk and nor our fore-fathers, and we (through our man-written books) would not have declared forbidden anything (in addition to the genuine prohibitions listed in Al-Kitab)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Is (there) with you (any thing) out of knowledge then produce it before us? You follow nothing except conjecture. And you do nothing but indulge in mythology and concoctions."

6/149 Say: "So the perfection for argument is restricted to Allah (Alone). So had He willed, indeed He would have guided you all (but He rather keeps full regard for the liberty and choice which He kept in your nature as a human creation)."

6/150 Say: "Bring forward your witnesses, those who may give evidence that Allah has declared this prohibited." Then if they gave (such a false and monstrous) evidence, then you do

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not give evidence along with them. And do not follow the vain desires of those who have belied Our Ayaat, and those who do not believe in the Hereafter, and they, with their Nourisher-Sustainer, accept others as equal.

6/151 Say: "Come you people, I reproduce (before you) what your Nourisher-Sustainer has declared Haram over you — that you will not commit shirk with Him in any form; and doing good in perfection with the parents; and do not murder your children for fear of economic burden." We (Allah) will provide sustenance to you and to them; and do not approach obscene acts — whatever became evident from it and whatever remained hidden; and do not kill An-Nafs (the living human) whom Allah has given protection except with a right (to kill as in Qisas or as a Divinely specified punishment for certain crimes). This (is something) He advised you about this, so that you may use your intellect.

6/152 And do not approach the orphan's property (with any bad intention) except with such (that) it is better and more sincere until (the orphan) reaches his full strength; and correctly weigh the weight and the measure with justice. We burden not any Nafs except to her capacity. And when you gave a statement, then you stick to justice even if (the accused) happened to be (your) near relative and be fully sincere with the covenant of Allah (to which a person is attached if he or she is a Muslim). This (is something) He advised you about this, so that you may remind and be reminded.

6/153 And that, this is My Path — Permanent (Eternal) so follow it, and do not follow (various) tracks, otherwise it would create differences in you against His Way. This (is something) He advised you about it, so that you may pay obedience (to Allah's Book).

6/154 Then We delivered to Musa Al-Kitab, Tamaman ala allazi Ahsana, and Tafseelan le kulle sha'in, and Hudah and Rahmah so that they might Believe in the meeting with their Nourisher-Sustainer.

6/155 And this Kitab We sent down (had remained) Blessed, so follow it and pay obedience so that you may receive mercy.

6/156 Lest you say: "Definitely it is that Al-Kitab is sent down to two groups before us and while we remain ignorant of the studies (and teachings available) to them.



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6/157 Or lest you may say: "If indeed Al-Kitab is sent to us surely, we would be guided better than they." So definitely, has come to you Bayyinah from your Nourisher-Sustainer and Hudah and Rahmah. So who is more unjust than that who belied the Ayaat of Allah and stayed away from them? Soon We shall reward those who stray away from Our Ayaat with an evil in punishment, because they had been straying away (from Al-Kitab).

6/158 Do they await? (They await nothing) except that may come to them angels or comes your Nourisher-Sustainer, or there come some of the signs of your Nourisher-Sustainer. The Day there come some of the Signs of your Nourisher-Sustainer — shall not provide benefit to a Nafs her Faith if she does not become (one who) developed Faith before (this phenomenon), or she earned through her Faith (some) good (to her credit). Say: "Wait you! We are also (among) those who wait."

6/159 Verily, those who divided their religion and have become sects (religious groupings and cults) — you are not from among them in any way — certainly it is that their case goes to Allah, then He will inform them about what they had been indulging in.

6/160 Whoever came with a good deed, so, for him, shall be credited ten similar ones to it; and whoever came with an evil deed, so he shall not be rewarded except one similar to it; and they will not be judged unjustly.

6/161 Say: "Surely, My Nourisher-Sustainer has guided me to Sirat-e-Mustaqim, Deenan Qiyaman, Millat (Qiblah, Week-Day and City for Tawaf, Umrah and Hajj) of Ibrahim, the unitarian. And he was not of Al-Mushrikun."

6/162 Say: "Verily, my Salat (Prayer) and my Nusuk (animal sacrifices) and my life and my death are dedicated to Allah, the Nourisher-Sustainer to the worlds.

6/163 (There is) no partner to Him. And about this I have been commanded and I am the first of the Muslims (as I am being inspired of Al-Kitab in my era).

6/164 Say: "Shall I seek a nourisher-sustainer other than Allah while He is Nourisher-Sustainer to all things? And no Nafs earns (as evil any thing) except against her self. And does not carry the burden, any bearer of burdens, the burden of another. Then unto your Nourisher-Sustainer is your return, so He will inform you about that wherein you have been differing.

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6/165 And He it is Who appointed you settling-successors on earth and He raised some of you over some others in ranks, so that He may test you in what He provided you. Surely your Nourisher-Sustainer is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

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7/2 Kitab is delivered to you, so there (must) not be in your chest a burden therewith. (It is done) so that you may give warnings (to people) thereby, and (it may function as) Zikrah unto the Believers.

7/3 Follow that what is delivered to you from your Nourisher-Sustainer and do not follow 'auliya' besides Him. Very little (it is) what you are reminded with, or remind others.

7/4 And so many out of the habitations We destroyed them — so Our punishment came to them by night or (while) they are those who are tahead of state rest in afternoon.

7/5 Then their cry was not — when Our punishment came to them — except that they said: "Definitely, we had been transgressors."

7/6 Then surely, We shall question those, (the Messengers) have been sent towards them and verily We shall question those who were sent (as Messengers).

7/7 Then surely, We shall narrate (their response) unto them on the basis of knowledge and We are not (like) those who remain absent (on the sites of incidents).

7/8 And the weighing (of deeds) on this Day (of Resurrection) is a Reality. So whoever: his weights (for good deeds) became heavy, so those people — they very ones (shall be) the successful ones.

7/9 An whoever: his weights (of good deeds) became very light, so they are those who brought loss for their selves because they had been behaving with Our Ayaat as transgressors.

7/010 And surely, We established you people on earth and We arranged for you therein all sorts of provisions. Very little it is that you give thanks.

7/011 And surely, We created you people, as also We gave you a definite appearance, then We told the angels: "Prostrate (to Me) for Adam." So they prostrated except Iblis. He did not become out of those who were submitters.

7/012 (Allah) said: "What prevented you (O Iblis) that you did not prostrate when I commanded you?" (Iblis) said, "I am superior to him since you created me out of fire while you created him out of clay."

7/013 (Allah) said: "Get you out from this (place). Further, it is not for you that you indulge in arrogance over here. Get you out. Definitely you are out of those who are low (as such are the ones who boast on their genealogical links to hide their personal weaknesses)."

7/014 (Iblis) said: "Allow me respite till the Day they are raised up (in Resurrection)."

7/015 (Allah) said: "Definitely you are out of those who are given respite."

7/016 (Iblis) said: "Since You have declared me astray, surely I will block for them Your Permanent Path.

7/017 Further on, surely I will approach them from before them and from behind them and from their right sides and from their left sides, and You will not find the majority of them as thankful ones (hence they will not properly obey You)."

7/018 (Allah) said: "Get out from this (place) disgraced and expelled. Surely whoever obeyed you out of them, (then) surely I will fill Hell out of you all.

7/019 And O Adam! Dwell you and your consort in the orchard, so both of you eat from where you two desired and both of you must not approach this particular tree, otherwise you both become out of the transgressors."

7/020 Then Satan whispered undesirable suggestions to them both, so that he may uncover over them what was kept hidden to both of them out of the bodies of these two. And (Satan) said: "The Nourisher-Sustainer of you two has not stopped you two from this particular tree except that you two be two angels or you two be of those who are immortals."



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7/021 And he took an oath before those two (saying): "Verily, I am to you twain, without any doubt, out of those who give constructive advice."

7/022 So he bewitched them both with deceptive (and imaginary ideas). So when the twain tasted the particular tree, the bodies of those two became in view to both of them and both of them began: both of them start covering over both of themselves out of the (huge-sized) leaf of the orchard. And the Nourisher-Sustainer of these two called out both of them: "Did I not stop you both from this particular tree and I tell you both: Verily, the Satan is an open enemy to you both?"

7/023 Both said: "Our Nourisher-Sustainer! We have transgressed against ourselves. And if You do not bestow forgiveness for us and bestow not upon us Mercy, surely we shall become out of the losers."

7/024 (Allah) said: "Shift, you people. Some of you to some (others, are) enemy. And for you, on earth, (is) a place for settlement and also provisions — for a term appointed."

7/025 (Allah also) said: "Herein you shall be living, and herein you shall die, and out of this you shall be brought out (alive on the Day of Resurrection)."

7/026 O Baní Adam! Definitely We have provided for you dress (clothing or raiment). It makes a covering to your bodies and (acts as) a beautifying (adornment); and a raiment of Taqwa: that is superior (to all other dresses). This (i.e., availability of dresses for human creation) is out of the Signs of Allah so that they may be reminded and they may remind (others).

7/027 O Baní Adam! Let not Satan put you to test as he took out your parents from the orchard. He removes from both of them the clothing of both of them so that he may expose over both of them the bodies of the twain. Definitely he (i.e., the Satan) keeps a watch over you — he as well as his tribe, — from where you do not see them. Verily, We have appointed (these) Satans as 'auliya' for those who do not Believe (in Al-Kitab);

7/028 and when they committed a Fahisha they said: "We found, indulging in it our fathers (i.e., ancestors) and Allah has commanded us for it." Say: "Definitely, Allah does not command of Fahshai. Do you say about Allah which you know not?"



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7/029 Say: "My Nourisher-Sustainer has given command based on justice." And establish your attentions at all mosques and invoke Him (Alone) acting as those who are pure and sincere to Him in (the matters of) Religion. As He initiated you (in this world as your first life-span, so) you will appear again (for the life-span in the Hereafter).

7/30 A group He has guided and (another) group: 'ignorance and straying 'is proved against them. They picked up Satans as (their) 'auliya' instead of Allah, and they assess that they are guided ones.

7/31 O Baní Adam! Carefully adopt your decency (in your hygiene, adornment and dress and general get-up of your personality and figure) at all mosques, and eat and drink and commit not extravagance. Certainly He does not like those who indulge in extravagance.

7/32 Ask: "Who has declared haram adoration made available by Allah which He provided for His Ibad and At-Tayyibat out of the provisions?" Tell (the people). "These items are meant for those who have Believed — in the life of this world (and) exclusively (for them since) the Day of Resurrection." Thus We give details to the Ayaat for the nation who know.

7/33 Say: "Definitely it is (that) my Nourisher-Sustainer has declared Haram (prohibited and banned) Al-Fawahish what became evident thereof and whatever remained out of view, and also Al-Ism (evil and sin), and Al-Bigha (breahead of state the limits in rebellion) — without right; and that you may indulge in Shirk with Allah — that, He has not provided for it any basis, and that you may utter about Allah which you (yourself) do not know.

7/34 And for every Ummah is (allotted) a specified term. So when (the end) of their terms has approached — they delay not a moment and they do not advance (the approach of the end).

7/35 O Baní Adam! If it happens that there come to you Messengers, from amongst you (who may be physically present amongst you, or you come across their personalities in the Text of Al-Kitab), narrating over you My Ayaat, then whosoever paid obedience (to My Ayaat) and reformed (his beliefs, concepts, actions and practices), then there is no fear for them and nor they shall grieve (in depression and anxiety).

7/36 And those (who even now) rejected Our Ayaat and became arrogant to them, they are companions of the Fire. They shall be dwellers therein.



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7/37 And who is more unjust than that who invented against Allah a lie or belied His Ayaat? They are (those whom) shall reach their share from Al-Kitab (i.e., the punishments and recompense as explained in this Guide-Book) until when reached them Our messengers (and) they implement wafat (death) over them, (these angel-messengers) said: "Where are those whom you used to invoke besides Allah?" (The dying ones) said: "They have deserted us." And (thus) they gave evidence against their ownselves that they were disbelievers.

7/38 (Allah) said: "Enter you among (the company of the) Umam who definitely went before you — out of Jinn and mankind — in (Hell-) Fire. Every time an ummah entered (Hell-Fire) it cursed her sister (community), until when they settled therein — altogether, the latter of them said for their earlier one: "Our Nourisher-Sustainer! These very ones made us astray. So provide them more severe punishment out of the Fire." (Allah) said: "To all (of you it is) more severe but you do not know."

7/39 And the earlier of them said to the latter among them: "So there is not for you, over us, out of a grace. So taste the punishment for what you had been earning (through your evil deeds and concepts)."

7/040 Certainly those who belied Our Ayaat and became arrogant to them: shall not be opened to them the gates of the Heaven, and they shall not enter Paradise until the camel goes through the eye of the needle. And thus do We reward Mujrimun.

7/041 For them is a bed of Hell-Fire as well as the shades over them. And thus do We reward the Zalimun.

7/042 And those who have Believed and have done righteous deeds — We tax not any Nafs except to her capacity — these are the companions of Paradise. They shall be dwellers therein.

7/043 And We removed what (was) in their breasts (i.e., in their hearts) as ghill, rivers run and flow underneath them and they said: "Selective Praise suits (Only) Allah, Who has guided us for this. And it was not (for) us that we could have become guided (of our own) were it not that Allah had guided us. Indeed, the Messengers of Our Nourisher-Sustainer did come with Al-Haqq. And an announcement was made to them that: "This is the Paradise which you have inherited for what you used to do (in your deeds, concepts and behaviour)."



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7/044 And the companions of Paradise called out the companions of the Fire thus: "Indeed, We have found true what our Nourisher-Sustainer had promised us. So have you (also) found true what your Nourisher-Sustainer promised you?" They said: "Yes." So interrupted an announcer between them, thus: "Be curse of Allah on the Zalimun,

7/045 those who hinder from the Way of Allah and seek crookedness against it and they are disbelievers regarding the Hereafter."

7/046 And between those two groups there will be a barrier-screen and on Al-A'raf will be men: they recognise all by their marks (of submission to Al-Kitab). And they called out to the (would be) companions of Paradise thus: "Salamun Alaikum (Peace and tranquility be over you)." They (who are greeted thus) have not (yet) entered this (Paradise) but they desire (it on the basis of the Faith and deeds).

7/047 And when their eyes were made to turn in the direction of the (would be) companions of the Fire, they said: "Our Nourisher-Sustainer! Do not place us with the nation of transgressors."

7/048 And those (available, seated or posted) at Al-A'raf called out to men whom they recognise by their marks (of neglect and arrogance to Al-Kitab). They said: "Your partymen became of no benefit to you and (also) whatever you had been doing in arrogance.

7/049 Are these people those of whom you swore that Allah shall not reach them with Mercy? Enter you people in Paradise. There is no fear on you and nor shall you grieve (in depression or anxiety)."

7/050 And the dwellers of the Fire called out to the dwellers of Paradise thus: "Pour on us some of the water or out of what Allah has given you as providence." They (i.e., the dwellers in Paradise) said: "Certainly Allah has banned those two over the disbelievers"

7/051 Those who took their religion as amusement and sport and the life of this world bewitched them — so this Day We shall forget them in the same way as they forgot their meeting (of) this Day, and what they were arguing arrogantly against Our Ayaat.

7/052 And certainly We came to them with Kitab — We have made it fully detailed with knowledge — Hudah and Rahmah for the nation who Believe.

7/053 Do they await only its (i.e., the Holy Book's) final outcome? The Day, comes its final outcome (i.e., the Events of Resurrection and Accountability), those who forgot it since before will say: "Indeed, the Messengers of our Nourisher-Sustainer did come with Al-Haqq, so is there for us any out of the intercessors so they might intercede on our behalf? Or could we be sent back (to further pass the life in the world) so that we might act (quite) differently to that which we used to do?" Verily, they lost against their selves and has gone away from them what they had been fabricating (in the name of Allah or Religion).

7/054 Indeed your Nourisher-Sustainer is Allah Who created the heavens and the earth in six aeons, then He set (Himself) on the Throne (i.e., established His Rule). He brings the night as a covering over the day, it covers over it rapidly. And (He created) the sun and the moon and the stars completely under control, subject to His Command. Beware! The creation as well as the commandment belongs to Him. Blessed became (the Name of) Allah, the Nourisher-Sustainer to the worlds.

7/055 Invoke your Nourisher-Sustainer in humility and in secrecy. Indeed, He does not like the unjust.

7/056 And do not do mischief on the earth after its reformation and cleansing, and invoke Him in fear and hope. Surely, Allah's Mercy is (very) near to those who do good in perfection.

7/057 And it is He who sends the winds as a good sign between the two hands of His Mercy (i.e., heralding the approach of His Mercy in the form of rains or improvement in weather) — till when they carried cloud, becoming heavy (due to excessive amount of water), We moved it to a habitation (appearing) dead (due to long absence of rains), then We delivered through it (rain-) water; then We brought forth therewith all kinds of fruits. In this (very way) We shall bring forth (i.e., revive) the dead (on the Day of Resurrection), per chance you may be reminded and may remind others.

7/058 And an ideal land: grows out its vegetation with the permission of its Nourisher-Sustainer, and that which remained infertile: does not grow out (any thing) except negligible in amount and inferior in quality. In this way We scatter the Ayaat for a nation who give thanks.



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7/059 Indeed, We sent Nuh to his nation. So he said: "O my nation! Pay obedience to Allah. (There is) not for you another god besides Him. Certainly I fear for you the torment of a great day."

7/060 The leaders of his nation said: "Verily, we see you in manifest error."

7/061 He said: "O my nation! (There exists) no error with me, but I am a Messenger from the Nourisher-Sustainer of the worlds.

7/062 I propagate unto you the Messages of my Nourisher-Sustainer and provide you sincere advice. And I know from Allah which you do not know.

7/063 And did you wonder that there has come to you Zikr from your Nourisher-Sustainer through an adult male amongst you, so that He may warn you, and so that you may pay obedience and per chance you may be showered Mercy?"

7/064 But they belied him, so We saved him and those with him in the Ark and We drowned those who belied Our Ayaat. Surely they were a nation of a people who stood blind (to the contents of Al-Kitab).

7/065 And to 'Ad (this is the title of an Arab nation), their brother Hud (was sent as the Messenger). He said: "O my nation! Pay obedience to Allah. (There is) not for you any god other than He. So won't you pay obedience?"

7/066 The leaders of those who disbelieved among his nation said: "Surely we see you in foolishness, and verily we regard you of those who are liars."

7/067 (Hud) said: "O my nation! There is not in me (any) foolishness, but I am a Messenger from the Nourisher-Sustainer to the worlds.

7/068 I propagate unto you the Messages of my Nourisher-Sustainer and I am to you an adviser — fully trustworthy.

7/069 And did you wonder that there has come to you Zikr from your Nourisher-Sustainer through an adult male amongst you, so that He may warn you? And bring to mind when He



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appointed you settling-successors after Nuh's nation and increased you in stature amply. So bring to mind the graces of Allah, per chance you may attain success."

7/070 They said: "Have you come to us that we obey Allah, Him Alone, and we forsake what our fathers used to obey? So come to us with what you promised us if you are out of those who speak the truth."

7/071 (Hud) said: "Surely, has descended over you from your Nourisher-Sustainer Rijs and Ghazab. Do you make arguments with me in favour of (imaginary) titles, that which you (yourselves) have named — you and your fathers? Allah did not send with such (personalities) any of the authority. Then wait, surely I am along with you, out of those, who are waiting."

7/072 So We saved him and those with him in Mercy from Us and We cut off the root of those who belied Our Ayaat and they were not Believers.

7/073 And to Samud (this is the title of an Arab nation) their brother Salih (was sent as the Messenger). He said: "O my nation! Pay obedience to Allah. (There is) not for you any god other than He. Surely Bayyinah has come to you from your Nourisher-Sustainer. This shecamel from Allah is a Sign unto you. So you leave her (at liberty). She will graze in Allah's earth, and touch her not with (any) harm otherwise a painful torment shall seize you (all).

7/074 And bring to mind when He appointed you settling-successors after 'Ad (this is the title of the predecessor-nation) and established you on the land. You raise on its plains palaces and carve out the mountains as homes. So bring to mind the graces of Allah and do not roam about the earth as mischief mongers."

7/075 The leaders of those who behaved in arrogance in his nation said to those who were regarded weak — to such who had Believed amongst them: "Do you regard that Salih is one sent from his Nourisher-Sustainer?" They (in reply) said: "We indeed are Believers in that with which he has been sent."

7/076 Said those who behaved in arrogance: "Verily, we are disbelievers in that wherein you have Believed."

7/077 Then they made the she-camel incapacitated (mahead of state her incapable to move in search of food or drink) and they insolently defied the Commandment of their Nourisher-

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Sustainer and (very defiantly) called out: "O Salih! Approach us with that which you promised us if you are out of those who are sent (as Messengers)."

7/078 So the earthquake seized them and they faced the morning in their houses as those who are lying dead (on the ground).

7/079 So (Salih) bypassed them and said: "O my nation! I have indeed conveyed to you the Message of my Nourisher-Sustainer and gave you sincere advice but you people do not like those who give sincere advice."

7/080 And (bring to mind) Lout, when he said to his nation: "Do you indulge in Fahisha? None has preceded you in this throughout the worlds.

7/081 Verily, you definitely approach male-adults in sexual lust instead of female-adults. Nay, you are a nation of those transgressing beyond bounds."

7/082 And (there) was not an answer from his nation except that they said: "Drive them out from your town, indeed they are humans who stick to piety."

7/083 So We saved him and his family-members, except his wife; she became of those who were overwhelmed in dust and debris.

7/084 And We showered on them a shower (of stones specified for the purpose). Then ponder, what became the final end of the Mujrimun.

7/085 And to (the residents of) Madyan (We sent) their brother Shu'aib. He said: "O my nation! Pay obedience to Allah. There is not for you any as god other than He. Definitely has come to you Bayyinah from your Nourisher-Sustainer. So fulfill (honestly) the weight and the measure and do not deceive the people in their items (purchased), and do not make mischief on the land after its reformation and cleansing. This will be better for you provided you are Believers.

7/086 And do not sit on all approaches (to block them). You threaten and hinder from the Path of Allah whoever has Believed in Him. And you seek against this (Path) crookedness. And bring to mind when you were very few, then He increased you (in number), and ponder what became the final end of the Mufsidun.

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7/087 And if there happens to be a group from amongst you who have Believed in that with which I have been sent, and a group who have not Believed: so be patient until Allah takes decision between us, and He is the Best of judges."

7/088 The leaders who behaved in arrogance amongst his nation said: "We shall certainly drive you out, O Shu'aib, and those who have Believed in association to you, from our town, or else you (all) shall return back in our grouping." (Shu'aib) said: "Even though we had been those who feel repulsion?

7/089 Definitely, We invented a lie against Allah if we (ever) entered back in your grouping after when Allah has rescued us from that. And it does not suit us that we return to it except that Allah, our Nourisher-Sustainer desires (some other outlet). Our Nourisher-Sustainer became Fully Comprehensive in knowledge for all things. In Allah we have put our trust. Our Nourisher-Sustainer! Judge between us and between our nation in justice. And You are the Best of the judges."

7/090 And the chiefs of those who disbelieved among his nation said: "If you followed Shu'aib, be sure, you then become the losers."

7/091 So the earthquake seized them, so they faced the morning in their houses as those who are lying dead (on the ground).

7/092 Those who belied Shu'aib, (appeared) as if they never lived therein. Those who belied Shu'aib, became — they very ones as the losers.

7/093 Then he (Shu'aib) bypassed them and said: "O my nation! Certainly I conveyed to you the Messages of my Nourisher-Sustainer and gave you sincere advice. Then how I feel sorry for the nation of disbelievers."

7/094 And We sent not unto any town from (the category of) a Prophet — except (when) We had involved its people in sufferings and calamities (due to their open indifference to the teachings in Al-Kitab) — so that they may show humility (to the Divine Message).

7/095 Then (when inspite of this they did not reform themselves) We set luxury in place of difficulty until every thing went forth much beyond their needs and they said: "Surely the

suffering and luxury touched our fathers too (so there remains no need to take a turn to the Book of Allah)." Then We seized them without any additional warning in a manner they will perceive not."

7/096 And had the people of (these) towns Believed and showed obedience (to the Word of God) surely We would have opened over them blessings from the direction of the sky and the earth, but they belied. So We seized them because of that which they used to earn.

7/097 Did then, feel secure, the people of the towns, that comes to them Our Punishment by night while they are asleep?

7/098 And, or did, feel secure, the people of the towns, that comes to them Our Punishment in the forenoon while they play?

7/099 Díd, then, they feel secure against the plan of Allah? So, does not feel secure from the plan of Allah except the nation who stand lost.

7/1 Does it not become clear to the people who inherit the earth in succession from its (previous) possessors, that had We wish(ed) We (would have) punished them for their sins. And We seal up their hearts so they shall not hear.

7/101 These had been the towns — We narrate unto you out of their news. And definitely, came to them their Messengers with Al-Bayyinat. So they were not (such) that they may Believe which they declared as false, before. Thus Allah puts a seal over the hearts of the disbelievers.

7/102 And We did not find for the majority of them (regard for observing) any portion of the covenant. And indeed, We found majority of them disobedient and rebellious.

7/13 Then We brought after them Musa with Our Signs to Fir'aun and his chiefs but they transgressed against it. So ponder what was the final-end of the mischief-mongers.

7/104 And Musa said: "O Fir'aun (Pharaoh)! I am a Messenger from the Nourisher-Sustainer of the worlds.



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7/105 (It is) binding on me that I may not utter about Allah except Al-Haqq. Indeed I have come to you with Bayyinah from your Nourisher-Sustainer, so let the Bani Israiel depart in my company."

7/106 (Firaun) said: "If you are: you have come with a sign — so come with it, if you are out of those who speak the truth."

7/107 Then (Musa) kept his rod (on the floor), so instantaneously it is a serpent, manifest!

7/108 And he drew his hand, so instantaneously it is white for the beholders.

7/109 Said the chiefs (chosen) from the nation of Firaun: "Indeed this one is surely an expert magician.

7/110 He intends that he may drive you out from your land, so what it is you advise?"

7/111 They said: "Give him respite and (to) his brother (also), and send forth collectors to the cities.

7/112 These (collectors) shall come (back) to you with the entire expert magician (-force, available in the country)."

7/113 And the magicians came to Fir'aun (and) said: "Indeed, for us (is) a definite reward provided we become the victors?"

7/114 (Fir'aun) said: "Yes (definitely), and surely you become out of those who are nearest (to me)."

7/115 (The magicians) said: "O Musa! Is it that you throw (first) or is it that we become, we, as those who throw (their material first)?"

7/116 (Musa) said: "Throw you (first)." So when they threw (their items), they bewitched the eyes of the people, and they struck terror into them and they came with a magnificent magic.

7/117 And We inspired towards Musa that: "Throw your rod." So instantaneously it neutralises what they were falsely exhibiting.

7/118 So the Truth was established, and became fake what they were doing.

7/119 So they were defeated then and there and the people dispersed, feeling disgraced.

7/120 And the magicians were made to bow down as those who prostrate in adoration.

7/121 They said: "We have developed Faith and Belief in the Nourisher-Sustainer of the worlds.

7/122 The Nourisher-Sustainer of Musa and Harun!"

7/123 Firaun said: "Have you developed Faith in Him (even) before that I gave permission to you? Surely this is a plot which you have hatched in the city so that you may drive out from it its rightful residents, so very soon you will come to know (about my retaliation).

7/124 Surely, I will cut off your hands and your legs from opposite (sides); further on, I will surely put you on the stakes (and crucify you) altogether."

7/125 They said: "Verily, to our Nourisher-Sustainer (we become) those who return.

7/126 And you do not take vengeance against us except that we developed Faith in the Signs of our Nourisher-Sustainer as and when (these signs) came to us. Our Nourisher-Sustainer! Pour on us perseverance in patience and cause us to die as Muslims."

7/127 And said the chiefs of the nation of Fir'aun: "Will you leave Musa and his nation that they may spread mischief in the land and he may abandon you and your gods?" (Fir'aun) said: "Soon we will kill their sons and let live their women and surely we, over them, are irresistible ones (in power and military force)."

7/128 Said Musa to his nation: "Invoke assistance in Allah and be patient with perseverance. Definitely the earth belongs to Allah. He allots it in inheritance whom He thinks proper among His Ibad. And the final end (goes) in favour of the righteous ones."



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7/129 They said: "We were put to sufferings before you came to us and (even) afterwards as you came to us." (Musa) said: "It is expected of your Nourisher-Sustainer that He destroys your enemy and make you settling successors on earth (and) then watch how you act upon."

7/130 And indeed, We involved the followers of Fir'aun with years (of drought) and decreased flow of fruits so that they might be reminded (towards the Book of Allah) and they might remind others (to it).

7/131 Then as came to them the relief (from this period of test) they said: "(The credit) of this goes to us and if an evil afflicts them they regard (it) as an evil-effect associated with Musa and those with him. Behold! Surely, whatever (is) evil-omen to them, is stored with Allah (and He allows its appearance as a punishment and as a trial).

7/132 And they said: "Whatever you may come to us with, in the form of a sign, that you may bewitch us therewith — so we are not (becoming) believers for your sake."

7/133 So We sent on them: the flood, and the swarm (of locusts), and the (abundance of) lice, and the (mass breeding of) frogs, and the blood — as signs (coming in succession), fully manifest (in the purpose), yet they remained arrogantly irresponsive and they remained a nation of criminals.

7/134 And whenever Ar-Rijz overwhelmed them they said: "O Musa! Invoke, for our sake, your Nourisher-Sustainer with what He has promised through you. Indeed if you removed from us Ar-Rijz, surely we shall believe for your sake and surely we shall send Bani Israiel with you (as free people)."

7/135 So whenever We removed from them Ar-Ríjz for a fixed term (to allow them to arrange and complete the migration of the Muslim-community, and as) they reached it (i.e., they approached the end of the respite-period), immediately they break (the commitment, and extend the enslavement period for the Believers).

7/136 So We took retribution from them. Then We drowned them in the sea because they belied Our Ayaat and they remained unaware of them.

7/137 And We made inheritors — the nation of those who had been made weak in persecution — of the easts of the land and its wests which We had blessed therein. And the fair word of

your Nourisher-Sustainer got fulfilled over Bani Israiel because they showed endurance and perseverance. And We completely destroyed what Firaun and his nation were inventing (in their space technology) and what they were directing upwards (in space).

7/138 And We made Baní Israíel to cross over the sea, so they intermingled with a nation who are staying over the idols (they had carved) for themselves. They said: "O Musa! Appoint to us an ilah (a god) as to them are (their) aaliha (gods)!" (Musa) said: "Verily, you are a nation who indulge in ignorance.

7/139 Surely these people: stands destroyed, which they are involved in, and (it is all) false what they had been doing."

7/140 (Musa further) said: "Shall I seek for you an ilah other than Allah while He made you superior over the worlds (as Muslims)?"

7/141 And (bring to mind) when We rescued you from the followers of Fir'aun; they (used to) give you torture in punishment — they are killing your sons and letting your women survive, and in this (is) an extreme test from your Nourisher-Sustainer.

7/142 And We promised Musa 'thirty nights' and We completed this term with ten (additional sessions). So he (i.e., Musa) completed the sitting (arranged by) his Nourisher-Sustainer (appearing as) forty nights. And Musa said to his brother Harun: "Act as my vicegerent to my nation and do reform and do not follow the way of the mischief-seekers."

7/143 And when Musa came to the site of sitting appointed by Us and his Nourisher-Sustainer talked to him, he said: "My Rabb! Be apparent to me, I will look upon you." Allah said: "Never shall you see Me (as your abilities as a human creation stand limited) but (continue to) look towards the mountain, then if it stood stationary and entire at its place, then soon you shall see Me." So when his Nourisher-Sustainer manifested in Light for the mount, He made it collapsed to dust, and Musa fell down unconscious. Then when he revived (in his senses and became fully conscious) he said: "Glory to You, I have turned to You in repentance and I am the First of the Believers."

7/144 He said: "O Musa! I have chosen you over mankind through My Messages and through My Statement. So pick-up what I have given you and be among the grateful."



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7/145 And We wrote for him on Al-Alwah out of all things as Mauizah and Tafseelan-lekulle-sha'in. So (We directed Musa thus): "Hold unto these with firmness and enjoin your nation that they should adopt the better of it. Very soon We show you the home of Al-Fasiqun.

7/146 Soon I shall turn away from My Ayaat those who behave in arrogance on the earth without (any) right and if they noticed each and every Ayat they will not believe in them. And if they noticed the path to righteousness they will not adopt it as the Way. And if they noticed the path of rebellion they will adopt it as the way. This is because they have belied Our Ayaat and they remained unaware of them.

7/147 And those who belied Our Ayaat and the Meeting in the Hereafter, their actions have become of no effect. Would they be rewarded (any thing) other than what they had been doing (in their actions, concepts and thinhead of states).

7/148 And the nation of Musa carved, in his absence, out of their ornaments, the body-form of a calf (mechanising) to it a mooing sound. Did they not see that it does not speak to them and does not guide them the way? They picked it (as a god in cow-worship) and they became transgressors.

7/149 And when it was dismantled (by Musa and they received the pieces) in their hands and they realised that they have definitely gone astray, (in repentance) they said: "Surely, if our Nourisher-Sustainer does not shower Mercy on us and forgives us, out of a surety, we become out of the losers."

7/150 And when returned Musa to his nation, angry and grieved, he said: "Evil it is what you people did in my absence, after me. Did you people make haste regarding the order of your Nourisher-Sustainer (who advised me a stay of many nights away from you)? And he put down Al-Alwah (with full respect) and he seized his brother (Harun) by the head (and) he drags him towards himself. (Facing this, Harun) said: "Son of my mother! Indeed the nation regarded me weak and they went to the stage (that) they will kill me. So do not make the enemies make a fun of me and don't regard me as being with the nation of transgressors."

7/151 (Musa) said: "My Nourisher-Sustainer! Grant Forgiveness to me and my brother and make us (both) enter into Your Mercy, and You are more Merciful of those who grant mercy."



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7/152 Certainly those who took the calf (in cow-worship): soon, will reach them wrath from their Nourisher-Sustainer and humiliation in the life of this world. And thus We reward those who invent lies (in the name of religion).

7/153 And those who committed evil deeds and then took a turn in repentance and accepted Faith, verily, your Nourisher-Sustainer, after (all) this (is) surely Oft-Forgiving, continuously Merciful.

7/154 And when the anger from Musa subsided he (again) picked up Al-Alwah and in their inscription (is given) guidance and mercy for those: they, for their Nourisher-Sustainer feel fear and regard.

7/155 And Musa picked up his nation (in the form of) seventy (representative) male-adults for Our appointed time and place for meeting, but when a violent tremor seized them, (Musa) said: "My Nourisher-Sustainer! If You had willed You could have destroyed them before and me too; would You destroy us because of what committed the foolish amongst us? It is not but a test from You. You send astray through it whom You think proper and You guide whom You think proper. You are our Wali, so grant forgiveness for us and have mercy on us, and You are the Best of those who forgive.

7/156 And ordain for us good in this world, and in the Hereafter. Indeed We have turned to You in guidance." (Allah) said: "My torment! I approach with it whom I think proper; and My Mercy extended to all things. So very soon I shall ordain this (Mercy) for those who pay obedience (to My Book) and pay up Zakat, and those: they Believe in Our Ayaat;

7/157 those who follow the Messenger, the Ummi Prophet, that one whom they find written with them in At-Taurat and Al-Injeel — he commands them for Al-Ma'ruf and he forbids against Al-Munkar, he makes lawful to them At-Tayyibat, and declares prohibited to them Al-Khabaith, and he removes from them their self-imposed burdens (like illegitimate and concocted customs and concepts) and chains and fetters (of uncalled for and self-created practices) which seized them. So those who Believed in him, and gave him honour and helped him and adopted An-Noor ('The Light'. This is one of the attributes of Al-Kitab) which has been sent down with him — these people: they are those who attain success.

7/158 Say: "O mankind! Certainly I am a Messenger of Allah to you all, That Being, — for Him is the dominion of the heavens and the earth; la-ilaha-illa-huwa; He gives life and He

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causes death." So Believe in Allah and His Messenger, the Ummi Prophet who Believes in Allah and His Statements, and follow him so that you may be guided.

7/159 And among the nation of Musa (there is) a community who lead in truth and establish justice therewith.

7/160 And We separated them as two (plus) ten tribes, as (distinct) communities, and We inspired Musa when his nation asked him for water: "That you hit with your rod on the stone," so gushed forth out of it two (plus) ten springs. Indeed, understood each (group of) people their site for drinhead of state (water). And We shaded over them the clouds and We sent down over them Al-Manna and As-Salwah; (saying): "Eat of the good things which We have provided you and they did not harm Us, rather they used to harm their own selves.

7/161 And (bring to mind) when it was said to them: "Dwell in this town and eat therefrom wherever you wished, and say: Hittatun (repentance) and enter the gate in submission and obedience: We shall forgive you your wrong-doings. Soon We shall increase those who do good in perfection — (in their shares and rewards).

7/162 Then those among them who transgressed (the limits), changed the word to other than what was told to them. So We sent over them Rijz (filth and punishment) from the direction of the sky because of what they had been doing in transgression.

7/163 And ask them about the town that was by the sea, when they transgress in the matter of As-Sabt when their fish came to them on the day of their Sabt openly on the surface; and the day they do not do temporary suspension, these fish do not come to them. Thus We test them because they had been committing Fisq.

7/164 And when said a community among them: "Why do you preach to a nation - Allah is that Who destroys them or (is) a Giver of punishment unto them — a severe torment?" (The Preachers) said: "As an excuse towards your Nourisher-Sustainer and perchance they become obedient (to His Al-Kitab)."

7/165 So when they forgot that, through which they were reminded, We rescued those who forbid against evil and We seized those who transgressed, with a severe torment because they used to commit Fisq.



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7/166 So when they exceeded the limits of what they were prohibited, We said to them: "Be you apes, despised and rejected."

7/167 And when your Nourisher-Sustainer announced that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them a humiliating punishment. Verily, your Nourisher-Sustainer is surely quick in retribution; and certainly He is indeed Oft-Forgiving, continuously Merciful.

7/168 And We have separated them on the earth into communities. Amongst them are righteous and amongst them are other than such. And We tested them in good items and in bad items so that they may take a turn (towards the Book of Allah).

7/169 Then succeeded after them a generation: they inherited Al-Kitab. They collect and patronise the paltry goods of this immediate world and they say: "Soon it shall be forgiven to us." And if (there) come to them the paltry goods similar to it (again and again), they collect and patronise it (repeatedly). Was not the covenant from Al-Kitab imposed on them that they must not say about Allah except Al-Haqq and they have studied what is in it (i.e., in Al-Kitab)? And the home of the Hereafter is better for those who pay obedience (to Allah). Will you not then understand?

7/170 And those who strictly adhere to Al-Kitab and established As-Salat: indeed We do not make of no effect the reward of those who make reform.

7/171 And (bring to mind) when We slided the (rock of a) mountain over them as if it (is protecting as) a canopy, and they thought it was about to fall tahead of state them (with it). (It was during this state of terror that We called out to them): "Hold firmly what We have given to you people (i.e., Al-Kitab) and remind (to yourself and to others) what is (written) therein so that you may pay obedience (to Allah through His Book)."

7/172 And (bring to mind) when brought forth your Nourisher-Sustainer from Bani Adam, from (the ventral surface of) their backs (the seed of) their offspring, and He made them testify as to themselves: "Am I not as your Nourisher-Sustainer?" They said: "Yes, We have testified;" lest you people may say on the Day of Resurrection: "Verily, we remained unaware about this."



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7/173 Or you may say: "Definitely it was so that our fathers committed shirk aforetime and we became a progeny after them. Will You then destroy us because of what practiced those who indulge in Al-Batil?

7/174 And thus do We give details to Ayaat and so that they may turn (to the Scripture).

7/175 And reproduce before them the news of him to whom We gave Ayaatina ('Our Signs') but he released (himself) from them, so Satan gave him companionship, so he became of those who went out of the track.

7/176 And had We willed, surely We would have elevated him therewith but he clung to the earth (i.e., to the 'low') and followed his own vain desire. So his description (or example) is the description of a dog: if you put a load on him, he lolls his tongue out (as if heavily burdened, and) if you remove this (load) he (still) lolls his tongue out. Such is the description of the nation of those who belied Our Ayaat. So relate the incidents, perchance they may think and ponder.

7/177 Bad is the example of the nation of those who belied Our Ayaat, and (to) their ownselves they used to do injustice.

7/178 Whomsoever Allah guides, so he (becomes) the guided and whomsoever He sends astray, then they: they very ones are those who lose.

7/179 And surely, We have brought out for Hell a multitude of the jinns and mankind: for them are hearts (yet) they understand not through them, and for them are eyes (yet) they see not therewith, and for them are ears (yet) they hear not therewith. They are like cattle; nay, they are more astray. They: they very ones are unaware.

7/180 And belong to Allah the very beautiful Attributes, so invoke Him through these and detach from those who introduce impurity in His Attributes (by invohead of state others through them); soon they would be rewarded for what they used to do.

7/181 And out of those whom We have created (there is) a community who guide with the help of Al-Haqq, and they establish justice therewith.



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7/182 Those who have belied Our Ayaat, soon We shall carry them stage by stage from a place they will perceive not.

7/183 And I (only) give respite to them; certainly My plan is very sophisticated.

7/184 Did they not then ponder, there is no undue fanaticism in their companion (i.e., the Prophet goes not beyond limits while he preaches). He is not but an evident warner.

7/185 Did they not then look into the dominion of the heavens and the earth and whatever Allah has created out of anything; and may be that it happens (that) surely their term (in completing the life in this world) has already approached? So, in what Hadees, after this (Book) they shall develop their Faith?

7/186 Whomsoever Allah sends astray, then (there is) no guide for him, and He leaves them in their transgression — they wander blindly (therein).

7/187 They put a query to you about the Hour: "When does its appointed time come?" Say: "Definitely it is that the knowledge thereof is with my Nourisher-Sustainer. None makes it manifest in accordance with its (fixed) time except He. It stood as a very extreme incident in the heavens and the earth. It shall not approach you people but all of a sudden." They ask you as if you are well informed about it in advance. Say: "Definitely it is that its knowledge is with Allah (Alone), but most of mankind know not."

7/188 Say: "I do not possess for my self benefit or injury except what Allah Willed. If I were, (that) I know the ghaib (unseen), I must have secured (for myself) abundance in providence, and no evil could have touched me. I am not but a warner, and a bringer of glad tidings for a nation who develop Faith."

7/189 [Note that the word Nafs means life or self. It is always referred in female gender. The word Zauj means a partner, a mate, a kind or a consort. It could be referred to as male in gender or as female. The word Zaujah is female in word-form and is regarded female in gender.] He it is Who created you from a single Nafs and He evolved out of this a Zauj to this, so that he finds pleasure and tranquility in her. So when he covered her (in sexual approach, as husband and wife), she conceived a very light pregnancy. So she continued moving with this (pregnancy). So when she became heavy, the twain invoked Allah — the Nourisher-Sustainer



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to these two: "Surely if You bestow us a salih (a righteous one), surely we shall be out of the grateful."

7/190 But when He bestowed on those two a salih, the two (members out of a certain couple) ascribed to Him partners in that which He gave those two. But Allah comes Higher to what they ascribe as partners to Him.

7/191 Do they attribute as partners (to Allah) that who does not create anything and they (themselves) are created?

7/192 And they have no capacity to provide help unto those people; and they provide no help (or assistance) to their ownselves.

7/193 And if you call them to guidance, they follow you not. It is same for you whether you call them or you are those who remain silent.

7/194 Verily, those whom you invoke besides Allah are ibad like you. So invoke them, then they must give response to you if you are truthful.

7/195 Are for them lower limbs they walk therewith; or (are) for them upper limbs they hold and take grip therewith; or (are) for them eyes they see and look therewith; or (are) for them ears they listen and hear therewith? Say: "Invoke the partners you specified (for Allah), then plot against me, then do not give me any respite (or grace-period).

7/196 Surely, my Wali is Allah Who has provided Al-Kitab and He becomes a Wali to the righteous.

7/197 And those whom you invoke besides Him, they do not have the capacity for your help, nor they help their own selves.

7/198 And if you call them to guidance they do not listen. And you see them, they look at you, yet they see not (the reality)."

7/199 Show forgiveness, enjoin what is good and avoid the ignorant ones.



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7/2 And if whatever whispering is done to you from Satan — as an (evil) whisper, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.

7/201 Verily, those who have paid obedience (to Al-Kitab): when an evil thought coming from Satan kept them involved — they reminded their selves (about Allah and the related Ayaat in His Book), then instantly they (become) those who can view (the mischief of Satan and the Grace of Allah).

7/202 And the brothers to those (satans): they (i.e., satans) plunge them deeper into rebellion (against the Ayaat of Al-Kitab). Afterwards they do not stop short (in their aberrant attitude).

7/23 And when you did not come to them with a Sign (according to their expectations) they said: "Why have you not brought such (and such)?" Say: "Surely it is that I follow whatever has been inspired to me from my Nourisher-Sustainer. These are Basair ('Eye-Sights') from your Nourisher-Sustainer, and Hudah ('Guidance'), and Rahmah to a nation who Believe."

7/204 And when Al-Quran is recited, then listen to it and remain silent (and attentive), perchance you may receive mercy.

7/205 And bring your Nourisher-Sustainer to remembrance in your (very) soul in humility and reverence and without loudness in word — in the mornings and in the evenings, and be not of those who are unheedful.

7/206 Certainly those who are in company with your Nourisher-Sustainer do not feel arrogant against paying Him obedience, and they glorify Him in high praise and to Him they prostrate (in submission).

8/1 They ask you about Al-Anfal. Say: "Al-Anfal should go to Allah and the Messenger." So obey Allah and reform the weaknesses pertaining to and existing amongst your own people. And obey Allah and His Messenger if you happen to be Believers.

8/2 Definitely, it is that the Believers are those (who), when Allah is mentioned, their hearts trembled and when His Ayaat are reproduced before them, they (i.e., the Ayaat) increased them in Faith, and on their Nourisher-Sustainer they put their trust;



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8/3 those who establish As-Salat, and out of what We have given to them they spend.

8/4 Those people! They very ones are the Believers in reality. For them are ranks of dignity with their Nourisher-Sustainer as well as forgiveness and a generous provision.

8/5 It was with this intention that your Nourisher-Sustainer made you leave your home on the side of justice, and verily, a section among the Believers had been disinclined (to this move).

8/6 They dispute and argue with you about justice, after what became fully evident, as if they are being driven to death and they are loohead of state (directly at it).

8/7 And (bring to mind) when Allah promises you one of the two groups that such and such is for you (to be faced in encounter), and you people desired that the unprepared one may be for you (to be faced in encounter). And Allah intends that He may fully prove the Truth with the help of His Statements, and He may cut off the root of the disbelievers.

8/8 So that He may prove the Truth to be true and He may nullify the falsehood even though the Mujrimun felt disinclination.

8/9 (Bring to mind) when you seek help of your Nourisher-Sustainer, so He gave a positive response to you (saying): "Indeed, I am Helper to you with a thousand of the angels who come in succession."

8/010 And Allah did not make it except as a glad tiding, and that your hearts may feel solace thereby. And (there is) no help and assistance except from Allah. Verily, Allah is All-Mighty, All-Wise.

8/011 When He covered you in slumber as peace and tranquility coming from Him and He makes (rain-) water to descend over you from the direction of the sky, so that He may cleanse you thereby and He may remove from you Rijz of Satan and so that He may strengthen your hearts and He may keep (your) feet firm thereby.

8/012 (Bring to mind) when your Nourisher-Sustainer makes Wahi to the angels that: "I am with you. So keep firm those who have Believed. Soon I will cast terror in the hearts of those who have disbelieved, so strike proximal to (their) necks and smite (over) all fingers and toes of those (disbelievers)."

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8/013 Such (is the response to them) as they defied Allah and His Messenger. And whoever defies Allah and His Messenger, then definitely Allah is most severe in retribution.

8/014 This is for you (O disbelievers!) So taste it, and surely for the disbelievers is the torment of the Fire.

8/015 O you people who have Believed! When you faced those who have disbelieved, in an encounter, then do not turn towards them your backs (with an intention of retreat or surrender).

8/016 And whoever turns to them on such a day (his) back — except as a stratagem for Qital (a just fighting in arms in the interest of Islam), or as an approach towards a group (of your own, who is separated from you) — so indeed (such a one) has drawn upon himself wrath from Allah; and his abode is Hell, and (it is) a bad place to stay.

8/017 So you people killed them not. And, but Allah (Himself) killed them. And you did not shoot when you did shoot (from your arrows and other armaments.); and, but Allah (Himself) shot (at them) that He might test the Believers of His Own (in) a fair trial. Verily, Allah is All-Hearer, All-Knower.

8/018 This to you (is a reminder), surely Allah: (He is the) One Who weakens the deceitful plot of the disbelievers.

8/019 (O disbelievers) if you ask for a judgment, then surely the judgment has reached you. And if you cease (your armed encounter with the Believing military forces), then it will be better for you; and if you counter-attack, We shall (definitely) retaliate and your group shall avail nothing to you even though it became overwhelmingly large. And (be careful) that Allah is with the Believers.

8/020 O you people who have Believed! Obey Allah and His Messenger and do not turn from him while you are listening (him in some talk, discussion, advice or counselling).

8/021 And be not like those who said: "We have heard," although they: they do not listen.



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8/022 Verily, the worst of the moving/living creatures in the Sight of Allah are the deaf, (and) the dumb, those who do not use intellect.

8/023 And had Allah known in them (any) good, indeed He would have made them listen. And (even) if He had made them listen, surely, they would have turned away, and they are those who stay away (from the Statements of Al-Kitab).

8/024 O you who have Believed! Respond to Allah and to the Messenger when He called you to that which shall give you life (and shall revive you from a spiritually dead condition), and know that Allah comes in between a person and his heart (to warn him against evil whispering from Satan and to turn him towards a just initiative). And verily, He (it is): to Him you (all) shall be gathered.

8/025 And guard against the Fitnah which affects not exclusively those of you who transgressed, and beware that Allah is very Strict in retribution.

8/026 And bring to mind when you are very few (and) are kept weak and persecuted in the land: you are in fear that people (in opposition to you) will kidnap you, so He provided a safe rendezvous to you, and assisted you with His Help and arranged you provisions out of At-Tayyibat so that you may be grateful.

8/027 O you who have Believed! Betray not Allah and the Messenger and nor betray your Amanaat while you are (in such a state that) you know.

8/028 And understand that whatever (is as) your possessions and your children (are also there as a) test and that Allah: with Him (is available) a mighty reward.

8/029 O you people who have Believed! If you pay obedience to Allah He will develop for you, Furqan and shall write-off from you your sins and shall grant forgiveness for you. And Allah is the Possessor of the Great Bounty.

8/30 And (bring to mind) when those who disbelieved plot against you that they may imprison you or they may kill you or extern you; and they make a scheme and Allah makes a scheme, and Allah is the Best of the planners.



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8/31 And when Our Ayaat are reproduced before them, they said: "Surely, we have heard: if we wish, surely, we (would have) said similar to this. This is nothing except writings in straight lines belonging to those who went before."

8/32 And bring to mind when they said: "Beloved Allah! If this is: it (is the only) Al-Haqq from You, then rain down on us stones from the sky or You come to us with a painful torment."

8/33 And Allah is not (such) that He may bring upon them (His) torment while you are in them and Allah is not a Bringer of punishment to them while they: they seek forgiveness.

8/34 And what is for them that Allah will not punish them while they obstruct from Al-Masjid-al-Haram although they are not its guardians. (There are) no guardians to it except Al-Muttaqun but most of them do not know.

8/35 And their Salat in the vicinity of The House remains nothing except emission of sound (with no sincerity, devotion or reverence) and placement of hands in various positions (without being submissive in humility). So taste the punishment because you used to disbelieve.

8/36 Verily, those who have disbelieved spend their wealth (and possessions) so that they may obstruct people from the Path of Allah. So they will (continue to) spend it, afterwards it will become an anguish over them. Afterwards they will be overpowered. And those who have disbelieved, will be gathered unto Hell;

8/37 in order that Allah may distinguish the wicked from the clean and place the wicked (stuff): some of it over some (other of it), then make this (stuff) into one heap, then cast it into Hell. Those: they (become) the losers.

8/38 Say to those who have disbelieved, if they cease (disbelieving, repent and accept the contents of Al-Kitab) whatever has definitely passed away (as bad deeds) will be forgiven to them. And if they repeat, then surely, has appeared in the past (Allah's) pattern of behaviour with the predecessors.

8/39 And make Qital against them until there remains no Fitnah, and the Religion becomes, in its entirety, dedicated to Allah. Then if they ceased, then certainly, Allah is All-Seer of what they do.

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8/040 And if they turned back, then know that Allah is your Maula, (what) an Excellent Maula and (what) an Excellent Helper!

8/041 And know that whatever you acquired (or collected) as the spoils of war in the form of anything, then (it is so) that one fifth (1/5th) of it is assigned for Allah and the Messenger, and for the near relatives and the orphans, and those in need and those (who become penniless or needy while) in travel — if you have Believed in Allah and in that which We sent (i.e., made evident and clear) on Our Abd on the Day of Criterion, the Day when the two forces faced each other (in the encounter). And Allah is All-Capable over all things.

8/042 When you are by the nearer side and they at the farther side and the riding column lower down to you: and if you had made a mutual promise, surely you would have differed about the time period but (you were made to face each other) so that Allah may give decision in the matter which stands accomplished (as a prediction from Allah) — so that may be annihilated who must perish in an open and evident (encounter), and continue to stay who must stay after an open and evident (encounter). And indeed, Allah is All-Hearer, All-Knower.

8/043 When Allah showed them to you, during your sleep, as a small (military force), and if He had shown them to you as a large (military contingent), you would surely have been discouraged, and you would surely have disputed in (mahead of state a) decision. But Allah saved (the situation). Certainly He is All-Aware about the state of the (hearts in the) chests.

8/044 And when He makes you people see them when you got interlocked (with the infidelforce) in your eyes as a small (military force); and side by side makes you (appear) small in number in their eyes — so that Allah may give decision in the matter which stands accomplished (as a prediction from Allah). And to Allah are matters made to return.

8/045 O you people who have Believed! When you faced a group (in any encounter to defend, prove or establish Islam), then be fully firm and propagate and glorify Allah (through the Statements in Al-Kitab) exceedingly so that you may attain success.

8/046 And obey Allah and His Messenger and do not create mutual disputes lest you lose courage and your strength depart, and show perseverance in patience. Surely, Allah is with those who are patient and perseverant.

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8/047 And do not become like those who came out of their homes boastfully and to be seen of men and they hinder (people) from the Path of Allah. And Allah is All-Surveillant over what they do.

8/048 And when Satan made their (evil) deeds seem fair to them and said: "No one is irresistible for you this Day out of mankind and indeed, I am very near to you (to provide you further help)." But when the two groups came in sight of each other (and the encounter was just to begin), he (i.e., the Satan) slipped away on his two heels and said: "Indeed, I stand absolved of you and surely, I see what you do not see. Verily, I am afraid of Allah and Allah is very Severe in retribution."

8/049 When say the hypocrites and those in whose hearts is a disease: "Their Religion has involved these people into fanaticism." And whoever puts trust in Allah, then surely Allah is All-Mighty, All-Wise.

8/050 And if you see when the angels bring death over those who have disbelieved: they smite their faces and their backs, (saying): "And taste the punishment of the blazing Fire;

8/051 This is because of that which your hands have sent in advance and surely, Allah is not unjust for (His) subjects."

8/052 Like the situation of the followers of Fir'aun and those before them: they disbelieved in the Ayaat of Allah, so Allah seized them for their sins. Surely Allah is All-Powerful, very Severe in retribution.

8/053 This is so because Allah did not become One Who removes a grace which He has bestowed to a nation unless they (i.e., the members of a nation) change what is (good) in their ownselves, — and that Allah is All-Hearer, All-Knower.

8/054 Like the situation of the followers of Fir'aun and those before them: they belied the Signs of their Nourisher-Sustainer, so We destroyed them for their sins and We drowned the followers of Fir'aun and they all were transgressors.

8/055 Verily, the worst of the moving-living creatures in the Sight of Allah are those who have disbelieved, so they shall not Believe;

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8/056 those with whom you made a covenant, then they break away their covenant each and every time and they do not pay obedience (to Allah).

8/057 So if you interlock (yourself) with them in War — then by (routing) them strike terror in those that are behind them per chance they get admonition.

8/058 And if what you fear from a nation as treachery, throw back to them (their covenant) on equal terms. Surely, Allah does not like the treacherous people.

8/059 And must not assess those who have disbelieved that they have gone forward (and won). Surely, they will not frustrate (any of the Divine Plans).

8/060 And accumulate and pile against them whatever you could — out of the power (of soldiers and armaments) and out of a network of mounted cavalry — you shall strike terror through it (in) the enemy of Allah and your enemy, and (also) others besides them; you do not know them, Allah knows them. And whatever you spend of any thing in the Cause of Allah, shall be repaid unto you in full and you are: you shall not be wronged.

8/061 And if they inclined to peace, then you incline for it and put (your) trust in Allah. Verily, He: He is the All-Hearer, the All-Knower.

8/062 And if they intend to deceive you, then verily, Allah has sufficed you. He it is Who has supported you with His Assistance and through the Believers.

8/063 And He has developed love and affection between their (i.e., the Believers') hearts. If you had spent, whatever is in the earth altogether, you could not have developed love and affection between their hearts, but Allah developed love and affection amongst them (for one another). Certainly He is All-Mighty, All-Wise.

8/064 O you Prophet! Allah has sufficed you and to that who has followed you out of the Believers.

8/065 O you Prophet! Motivate the Believers for Qital. If there are twenty steadfast amongst you, they will overpower two hundred. And if there be a hundred steadfast amongst you, they



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will overpower a thousand of those who have disbelieved, because they are a nation who do not understand.

8/066 For the time being Allah has lightened (expectations) from you, and He has known that there is weakness in you. So if there are of you a hundred steadfast, they shall overcome two hundred. And if there are a thousand of you, they shall overcome two thousand under Permission of Allah. And Allah is on the side of those who are perseverant.

8/067 It is not for a Prophet (i.e., it suits him not or it is not expected of him) that (the infidels) may become, under him, prisoners (as an outcome of a treacherous catch or a silent kidnapping) unless and until (the Muslim Force) engages (itself) in open and declared war on the earth. You desire the benefit of this world, and Allah desires (for you) the Hereafter (also). And Allah is All-Mighty, All-Wise.

8/068 Had it not been a written ordainment from Allah already available, a severe punishment would have touched you in what you took (as permitted in your thoughts).

8/069 So consume what you have received (as your share) out of the spoils of war as lawful and palatable, and pay obedience to Allah. Certainly, Allah is Oft-Forgiving, Continuously Merciful.

8/070 O you Prophet! Tell to that who is in your hands out of the prisoners (of war): "If Allah knows in your hearts (any) good, He will give you better than what has been taken away from you; (may be Allah grants you Faith as a very handsome reward during your captivity), and He may grant Forgiveness for you. And Allah is Oft-Forgiving, continuously Merciful."

8/071 And if they intend betrayal to you, so, indeed, they have betrayed Allah before, so Allah snatched power from them. And Allah is All-Aware, All-Wise.

8/072 Verily, those who Believed and migrated, and strove hard with their possessions and their selves in the Cause of Allah; and those who provided (them) asylum and they (also) helped (them) — these (are acting): some of them as auliya to some (others). And those who Believed and did not emigrate: (there is) not to you out of (any responsibility) for their protection in any form until they emigrate. But if they seek your help in Religion then it is your responsibility (to provide) help — except bypassing a nation when there is between you and between them a treaty (prohibiting such a help). And Allah is All-Seer of what you do.

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8/073 And those who have disbelieved — some of them are auliya to some (others). If you (Muslims) do not do it (and do not become allies to one another, and do not become interlinked in Muslim brotherhood), there will be Fitnah on earth and a great mischief.

8/074 And those who Believed and emigrated and strove hard in the Cause of Allah, and those who gave (them) asylum and they (also) helped (them) — those people: they are the Believers, in truth. For them is forgiveness and a generous provision.

8/075 And those who Believed afterwards and emigrated and strove hard along with you, so they are of you. And those who have (links through) the wombs, some of them have an upper hand over some (others) in the Book of Allah (regarding inheritance). Verily Allah is All-Aware with all things.

## Surah 9 - At-Tauba (The Repentance)

9/1 Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikun with whom you made a treaty.

9/2 So move freely through the land for four months [as we are not expected to initiate war on you during the four months protected by Allah (in the interest of Fasting and Hajj)], and know that you are not one who can frustrate Allah, and that Allah is the One Who brings disgrace on the disbelievers.

9/3 And (there is) an Announcement from Allah and His Messenger to mankind (on the) Youm ('Day', the afternoon of the 9th Day of the closing month of the lunar year) of Al-Hajj-il-Akbar that Allah is free from (all) obligations to the Mushrikun, and (so is) His Messenger. So if you (Mushrikun) repented (and returned to the teachings of Al-Kitab) then it (is) better for you, and if you turned away (as polytheists or pagans), then know that you are not one who can frustrate Allah. And give tidings to those who have disbelieved for a painful torment;

9/4 except those of the Mushrikun with whom you made a treaty, then they did not damage you (in your expectations about them) in any way, and have not provided aid against you to any one. So fulfil (sincerely and honestly) for them their treaty to the end of the term agreed to them. Surely Allah likes Al-Muttaqun.

9/5 So, as soon as Al-Ashhurul-Hurum have passed, then kill the Mushrikun wherever you found them, and capture them, and keep them under surveillance and establish for them all means for ambush. So if they repented and took a turn (to reform) and established As-Salat and paid up Az-Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, continuously Merciful.

9/6 And if any one of the Mushrikun sought your protection then grant him protection until he listens to the Kalam of Allah. Afterwards (also) escort him to the place of safety for him. This is because they are a nation who do not know.

9/7 How would there be, regarding Mushrikun, a covenant with Allah and with His Messenger, except (for) those who made a treaty with you near Al-Masjid-al-Haram? So, as long as they took a stand in your favour, so you take a stand in their favour. Surely, Allah loves Al-Muttagun.

9/8 How (one can be sincere to the treaty when they show treachery?) and if they overpowered you they pay no regard to you for ties of kinship and nor (for) covenant. They (try to) make you happy (by uttering hollow words) with their mouths, although their hearts disagree and most of them are Fasiqun.

9/9 They have purchased with the Ayaat of Allah a meagre sum, so they obstructed (people) from His Path. Certainly they: evil (it is) what they used to do.

9/010 They pay no regard to the Believer for ties of kinship and nor (for) covenant. And they: they are the transgressors.

9/011 And if they repented (and entered the fold of Islam) and established As-Salat and paid up Az-Zakat, then they are your brethren in Religion. And We give details to the Ayaat for a nation who know.

9/012 And if they violated their oaths after their covenant and brought bad remarks regarding your Religion then perform Qital with the Imams of Kufr — surely they: (their) oaths (have) no (meaning) to them — so that they may cease (their evil actions).



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9/013 Will you not indulge in Qital with a nation who have violated and nullified their oaths and made an intention to expel the Messenger, and they: they have provided you a start for the first time? Would you fear them? Then Allah has more right that you should fear Him provided you are Believers.

9/014 Make Qital with them, Allah will punish them by your hands and disgrace them and would provide you aid and assistance against them and heal the (hearts within the) chests of the nation of Believers,

9/015 and remove the anger of their (i.e., Believers') hearts, and Allah will turn (in Mercy) on whom He may think proper. And Allah is All-Aware, All-Wise.

9/016 Have you assessed that you shall be left (without any test and trial) and yet Allah has not tested those amongst you who strove hard, and have not picked up besides Allah and not (besides) His Messenger, and not (besides) the Believers (any one) as walijah? And Allah is Well-Aware with what you do.

9/017 It is not (suitable) for Mushrikun that they should visit or maintain the Mosques of Allah (being) witnesses against their own selves exhibiting disbelief. Those people: their deeds went in vain and in the Fire they (become) dwellers.

9/018 Definitely it is, that he visits and maintains the Mosques of Allah who Believed in Allah and the Last Day, and established As-Salat and paid up Az-Zakat and he feared not but Allah. Then quite possible that those people may become out of the guided ones.

9/019 Have you made the providing of drinhead of state water to those who are attending Hajj, and the construction or renovation of Al-Masjid-al-Haram as (an act) equal to that who developed Faith in Allah and the Last Day, and strove hard in the Way of Allah? They are not equal in the Sight of Allah. And Allah does not guide the nation of transgressors.

9/020 Those who have developed Faith, and emigrated, and strove hard in the Cause of Allah with their possessions and their persons — are higher in rank in the Sight of Allah, and those people: they very ones are the successful.

9/021 Their Nourisher-Sustainer gives them glad tidings of Mercy from Him and agreements and Gardens meant for them; in them (are available) everlasting delights.

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9/022 (They become) dwellers therein for ever. Verily, Allah: with Him (is available) a great reward.

9/023 O you who have Believed! Take not your fathers and your brothers as auliya if they preferred disbelief over Faith. And whoever would accept them as wali from amongst you, then those people: they are the transgressors.

9/024 Say: "If became — your fathers and your sons and your brothers and your consorts and your kindred, and the wealth and possessions you have accumulated them, and the business you fear a decline thereof, and the residential houses (and the establishments) you delight therein — dearer to you than Allah and His Messenger, and striving hard in His Way, then wait until Allah comes with His Order. And Allah does not guide the nation of Al-Fasiqun.

9/025 Truly, Allah provided you aid and assistance on many lands and on the Day of Sympathetic Mercy when your great number (in comparison to the invading infidels) made you bewitched and over-confident; but it did not make you avail any thing and constricted against you the earth (allowing you no link with your people) inspite of how expanded (it stood). Then you retreated showing your backs (and Allah proved on you that dependence on the great number or vastness of armaments are not the main factors for any encounter).

9/026 Then Allah sent down His Sakinah on His Messenger and on the Believers and sent down forces you did not see (them physically) and punished those who had disbelieved. And such is the recompense for disbelievers.

9/027 Then Allah turns (in Mercy) after this to whom He thinks proper. And Allah is Oft-Forgiving, continuously Merciful.

9/028 O you people who have Believed! Certainly it is that Mushrikun are Najasun. So they must not approach Al-Masjid-al-Haram after this year (i.e., this lunar year which is having this Hajj congregation in its closing month; and the year comes to a close three weeks after the Greater Day of Al-Hajj. Also see Ayaat 1st to 5th of this Surah to understand the end of the Al-Ashhurul-Hurum or the Protected Months). And if you apprehended decrease in revenue, then very soon Allah will make you rich out of His bounty if He thought proper. Surely, Allah is All-Knowing, All-Wise.

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9/029 Make Qítal with those who do not Believe in Allah and nor in the Last Day, and do not prohibit what Allah and His Messenger have declared Haram, and do not adopt as religion the Original and Truthful Religion — among those who are given Al-Kitab until they pay the Jizya out of (their own) hand (i.e., out of their own earnings or possessions) and they become low grade (citizens).

9/30 And Al-Yahood said: "Uzair is the son of Allah," and An-Nasaaraa said: "Al-Maseeh (The Messiah) is the son of Allah". This is their utterance coming from their mouths. They imitate the utterance of those who have disbelieved in previous (times). Allah made Qital with them, how they are being involved in falsehood.

9/31 They have regarded their scholars (of religious matters) and their (God-) fearing people as nourisher-sustainer besides Allah; and (also) Al-Maseeh, son of Maryam. And they were not commanded except that they should pay obedience to One Ilah (God) La-ilaha-illa-Huwa. He became Glorified and Elevated above that (whom) they associate as partners (to Him).

9/32 They intend that they may extinguish the Light of Allah with their mouths (by uttering anti-Al-Kitab statements and mahead of state false propaganda). And Allah puts a barrier (to every undesirable effort) leaving free His intention that He may put to perfection His Light even though the disbelievers felt disinclination.

9/33 He it is Who sent His Messenger with Al-Huda ('The Guidance') and the Original Religion so that He may make it prevail over way of life, to each and every aspect of it, even though the Mushrikun felt aversion (against it).

9/34 O you who have Believed! Surely, a great number among the scholars (of religious matters) and (those posing as God-) fearing people definitely eat up the possessions of the people in an undesirable way and they obstruct people from the Way of Allah. And those who accumulate treasures of gold and silver and do not spend them in the Cause of Allah: so announce to them the tidings of a painful torment.

9/35 The Day this (treasure of gold and silver) is heated upon in the Fire of Hell, then are branded therewith their foreheads, and their flanks, and their backs (and it will be said to them): "This is what you collected as a treasure for yourselves. So taste what you have been collecting as a treasure."

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9/36 Verily, the number of months with Allah is twelve months (in one year) in Kitabullah (since) the Day He created the heavens and the earth; of them four are sacred and protected (i.e., the last four months of every lunar year. See Verse number 28 of this Surah, and also Verses 1st to 5th). This is the Established Religion (and it creates an atmosphere of peace and tranquility throughout the world during the month of Fasting and the three-months' season of Hajj). So wrong not therein your ownselves (by initiating armed encounters). And do indulge in Qital with Mushrikun collectively as they make Qital with you collectively (if and when they pay no regard to the 'protected' status of the closing four months). And be aware that Allah is with those who are righteous.

9/37 Certainly it is, that Nasi [interchanging or replacement (of a protected month by one which is not protected)] amounts to going deeper in disbelief; thereby the disbelievers are led astray. They make it (a certain month) permissible (to initiate an armed encounter) one year and make it (another certain month) prohibited (to initiate an armed encounter therein) in (another) year in order to adjust the number of the months prohibited by Allah (and) so (that) they may make Halal (permissible) what Allah has declared Haram (prohibited). (There is) made alluring to them the evil of their deeds. And Allah does not guide the nation of disbelievers.

9/38 O you people who have Believed! What (is the matter) with you? When it was said to you: "March forth in the Cause of Allah," you clung heavily to the earth. Did you get satisfied with the life of this world in comparison to the Hereafter? So what is the enjoyment of the life of this world in comparison to the Hereafter — except a very very negligible one?

9/39 If you do not march forth (to defend or to establish the Religion of Allah) He will punish you with a painful torment and will replace (you) with a nation other than you and you will harm Him not in any way. And Allah is All-Capable over all things.

9/040 And if you help him not (it does not matter), for surely Allah has helped him when those who disbelieved made him leave. The second of the two — when both of them (stay) in the cave, when he says to his companion: "Be not depressed or anxious, surely Allah is with us (both)." Then Allah sent down His Sakinah upon him and provided him aid and assistance with forces — you saw them not. And He made the statement of those who disbelieved, as the lowermost; and the Kalimah (Statement or Slogan) of Allah: that (is) the Uppermost. And Allah is All-Mighty, All-Wise.

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9/041 March forth (whether) light (not properly armed) or heavy (fully armed) and strive hard with your possessions and your personalities in the Cause of Allah. This is better for you if you had been knowing (the truth).

9/042 Had there been an immediate gain, and an easy journey, they would have followed you, but the hardship (of the journey and the season) appeared extreme to them. And they would soon swear by Allah: "If we only could, we would certainly have gone out with you." They destroy their personalities, and Allah knows: certainly they, without doubt, are liars.

9/043 Allah has forgiven you, (but) why did you grant them permission until it had become clear to you (as to who were) those who spoke the truth and you had (also clearly) known the liars?

9/044 Do not ask your permission those who Believe in Allah and the Last Day that they may strive hard with their possessions and their personalities (in the Cause of Allah. Rather they come of their own as volunteers).

9/045 Definitely it is that ask your permission those who do not have Faith in Allah and the Last Day; and their hearts fell in doubt, so they are in a state of doubt in their own (and thus) they waver.

9/046 And if they had intended to march out, certainly they would have arranged for it some preparation. But Allah became averse to their being sent forth, so He made them lag behind and (it) was said (to them): "Sit (behind) with those who sit (behind at their homes like the ill or the invalids).

9/047 If they had marched out amongst you they would not have increased for you except disorder; and surely they would have hurried about in your midst. They seek against you Fitnah. And amongst you are listeners (who come to listen to you and then report back) in their interest (to the chief devils). And Allah is Fully Aware of the transgressors.

9/048 Verily, they sought Fitnah since before, and they would upset for you the matters until the Just became evident and the ordainment of Allah manifested (itself), and they (appeared as) those who are averse (to the encounters).



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9/049 And amongst them is that who says: "Grant me permission (to stay away from Qital) and do not put me to test." Have they not (already) fallen into trial (and have failed in the test)? And Verily, Hell is surely all-surveillant for the disbelievers.

9/050 If reached you (some) good it hurts them, and if befell you a difficulty, they say: "We took our precaution beforehand," and they turned away, and they (are) those who rejoice.

9/051 Say: "Never shall happen to us except what Allah has ordained for us. He is our Maula. And in Allah, let the Believers put (their) trust.

9/052 Say: "Do you wait for us but (definitely) one of the two ideal things (martyrdom or victory)? While we await for you (either) that Allah inflicts you punishment (directly) from Himself or at our hands. So wait, certainly we, alongwith you, are those who await."

9/053 Say: "Spend willingly or unwillingly, it shall never be accepted of you. Surely you: you people had been a nation of Fasiqun."

9/054 And did not stop them, that may be accepted from them their contributions, except that they disbelieved in Allah and in His Messenger; and they do not come to As-Salat except while they feel reluctance; and they do not contribute except while they feel aversion.

9/055 So must not amaze you their possessions and their children. Surely, it is that Allah intends that He may put them to punishment thereby in the life of this world, and their souls may depart (from their bodies) while they (are) disbelievers.

9/056 And they swear by Allah: surely they (are) without doubt, of you. And they are not of you but they are a nation who create dissensions and sects.

9/057 If they shall find a place of refuge, or caves or anything where one can enter and hide himself, surely they would turn thereto, and they would rush uncontrollably.

9/058 And amongst them is that who accuses you about the donations (received). Then if they are given (a part) thereof, they got pleased, and if they are not given (any portion) thereof, then and there they go into rage!



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9/059 And if (it was so) that they remained contented and satisfied (over) what Allah and His Messenger gave to them, and had said: "Allah (Alone) is sufficient to us, soon Allah shall provide us of His bounty, and (also) His Messenger. Surely we (are) attentive to Allah (in complete humility)."

9/060 Surely, what is As-Sadaqat are meant for Fuqara, and Al-Masakin and the workers or staff handling and administering these (donations) and for those who keep their hearts (i.e., the hearts of those who revert to Islam) cemented. [These are those missionaries, preachers and messengers who call people towards the Ayaat of Al-Kitab and also see that the people who revert to Islam, stay in Islam in satisfaction, and with full inclination of hearts]. And (these are to be spent) in (arranging the freedom of) the necks (from all sorts of bondage of slavery and dependence), and for those in debts, and for the Cause of Allah and (for) a victim of travel (i.e., any traveller who has accidentally become a needy person) — (this is the) ordainment coming from Allah. And Allah is All-Aware, All-Wise.

9/061 And among them are those who hurt the Prophet and they say: "He is (all) ear (to any one who wants to talk to him)." Say: "(His being) an ear (to every one) is better for you. He has Faith in Allah, and he has Faith for the Believers and mercy for those who have Believed out of you." And those who hurt the Messenger of Allah: for them is a grievous punishment.

9/062 They swear by Allah regarding you (Muslims) so that they may please you. Although 'Allah and His Messenger' have more right that they should please that (twain together), if they happened to be Believers.

9/063 Dídn't they know that it (is so, that) whoever shows hostility to Allah and His Messenger, so surely, for him is the Fire of Hell, (he becomes) a dweller therein? This is an extreme disgrace.

9/064 The hypocrites feel afraid (and apprehend) that a Surah regarding them would be sent which would make evident over them about what is in their hearts. Say: "You continue to ridicule! Certainly, Allah is the One Who brings out in the open what you apprehend".

9/065 If you ask them (about this), they will surely say: "Surely, it is that we talk idly and we play." Say: "Whether, with Allah, and His Ayaat and His Messenger, you had been ridiculing?"



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9/066 Make no excuse; indeed, you have disbelieved after (getting) your Faith. If We overlook (and do not punish) a group amongst you, We will punish the (other) group because they were criminals.

9/067 The male hypocrites and the female hypocrites — some of them (are) from some (others). They enjoin what is forbidden and they forbid what is desirable (and ordained); and they keep closed their hands (and make no donations in Allah's Cause). They have forgotten Allah, so He forgot them. Verily, the Munafiqun: they are the Fasiqun.

9/068 Allah has promised the male hypocrites and the female hypocrites and the disbelievers, the Fire of Hell. (They shall be) dwellers therein. It sufficed them and Allah has cursed them and for them is the lasting torment.

9/069 Like those before you, they were mightier than you in power, and more abundant in wealth and children. So they enjoyed with their portion, then you enjoyed with your portion in the same way as enjoyed those who went before you with their portion; and you indulged in purposeless activity as they indulged in purposeless activity. Those people: their deeds went in vain in this world and in the Hereafter. And those people: they (very ones are) the losers.

9/070 Has not reached them the news of those (who went) before them: the nation of Nuh, 'Ad, and Samud, and the nation of Ibrahim, and the residents of Madyan, and the habitations that indulged in forgery, imitation and plagiarism — came to them their Messengers with Al-Bayyinat? So Allah was not (such) that He may do injustice to them, but they had been doing injustice to themselves.

9/071 And the Believing males and the Believing females: some of them are auliya to some (others). They enjoin Al-Ma'ruf and forbid against Al-Munkar, and they establish the Salat and pay up the Zakat, and they obey Allah and His Messenger. Those people: soon shall Allah have Mercy over them. Surely Allah is All-Mighty, All-Wise.

9/072 Allah has promised the male Believers and the female Believers, — Gardens, flow underneath them rivers, they (shall be) dwellers therein; and beautiful residences in the Jannat (Gardens) Adnin (everlasting), as well as the agreements (and pleasure) from Allah (which is surely) a greater thing. This: it is the supreme achievement.



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9/073 O you Prophet! Strive hard against the disbelievers and hypocrites, and be very severe against them, and their abode is Hell, and (it is) an evil abode.

9/074 They swear by Allah what they said (as if they uttered nothing objectionable), although surely, they uttered a statement of disbelief, and they disbelieved after their (accepting) Islam and they resolved which they could not accomplish, and they did not retaliate except that Allah and His Messenger enriched them out of His bounty. And if they repent (and adopt the right Path) it will be better for them, and if they turned back, Allah will punish them with a painful torment in this world and in the Hereafter. And there will not be for them in the world a wali (supporter, protector) — and nor a helper.

9/075 And out of them is that who made a covenant with Allah: "If He bestowed on us of His Bounty, surely we will donate generously (for the Cause of Allah), and certainly, we will be from amongst the righteous."

9/076 Then surely, whatever He gave them out of His Bounty they became niggardly regarding it and turned away, and they are those who stray away (from the covenant).

9/077 So He ensheathed them with hypocrisy in their hearts till the Day they shall meet Him – because they went against Allah (in) what they promised Him and because they had been telling lies.

9/078 Didn't they know that Allah knows their secret ideas and their secret discussions; and that Allah is deeply-Aware of the hidden and unseen?

9/079 Those who blame those who take their willing initiative among the Believers on the subject of voluntary donations, (as well as) those who do not find (any possessions or wealth to donate) except their labour/effort, — then(the disbelievers) mock at them — Allah has ridiculed them (the disbelievers) and for them is a painful punishment.

9/080 (Whether) you ask for forgiveness for them or do not ask forgiveness for them — if you ask for forgiveness for them (even) seventy times, then never will Allah grant forgiveness for them. This is so because they disbelieved in Allah and His Messenger. And Allah does not guide the nation of Fasiqun.



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9/081 Rejoiced those who stayed behind at their place of stay in opposition to the Messenger of Allah and they felt aversion that they may strive hard with their possessions and their personalities in the Cause of Allah and they said: "Do not move out in the heat." Say: "The Fire of Hell is more intense in heat," if they had been understanding!

9/082 So, they should laugh less and they should weep frequently because of what they had been earning (in their sinful deeds and filthy concepts).

9/083 So if Allah brought you back to a group of them then they asked your permission to move out (to take part in the encounters), then say: "Never shall you move out with me — forever, and never you would indulge in Qital on my side, with the enemy. Surely, you felt satisfied in sitting unconcerned on the first occasion. So sit unconcerned alongwith those who stay behind (due to illness or invalidity)."

9/084 And do not offer (funeral) salat over any one of them who died — never, and do not stand at his grave (to attend or to assist in burial). Certainly, they disbelieved in Allah and His Messenger, and they died while they were Fasiqun.

9/085 And must not amaze you their possessions and their children. Certainly what (is the fact is that) Allah intends that He may put them to punishment through these in this world, and may depart their souls (from their bodies) while they are disbelievers.

9/086 And when descended a Surah (proclaiming) that: "Believe in Allah and strive hard alongwith His Messenger," asked for your permission those who are well to do amongst them and said: "Leave us. We would be alongwith those who stay (behind due to illness or invalidity)."

9/087 They felt satisfied that they may remain alongwith those who stay behind. And a seal has been over their hearts so they do not understand.

9/088 But the Messenger and those who have Believed with him strove hard with their possessions and their personalities (in the Cause of Allah); and those people: for them are the good things (of here and the Hereafter) and those people: they are the successful ones.

9/089 Allah has prepared for them Gardens, flow underneath them rivers, (they will be) dwellers therein. This is the supreme success.

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9/090 And approached those who make excuses, out of the rural population of the Arabic speahead of state lands (also called bedouins) so that permission may be given to them (to stay out of the encounter); and continued to stay (at home) those who had lied to Allah and His Messenger (without even putting up a request for exemption). Very soon shall reach them — who have disbelieved among them — a painful punishment.

9/091 (There is) not on the weak, invalid or incapacitated, and nor on those who are ill and nor on those who do not find that which they may spend (in the Cause of Allah) — any blame, while they provided sincere advice in favour of Allah and His Messenger. (Similarly, there is) not, against the Muhsinun any ground (for complaint). And Allah is Oft-Forgiving, continuously Merciful.

9/092 And neither (there is any blame) on those (who), when (and) as they came to you that you may make them ride (by providing the means of riding and cavalry etc.) you told (them): "I do not find that I may make you ride thereon," they (therefore) turned back (disappointed and grieved) and their eyes overflow with tears in grief that they did not find what they may spend (to purchase or take on rent the means that they may ride and move to take part in the encounters against infidels).

9/093 Certainly it is that the ground (of complaint is) against those who ask your permission (for exemption) although they are well-off. They became satisfied that they may remain with those (ill, weak, invalid and incapacitated) who stay behind. And Allah put a seal over their hearts so they do not know (what they are losing).

9/094 They will bring their excuses to you when you returned to them (after facing the encounter with the infidels). Say: "Don't bring excuses. Never we shall believe you. Surely Allah has (already) told us about all news concerning you. And soon Allah and His Messenger will observe your behaviour. Ultimately you will be brought back to The Knower of the hidden and the evident, then He will inform you of what you used to do.

9/095 Soon they will swear by Allah to you when you returned to them (after accomplishing the encounters with the enemies of Islam) that you may overlook them (inspite of their indirect assistance to the infidels by avoiding to take part in the encounters), so do overlook them; definitely they are Rijsun and their dwelling place is Hell — a recompense for what they used to earn (through their hypocrisy).

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9/096 They swear before you so that you may be pleased with them. So if you get pleased with them, (even) then certainly Allah does not get pleased with the nation of Al-Fasiqun.

9/097 The rural Arabs (bedouins) are a grade higher in disbelief and hypocrisy and more ignorant that they do not know the limits of what Allah has sent to His Messenger. And Allah is All-Knower, All-Wise.

9/098 And out of the rural Arabs (is) that who regards what he spends (in Allah's Cause) as a burden and he awaits for you bad days. (In reality) over them (i.e., on the hypocrites and the disobedient are) evil days. And Allah is All-Hearer, All-Knower.

9/099 And out of the rural Arabs (is) that who Believes in Allah and the Last Day and regards it which he spends (in the Cause of Allah) as means of nearness to Allah and blessings from the Messenger. Behold! Certainly, it acts as a way of nearness for them. Soon Allah will admit them to His Mercy. Surely Allah is Oft-Forgiving, continuously Merciful.

9/1 And the initial mosts (or vanguards) of the first ones (initiators) out of the Muhajirun and the Ansar (those who welcomed the emigrants and provided them all sorts of help, assistance and protection) and those who (afterwards) followed them (and did the same) in perfection — Allah is well-pleased with them and they are well pleased with Him. And He has arranged for them Gardens, flow underneath them rivers — (they will be) dwellers therein, permanently. This is the supreme achievement.

9/101 And out of those who are around you out of the rural Arabs are hypocrites, and out of the residents of the city. They strictly persisted in hypocrisy, you know them not, We know them. Soon We shall punish them twice, thereafter they shall be brought back to a horrible punishment.

9/102 And the other ones have acknowledged their sins, they have mixed up a righteous action and another evil (one). It could be that Allah turns to them (in Mercy), surely Allah is Oft-Forgiving, continuously Merciful.

9/13 Accept out of their possessions Sadaqa (donation), you will sanctify them and cleanse them thereby and invoke blessing over them. Surely, your invohead of state a blessing is a solace for them. And Allah is All-Hearer, All-Knower.

9/104 Dídn't they know that Allah: He (it is Who) accepts repentance from His Ibad and (even) He accepts Sadaqat, and that Allah: He (it is Who is) Ever-Turning (to grant Forgiveness), continuously Merciful.

9/105 And say: "Continue in actions and deeds, then soon Allah will observe your deed, and His Messenger (also), and the Believers (too). And soon you would be brought back to the Knower of the hidden and the evident, then He will inform you about what you had been doing ".

9/106 And (there are) others (who) await for Allah's order. Could be He gives them punishment and could be He turns to them (in Mercy). And Allah is All-Aware, All-Wise.

9/107 And those who have established a mosque for creating harm and disbelief and disunity among the Believers and as a place of attraction and protection for that who made war against Allah and His Messenger since before (and thus have a definite credential and proof about their anti-Islam personality): and surely, they will swear: "We did not intend except extreme good," And Allah gives evidence (that) certainly, they (are) without (any) doubt those who tell lies.

9/108 You must not stand (or stay) therein ever. Verily, the mosque whose foundation was laid on obedience (to Allah) from Day-One is more worthy that you stand therein. Therein are men who desire and love that they may remain sanctified. And Allah loves those who remain sanctified.

9/109 So then that who laid the foundation of his building on obedience to Allah and (His) agreements, attestations and good pleasures — is better, or that who laid the foundation of his building on an undetermined brink, of a precipice, ready to crumble down? So (this brink) crumbled down together with that (building) into the Fire of Hell. And Allah does not guide the nation of the transgressors.

9/110 The building which they have constructed will never cease from acting as a source of doubt and suspicion in their hearts (against Islam) except that their hearts detach themselves (from their bodies). And Allah is All-Knowing, All-Wise.



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9/111 Verily, Allah has purchased of the Believers their persons and their possessions that for them shall be the Paradise, they make Qital in the cause of Allah, so (sometimes) they kill and (at another time) they are killed. Promise about this is a truth — in At-Taurat, and Al-Injeel, and Al-Quran. And that who fulfills more his covenant with Allah: then take glad tidings for your bargain which you bargained with Him. And that: that (very one) is the supreme achievement.

9/112 At-Taibun, Al-Aabidun, Al-Hamidun, As-Saihun (in the Cause of Islam), Ar-Rak'iun, As-Sajidun, Al-Aamirun bil Ma'ruf, and An-Nahun-un-il-Munkar, and Al-Hafizun le-Hudud-illah (those who): and give glad tidings to the Believers.

9/113 It suits not a Prophet and those who have Believed that they may invoke Forgiveness for Mushrikun even though they happened to be close relations, after it has become clear to them that they are companions of Hell-Fire.

9/114 And Ibrahim's invohead of state Forgiveness for his father was not but related to a promise which he made to him. So surely, when became clear to him that he is an enemy to Allah he dissociated from him. Verily, Ibrahim was definitely awwah (tender-hearted), haleem (forbearing).

9/115 And Allah is not (such) that He may allow a nation go astray after when He has guided them until He explains to them clearly what they should guard against. Verily, Allah is All-Aware of all things.

9/116 Verily, Allah! For Him is the dominion of the heavens and the earth. He gives life and He causes death. And there is not for you besides Allah any one as a wali, and nor as a helper.

9/117 Surely, Allah paid attention (in Mercy and Forgiveness) to the Prophet, and the Muhajirun and the Ansar: those who followed, assisted and got attached to him in an hour of distress after a (situation) appeared (which) disturbs the hearts of a small group amongst them; afterwards He paid attention to them. Certainly, He is unto them full of Kindness, continuously Merciful.

9/118 And (also) to the three — those who were left behind until became constricted and narrowed down over them the earth, inspite of how expanded (it stood), and became a burden over them their own persons, and they became convinced that there is no place for flight and

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protection from Allah except unto Him. Then He paid attention to them in Mercy and Forgiveness so that they may turn (to Him in obedience to His Book) Verily, Allah! He is the One Who accepts repentance (and is) continuously Merciful.

9/119 O you people who have Believed! Pay obedience to Allah, and be with those who stick to the truth.

9/120 It was not suitable for the residents of Al-Madinah and whoever (lived) around them out of the rural Arabs that they may stay behind in defiance of the Messenger of Allah, and they must not prefer their ownselves over his (i.e., the Messenger's) life. That is because they: there reaches not them thirst, and nor fatigue and nor helplessness in hunger in the cause of Allah, and they do not march through a track (in the form of a military column) which enrages the disbelievers, and they do not take from the enemy any gain — but there is written in their account through it a clean and desirable act. Verily, Allah does not allow to go unimplemented the reward of those who do good in perfection.

9/121 And they spend not a sum, small and nor great, and they do not traverse through a valley but it is written down in their account, so that Allah may reward them better for what they used to do.

9/122 And the Believers are not (such) that they may march out, each and every one. So why not marched out from all sections amongst them a group (so that they who are scholars, they stay out of the encounters) so that they may think over about Religion, and so that they may warn their nation (against undesirable behaviour) when they returned back to these (scholars at their parent place of residence), so that they (the Muslim nation) may fully guard (against evil beliefs, concepts and practices).

9/123 O you who have Believed: make Qítal with those who stay close to you out of the disbelievers, and they must find in you harshness and strictness, and beware that Allah is alongside those who are righteous.

9/124 And when, what was made to descend (as) a Surah, so out of them (is one) that he says: "Which of you, made him increased, this one (i.e., Surah), in Faith?" As for those who have Believed, it has increased them in Faith, and they: they receive glad tidings (thereby).



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9/125 And as for those in whose hearts is a disease (in the form of doubt, suspicion, hypocrisy or disbelief) then it increased them in filth, in addition to their filth (they are already involved in), and they (even) died while they (were) disbelievers.

9/126 So won't they ponder that they are put to test and trial in every year once or twice, even then they do not take a turn in repentance and nor they learn a lesson (from it).

9/127 And when, what was made to descend as a Surah some of them looked towards some (others): "Does any one watch you?" Then they dispersed. Allah has dispersed their hearts (to complete disunity) because they are a nation who do not ponder and think.

9/128 Definitely there has come unto you a Messenger from amongst yourselves. Very trouble-creating (becomes) to him what gave you hurt: ardently anxious is he over you; and for the Believers, (he is) extremely kind and always merciful.

9/129 So if they turned away, then declare: "Allah became sufficient to me. La-ilaha-illa-Huwa; in Him I have put my trust and He is the Nourisher-Sustainer of the Mighty Throne."

010/1 A. L. R. These are the signs of Al-Kitab-ul-Hakim

010/2 Did it become to mankind a wonder that We have sent Our Inspiration to a male adult from amongst themselves so that: "Warn mankind and give good news to those who have Believed — that for them is a right place with their Nourisher-Sustainer," The disbelievers said: "This is indeed an evident sorcerer."

010/3 Surely, your Nourisher-Sustainer is Allah Who created the heavens and the earth in six aeons, then He settled over the Throne. He (Himself) disposes off the affair. (There is) none from an intercessor except after His permission. That is, to you, Allah, your Nourisher-Sustainer; so pay obedience to Him. Then will you not take heed?

010/4 To Him is the place of return of you all. The promise of Allah is true. Surely, He initiates the creation; afterwards He will repeat it, so that He may reward those who have Believed and did righteous deeds, in justice. And those who have disbelieved: for them is a drink out of superbly hot (liquids) and a painful punishment because they used to disbelieve.



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010/5 He it is Who appointed the sun as a brilliant light and the moon as a reflected light and set to it stages, that you might know the number of years and the reckoning (of time and periods). Allah did not create this but based on fact. He gives details to the Ayaat for a nation who know.

010/6 Verily, in the alternation of the night and the day, and what Allah created in the heaven and the earth are definitely proofs for a nation who pay obedience (to Him).

010/7 Verily, those who hope not for a meeting with Us and are fully pleased with the life of the present world and they became satisfied with it; and those: they are heedless to Our Ayaat,

010/8 those: their abode will be the Fire, because of what they used to earn (through their beliefs, concepts and deeds).

010/9 Verily, those who have Believed and did righteous deeds, their Nourisher-Sustainer will guide them through their Faith. Rivers will flow underneath them in Gardens of delight.

010/010 Their manner of invohead of state therein (will be) Subhanaka Allahumma (Glory be to You, beloved Allah!) and their greeting (to one another) therein (will be) Salam [Peace and tranquility (be from Allah over you)] and the closing (words) in their call (will be) that: Al-Hamd-o-Lillahe-Rabbil-Alamin.

010/011 And if Allah hastens for mankind the evil (outcome) (as would have been) their swiftness (of demand) for a good (out come), surely would have been settled to them their term (of respite). Then leave those who hope not for a meeting with Us, in their turmoil they would wander blindly.

010/012 And when a trouble or calamity touched a human being, he invoked Us while lying down on his side, or sitting, or standing. So as when We removed from him his trouble he slipped away as if he did not invoke Us for the trouble which touched him! Thus has become fair-seeming to the Musrifun what they used to do.

010/013 And indeed, We destroyed generations before you for what they transgressed. And came to them their Messengers with Al-Bayyinat but they were not (such) as to Believe. Thus We reward the nation of criminals.



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010/014 Then We made you generations after generations in the earth after them, that We might see how you would work .

010/015 And when are recited to them Our Ayaat which are evidently manifest, said those who do not hope a meeting with Us: "Come to us with a Quran other than this or change it." Say: "It suits not me that I may change it from the inclination of my ownself. I do not follow except what has been made evident to me. Verily, I fear, if I disobeyed my Nourisher-Sustainer, punishment on the great Day."

010/016 Say: "If Allah had willed I would not have recited it to you, nor He had made it known to you. So, verily, I have stayed amongst you a lifetime before this. Do you then not use your sense?"

010/017 So, who is a bigger transgressor than that who forged a lie against Allah or denied His Ayaat? Surely it (is that) the criminals do not become successful.

010/018 And they obey besides Allah that hurts them not, nor gives them (any) profit and they say: "All these are intercessors to us unto Allah." Say: "Do you inform Allah of that which He knows not in the heavens, and nor on the earth? He became glorified and became very High in comparison to what they assign as partners (to Him).

010/019 And mankind is not but one single community, then they (due to various reasons) differed (among themselves). And if a commitment was not already given from your Nourisher-Sustainer, surely (the matter) would have been settled between them regarding what they differ therein.

010/020 And they say: "Why not has been sent to him a Sign from his Nourisher-Sustainer?" So, Say: "Definitely, what is unseen belongs to Allah, so wait you, verily I am with you, from amongst those who wait."

010/021 And when We made mankind taste mercy after the adversity that afflicted them, then for them (the evil pastime is) to plot against Our Ayaat. Say: "Allah is Swifter in plotting (against the criminals). Certainly Our messengers (angels) put to record whatever you plot (against Islam)."



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010/022 He it is Who enables you to travel through the land and the sea, till when you are in the ships and (the vessels) started sailing with these (passengers) with a favourable wind and (riders) became very happy with this (vessel), (there) came to this (vessel) a wind, very stormy and came to them the waves from all positions and they became sure that it (the vessel) is overwhelmed and encircled along with them, they invoked Allah, keeping pure for Him the Religion: "Surely if you rescued us from this, truly, we become out of those who are grateful."

010/023 So when He rescued them, immediately they rebel in the earth without any right. O you mankind! Definitely, what is your rebellion (it is) against your ownselves — a brief enjoyment of this worldly life, afterwards unto Us is your place of return; then We shall inform you about that which you used to do.

010/024 Certainly, what is the example of this worldly life (it is) like the rain, We sent it down from the direction of the sky, then got intermingled with it the produce from the earth of which eat humans and cattle, until when the earth adopted its beautiful adornment and got fully beautified and its custodians became sure that they are full controllers over it, Our command reached it by night or by day, then We made it like a clean-mown harvest as if it had not flourished yesterday. Thus We give details to the Ayaat for a nation who think and ponder.

010/025 And Allah calls to the home of peace (through His teachings in Al-Kitab) and guides whom He thinks proper to the Permanent Path.

010/026 For those who have done good in perfection is the perfect reward and much more. And humiliation shall not cover their faces and nor disgrace. They are the companions of Paradise. They, therein (are) dwellers.

010/027 And those who have earned evil deeds — the recompense of an evil deed is the like thereof, and disgrace shall cover them, there is not for them against Allah a defender. As it were, their faces got covered from the portion of the night that completely darkens (the sight). They are companions of the Fire. They will be dwellers therein.

010/028 And the Day We shall gather them all together, then We shall say to those who did set partners: "(Stop) at your place! You and your partners." Then We broke the link between them. And their partners (whom they assigned in the Dominion of Allah) said: "You had not been paying obedience to us.



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010/029 So Allah became Sufficient as a Witness between us and between you. Definitely, we had been truly unaware of your obedience (to us)."

010/30 Then and there every Nafs will test what she sent before and they were brought back to Allah, their rightful Maula (Protector). And vanished from them whatever they had been inventing in falsehood.

010/31 Say: "Who provides you sustenance from the direction of the sky and from the earth? Or who owns the hearing and the sights? And who brings out the living from the dead, and brings out the dead from the living? And who disposes the affair?" Then immediately they say: "Allah." Then say: would you, then, not pay obedience (to Allah)?"

010/32 Such is Allah, your Nourisher-Sustainer in truth. So what else (could there be) after the truth except losing the track? Then where are you being dispersed (away from the truepath)?

010/33 Thus proved true the statement of your Nourisher-Sustainer against those who disobeyed that they will not Believe.

010/34 Say: "Is there of your (assigned) partners that may initiate the creation (and) afterwards may repeat it?" Say: "Allah initiates the creation (and) afterwards shall repeat it. So how do you indulge in falsehood?"

010/35 Say: "Is there of your (assigned) partners that may guide to the truth?" Say: "Allah guides to the truth. Is then That Who guides to the truth more worthy That He should be obeyed, or he who himself gets no guidance except when he is provided guidance. Then what is to you? How do you make opinion?"

010/36 And the majority of them do not follow but (only) conjecture. Certainly, conjecture does not make (one) unconcerned regarding the truth to any extent. Surely, Allah is All-Aware of what they do.

010/37 And this Al-Quran is not such as could be falsely produced from (somebody) besides Allah; rather (it is) a verification and confirmation to what is in its two hands and details to Al-Kitab [the word 'Qur'an' means some thing which is read by emitting words. When Allah's Book is subjected to Qir'at, it confirms what is available in the written copies of the scripture

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already available anywhere in the world, and it also contains details to all the verdicts available in the Book]. There is no doubtful matter or interpolation therein, (it is) from the Nourisher-Sustainer of the worlds.

010/38 Do they say: 'he has forged it '? Say: 'Then come with a Surah similar to it and call upon whom you could besides Allah if you are truthful."

010/39 Nay! They have denied which they did not comprehend in the knowledge thereof, and yet the true understanding of it has not come to them. The same way denied those who (went) before them. Then ponder what was the final end of the transgressors.

010/040 And of them is that who Believes therein, and of them is that who does not believe therein. And your Nourisher-Sustainer knows more about the Mufsidun.

010/041 And if they have denied you, then say: "For me is my action and for you is your action. You are absolved-ones from that which I do and I stand absolved from that which you do."

010/042 And out of them are those who listen to you. Could you then make the deaf to hear even though they had been (those who) do not use intellect?

010/043 And among them is that who looks at you. Could then you give guidance to the blind even though they had not been using (their) sight?

010/044 Truly! Allah wrongs not mankind to any extent but mankind wrong their own selves.

010/045 And the Day He gathers them as if they stayed not except an hour of a day. They will recognise each other amongst them. Definitely, got ruined those who denied the meeting with Allah and they did not become guided.

010/046 And whether We show you (in your lifetime) some of what We promise them or We cause you to die — then unto Us is their returning place. Further on Allah is a Witness over what they do.



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010/047 And to every Ummah (there is) a Messenger. So when their Messenger has come, (their case) got settled amongst them in justice. And they will not be wronged.

010/048 And they say: "When this Promise (will be implemented) if you are those who speak the truth?"

010/049 Say: "I possess no power of harm, and nor of benefit for my Nafs except what Allah thought proper. For every Ummah (there is) a term appointed. When their appointed term approached, then they do not delay by an hour and nor they advance (even a moment)."

010/050 Say: "Have you (ever) pondered if His punishment reached you by night or by day? What is that portion thereof the Mujrimun make haste (for that)?

010/051 Whether at that time when, what has already befallen, you developed Faith therein? What (happened to you? Is it) at this stage (that you have developed your Belief?) And indeed, you used to hasten it on (to yourself)."

010/052 Then it was said to those who transgressed: "Taste you the everlasting punishment. Would you be rewarded (any thing else) except what you used to earn?"

010/053 And they ask you for opinion and interpretation: "Whether it (i.e., the Day of Resurrection and punishment and reward therein) is a reality?" Say: "Of course! My Nourisher-Sustainer is (Himself) The Witness. Definitely, it is a sure reality and you are not of those who can obstruct (its appearance)."

010/054 And if there had been with every Nafs that has transgressed, whatever is on the earth, she would have offered it as a ransom (to be redeemed of her transgression). And they kept hidden the regret when they saw the punishment; and the matter got decided amongst them in full justice. And they will not be wronged (on the Day of Resurrection and Accountability).

010/055 Behold! Surely, belongs to Allah whatever is in the heavens and the earth. Beware! truly, the Promise from Allah is true, but the majority among them do not know.

010/056 He (it is Who) gives life and brings death; and unto Him you shall be returned.



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010/057 O you mankind: "Definitely, has come to you Mauizah from your Nourisher-Sustainer and Shifah le-ma-fi-as-Sudoor and Huda and Rahmah for the Believers.

010/058 Say: "In the Bounty of Allah and in His Mercy through this, they must rejoice. That is better than what they amass.

010/059 Say: "Have you (ever) pondered? What Allah has provided you as provision, so you have (on your own) made out of it lawful and unlawful." Say: "Has Allah permitted you or do you invent a lie against Allah?"

010/060 And what is the idea of those who invent a lie against Allah about the Day of Resurrection? Truly, Allah is full of grace to mankind but most of them do not pay thanks.

010/061 In whatever involvement you may be and whatever you may recite thereof from Qur'an — and you do not produce any action but We are over you as Witnesses when you people are involved in it. And nothing hides (itself) from your Nourisher-Sustainer (not) even the weight of a particle on the earth and nor in the heaven — and nor smaller than this and nor larger — but (it is recorded) in a manifest record.

010/062 Behold! Verily, the auliya of Allah (protectors and helpers for His System of Guidance) — there is no fear over them and nor they shall go in grief,

010/063 those who Believed and they had been paying obedience;

010/064 for them are glad tidings in the life of this world and in the Hereafter. There is no changing for the statements of Allah. This: it is the supreme achievement.

010/065 And let not their utterance grieve you. Definitely, the honour — all of it, is for Allah (Alone). He is the All-Hearer, the All-Knower.

010/066 Behold! Verily, to Allah belongs whosoever is in the heavens and whosoever is on the earth. And do not obey those who invoke besides Allah, the partners. They do not obey except conjecture and nothing they (do) but they harbour delusions.

010/067 He it is Who has appointed for you the night so that you may rest therein, and the day as one which makes things visible. Surely, in this are indeed signs for a nation who listen.

010/068 They (who have deviated from the Book of Allah) said: "Allah has begotten a son." His Glory keeps Him absolved of it. He is Free of all needs. To Him belongs what is in the heavens and what is in the earth. For this (false accusation) you have no proof with you. Do you say concerning Allah what you know not?

010/069 Say: "Verily, those who forge a lie against Allah will not achieve success" —

010/070 a brief enjoyment in this world, then unto Us will be their returning place; then We shall make them taste the severest punishment because they used to disbelieve.

010/071 And reproduce before them the news of Nuh when he said to his nation: "O my nation! If it came very hard on you: my presence and my missionary pursuit with the help of Ayaatillahe, then in Allah I have put my trust. So bring together your stratagem and your accomplices; then your conspiracy should not remain unto you ill-defined, then pronounce your sentence against me and do not give me respite.

010/072 So if you have turned away (from the Message of Allah in His Al-Kitab) then (do realise) I have not asked you for any reward. My reward is not (due on anyone) except on Allah, and I have been commanded that I may become out of the Muslims."

010/073 So they denied him. So We delivered him and those with him in the Ark and We appointed them as the successor-generations (who inherited the earth) while We drowned (in the great deluge all) those who belied Our Ayaat. Then ponder how was the final end of those who were warned.

010/074 Then We raised after him Messengers over the (future) nation of these people, so they came to them with Al-Bayyinat, but they would not Believe what they had already rejected beforehand. Thus We put up a seal on the hearts of those who break the limits.

010/075 Then We raised after them Musa and Harun to Firaun and his chiefs with Our Signs. But they behaved arrogantly and they happened to be a nation of criminals.

010/076 So when came to them Al-Haqq from Us, they said: "Without doubt, this is surely magic, fully manifest."



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010/077 Musa said: "Do you say about Al-Haqq when it has reached you: Is this magic? But the magicians never succeed."

010/078 They said: "Have you come to us to deviate us from that we found following it our fathers; and you desire that the greatness (and position) in the land becomes restricted to you two? And we are not (becoming) Believers for you two."

010/079 And Firaun said (to his administrators): "Produce before me every expert magician."

010/080 And when the magicians came, Musa said to them: "Place on the ground whatever you want to put down."

010/081 Then when they dropped (their items) on the ground, Musa said: "What you came alongwith is sorcery. Surely, Allah, very soon, will prove it false. Verily, Allah does not reform the work of Al-Mufsidun.

010/082 And Allah will establish Al-Haqq as true with the help of His statements (therein) even if the Mujrimun felt aversion.

010/083 But did not Believe in Musa (anyone) except the younger generation of his nation because of the fear of Firaun and their chiefs, lest they should put them to persecution and torture; and verily, Firaun behaved as an arrogant tyrant on the earth, and indeed he was surely of the Musrifun (those who breahead of state the limits, indulge in transgression).

010/084 And Musa said: "O my nation! If you have developed Faith in Allah then put your trust in Him if you are (really) Muslims."

010/085 So they said: "In Allah we have put our trust. Our Nourisher-Sustainer! Make us not a trial for the nation of the transgressors.

010/086 And save us by Your Mercy from the nation of disbelievers."

010/087 And We sent inspiration to Musa and his brother that: 'Both of you specify for the nation of you two the houses in Egypt. And regard your (such) houses as Qiblah and establish salat and give glad tidings to the Believers.'



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010/088 And Musa said: "Our Nourisher-Sustainer! Surely, You have bestowed Firaun and his chiefs splendour and wealth in the life of this world, our Nourisher-Sustainer, so that they may lead (men) astray from your Path? Our Nourisher-Sustainer! Destroy their possessions and harden their hearts, so that they may not Believe until they see the painful torment."

010/089 (Allah) said: "Verily, the invocation of you both has been accepted. So you both stick to your stand and you two do not follow the path of those who do not know (the requirements of Faith)."

010/090 And We separated the sea with Bani Israiel, and Firaun and his forces chased them in rebellion and enmity (against Allah and Islam) until when drowning overtook him, he said: "I have Believed that it (is a fact that there is) no god except That in Whom the Bani Israiel have developed Faith and I am out of the Muslims."

010/091 (Allah made him realise): "At this stage? And definitely you refused to pay any heed before, and you remained of the Mufsidun.

010/092 So this day We deliver you as your (dead) body (naturally mummified) so that you may become a sign to that who came (in the world) after you. And verily, the majority among mankind are definitely heedless of Our Signs."

010/093 And indeed We settled Bani Israiel in an honourable settlement and gave them provisions out of Tayyibat and they differed not until the knowledge came to them. Surely, Allah will pronounce judgement among them on the Day of Resurrection in that in which they used to differ.

010/094 So if you are in doubt concerning that what We have sent towards you, then ask those who are reading Al-Kitab since before you. Surely, has come to you Al-Haqq from your Nourisher-Sustainer. So be not of those who doubt.

010/095 And be not of those who belied the Ayaat of Allah, for then you become out of those who lose.

010/096 Truly! Those against whom has proved true the statement of your Nourisher-Sustainer, will not Believe,



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010/097 even if all the signs reached them, until they see the painful torment.

010/098 Then why there went not any habitation that might have Believed, (and) then her Faith might have benefited her — except the nation of Yunus. As they accepted Faith, We removed from them the torment of disgrace in the life of this world and We provided them all provisions for a while.

010/099 And if had willed your Nourisher-Sustainer, would have Believed whoever is on the earth, all of them enmasse. Then, would you compel mankind until they become Believers?

010/1 And it is not (possible) for any Nafs that she may develop Faith except by the permission of Allah. And He places Rijs on those who do not use sense.

010/101 Say: "Ponder and think what is that which is in the heavens and the earth. And the Signs and warnings do not benefit a nation who do not Believe.

010/102 Then do they wait except like the days of those who passed away before them? Say: "So, wait, I am too, with you, among those who wait."

010/13 Then (at the critical moment) We save Our Messengers and those who have Believed. In this way, it is incumbent upon Us: We provide a safe passage to the Believers.

010/104 Say: "O you mankind! If you are in doubt as to my Religion, then (know that) I do not obey those whom you worship besides Allah. But I pay obedience to Allah Who causes you to die and I am commanded that I may become out of the Believers;

010/105 and that: set your face (devote full attention) to the Unitarian Religion and be not out of the Mushrikun;

010/106 and invoke not besides Allah that who gives not benefit to you and gives not harm to you. So if you did, then surely you, in such a situation, are from the transgressors.

010/107 And if Allah touches you with hurt, then there is not one who can remove it except He (Himself); and if He intends for you any good, then there is not one who can repel His Grace. He reaches therewith whom He thinks proper amongst His Ibad. And He is the Oft-Forgiving, the continuously Merciful."

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010/108 Say: "O you mankind! Surely, has come to you Al-Haqq from your Nourisher-Sustainer. So whosoever receives guidance, then surely it is that he guides his own self. And whosoever went astray, then surely it is that he goes astray against her(i.e., nafs). And I am not over you as a wakil (disposer of affairs).

010/109 And follow whatever has been inspired unto you and be patient till Allah pronounces judgement. And He is the Best of judges.

011/1 A. L. R. A Book — its Statements are given an established meaning, further on (these) have been provided with full details from the One Who is All-Wise, All-Aware —

011/2 that you must not pay obedience but to Allah. Verily I am unto you, from Him, a warner and a bringer of glad tidings.

011/3 And that you should seek the forgiveness of your Nourisher-Sustainer, then turn to Him in repentance. He will provide you good provision for a term appointed, and He will bestow His Grace on all those who are in possession of (any) grace. But if you turned away, then I fear for you the punishment of a Great Day.

011/4 To Allah is your returning place, and He is All-Capable over all things.

011/5 Beware! They surely fold their chests so that they may hide (even further the position of their hearts) from Him. Behold! (Even) while they cover up (over them) their garments, He (still) knows what they hide and what they reveal. Verily, He is All-Knower of the condition of the chests.

011/6 And there is not of a moving/living creature on earth but on Allah (lies the responsibility) of its provision. And He knows its dwelling place and its place for getting finally disposed off: All this is in a manifest record.

011/7 And He it is Who created the heavens and the earth in six aeons and His Throne was on the water so that He may try you, which of you is better in deeds. And if you said to them, surely, you will be the Resurrected people after death, surely will say those who have disbelieved, 'this is nothing but obvious magic.'



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o11/8 And if We had delayed from them the torment till a determined term, they will surely say: "What keeps it back?" Beware! The Day it approaches them, then (it will) not (become) detached from them; and engulfed them that at which they used to mock.

011/9 And if We made the man taste from Us Mercy, and then We withdrew it from him, verily, he is indeed despairing, ungrateful.

011/010 And certainly, if We made him taste bounties after helplessness (in poverty and/or illness that) has touched him, he is sure to say: "The ills have departed from me." Surely, he is indeed jubilant (and) boastful;

011/011 except those who remained perseverant and did righteous deeds, those: for them is forgiveness and a great reward.

011/012 So perchance you may be one who disowns some of what has been revealed to you, and one who makes burdened his chest thereby, because they say: "Why not a treasure has been sent down unto him, or an angel came with him?" But you are (only) a warner. And Allah is over all things a Wakil.

011/013 Or they say: "He has forged it." Say: "Then come with ten Surahs similar to it which could be forged by you and you may call whomsoever you could besides Allah (as your helpers in this attempt for forgery) if you happen to be those who speak the truth."

011/014 Then if they did not give you any response, then know that surely, it has been revealed with the Knowledge coming from Allah and that La-ilaha-illa-Huwa! Will you then be Muslims?

011/015 Whosoever used to desire the life of this world and its glitter, We shall allot in full to them (the rewards of) their deeds therein, and they therein will not be paid any less than due.

011/016 They are those, there is nothing for them in the Hereafter except the Fire. And stood lost what they invented therein and (becomes) vain what they used to practice.

011/017 So, whether that who is on Bayyinah from his Nourisher-Sustainer, and he recites it becoming a Witness from within it- and (even) since before this (era) Kitab-o-Musa (had been ordained as) Imam and Rahmah — those people (who study, ponder and become a witness

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from within) are the ones who develop Faith in it; and whoever disbelieves in it out of the various sects, then the Fire is the promised abode for him. Fa-la-Tako-fi-miryatin-minho (so be not in doubt about it). Definitely it is Al-Haqq coming from your Nourisher-Sustainer. But most of the mankind Believe not.

011/018 And who is one who does more wrong than that who invented against Allah a lie? Such people will be produced before their Nourisher-Sustainer and the Witnesses will say: "These are those who lied against their Nourisher-Sustainer!" Behold! The curse of Allah is on the Zalimun,

011/019 those who hinder from the Path of Allah and seek therein crookedness and they, about the Hereafter, they are disbelievers.

011/020 Those people: they shall not be those who can frustrate (Allah) on the earth. And there is not for them besides Allah any one out of the protectors. The punishment shall be enhanced for them. They had not been capable of hearing and they had not been such that they may be seeing (the reality).

011/021 They are those who damaged their selves; and vanished from them whatever they used to invent in falsehood.

011/022 No doubt! That they, in the Hereafter: they are the greatest losers.

011/023 Certainly, those who have Believed and did righteous deeds and humbled (themselves) before their Nourisher-Sustainer — they are the companions of the Garden, they are dwellers therein.

011/024 The like of (such) two groups (is) as the more blind and more deaf; and one who (is) deep in sight and deep in hearing. Are the two equal when compared? Will you then not take heed?

011/025 And indeed, We sent Nuh to his nation (and he addressed them thus): "Certainly, I am unto you a plain warner,

011/026 that you do not pay obedience except to Allah; surely, I fear for you the torment of a painful Day."

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011/027 So said the representatives of those who had disbelieved in his nation: "We don't mark (any thing in) you except (being) a man like us; and we don't mark (any one) follow you except those: they are the meanest amongst us having only superficial opinions, not based on thinhead of state. And we do not see in you any merit above us; in fact we regard you as liars."

011/028 (Nuh) said: "O my nation! Have you pondered, if I am on Bayyinah from my Nourisher-Sustainer and He has bestowed on me Mercy from Him but it stood obscured from you people — shall we impose it over you people while you are, unto it, as those who develop hatred against some thing?

011/029 And O my nation! I do not ask you for it [i.e., for propagating the Statements of Al-Kitab to you direct (any of your)] possessions or wealth (as a worldly benefit). (There is) not a reward for me (with any one) except upon Allah, and I am not one who drives away those who have developed Faith. Surely, they are those who shall meet their Nourisher-Sustainer. Rather I mark you people as a nation who commit ignorance.

011/30 And O my nation! Who will provide me assistance against Allah if I drove them away? Will you not then give a thought?

o11/31 And I do not say to you that with me are the treasures of Allah, and I am not aware of the unseen or the hidden; and I do not say that I am indeed an angel, and I do not say of those whom your eyes look down upon (as an inferior people) that Allah will never bestow over them any good. Allah knows better what is in their inner selves. Definitely I, in such a situation (if I drive away those whom you feel inferior), will surely be out of the transgressors."

011/32 They said: "O Nuh! Indeed, you have indulged in arguments with us, then you have extended (beyond expectations) our disputes: so approach us with what you have promised us if you are out of those who speak the truth."

011/33 (Nuh) said: "Definitely it is that Allah will come to you with it if He thought proper and you are not those who can frustrate (Allah's plans).

011/34 And my advice will not give you (any) benefit if I wished that I give you sincere advice, if Allah is (the One Who) intends that He may make you go astray. He is your Nourisher-Sustainer, and to Him you shall return.

011/35 Do they say: "He has fabricated it (i.e., Al-Kitab)?" Say: "If I have fabricated it then upon me be my crimes and I am absolved of what you commit in crimes."

011/36 And inspiration was sent to Nuh that it (i.e., the situation is): "Never will Believe any of your nation except one who has already Believed. So be not sad because of what they had been doing (in their deeds).

011/37 And construct the Ark under Our Eyes and under Our Inspiration, and address Me not on behalf of those who have transgressed; surely they stand drowned."

011/38 And he constructs the Ark; and whenever passed by him the representatives of his nation, they ridiculed him. He said: "If you ridicule us, so definitely we will mock at you in the same way as you mock (at us).

011/39 Then very soon you will know on whom comes a torment that covers him with disgrace, and a lasting punishment overpowers him."

o11/040 Till when Our Command came, and the hidden treasure of stored water gushed forth as a fountain, We said: "Embark therein from each (kind of useful animals) both types (male and female genders), two (pairs) and your family members — except that against whom the statement (about punishment) has already been issued, and those who have accepted Faith." And did not Believe with him except a minority.

011/041 And (Nuh) said: "Embark therein. With the name of Allah is its voyage and its anchorage. Surely, my Nourisher-Sustainer is indeed Oft-Forgiving, continuously Merciful."

011/042 And it sails with them over the waves (high enough) like mountains, and Nuh called out to his son, and he was at an isolated place, "O my son! Embark with us and be not alongwith the disbelievers."

011/043 (The son replied and) said: "Soon I shall seek shelter towards a mountain, it will protect me from the (waves of the) water." (Nuh counselled his son and) said: "This Day there is no saviour against the Decree of Allah, except that (on whom) He bestowed mercy." And the wave became a barrier in between those two, so he (i.e., the son) was amongst the drowned.



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011/044 And it was said: "O earth! Swallow in your water, and O sky! Withhold (your rain)." And the water was made to recede and subside and the Decree (of Allah) was implemented (and all the disbelievers perished in the deluge), and it (i.e., the Ark) anchored at judi [the word refers to a (comparatively) green and fertile land] and it was said: "Barrier (to mercy) for the nation of the transgressors!"

011/045 And Nuh called upon his Nourisher-Sustainer and said: "My Nourisher-Sustainer! Verily, my son is of my family, and certainly Your promise is true and You are More Just of the judges."

011/046 (Allah) said: "O Nuh! Certainly, he is not of your own; without doubt he (is involved in) action which is not righteous. So ask Me not that for which there is not any knowledge with you. Surely, I admonish you, otherwise you will become out of those who remain in ignorance."

011/047 (Nuh) said: "My Nourisher-Sustainer! Surely, I seek protection in You that I may (ever) ask You that for which there is no knowledge with me. And if You do not forgive me and do not have mercy on me, I would be of those who lose."

011/048 It was said: "O Nuh! Disembark (from the Ark) in peace and tranquility from Us, and blessings on you and on the communities proceeding from that who is with you. And the communities (who deviate from Islam or rebel against Al-Kitab) soon We shall grant them pleasures and glitter (of this worldly life); afterwards, will seize them a painful torment proceeding from Us."

011/049 This is the news of the unseen which We send as inspiration towards you. You were not, (that) you may know it, (neither) you and nor your nation before this. So show patience. Surely, the end result is in favour of the Muttaqun.

011/050 And to 'Ad (the word refers to a particular Arab nation) their brother Hud (was sent as a Messenger). He said: "O my nation! Pay obedience to Allah. (There is) not for you, out of a god, other than Him. You are not, except (of) those who invent lies.

011/051 O my nation! I do not ask you for this (propagation) a reward. My reward is not (with any one) except on Him Who created me. Would you then not use your intellect?



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011/052 And O my nation! Ask forgiveness from your Nourisher-Sustainer, then repent and turn to Him, He will direct to you the sky, raining abundantly and He will increase you in strength, in addition to the strength (already present) in you; and do not turn away as Mujrimun."

011/053 They said: "O Hud! You have not approached us with something manifest, and we are not those who leave our gods on your statement, and we are not (becoming) Believers for your sake.

011/054 We do not say, except that some of our deities have approached you with an evil touch." (Hud) said: "I make Allah as the Witness, and I give evidence that I am free from that which you ascribe as partners (in the Dominion of Allah),

011/055 besides Him. So plot against me altogether, then allow me no respite.

011/056 I have put my trust in Allah, my Nourisher-Sustainer, and your Nourisher-Sustainer. (There is) not out of a living/moving creature but He is the One Who holds in firm control her forelock. Certainly, my Nourisher-Sustainer commends the Permanent Path.

011/057 So if you turn away, so without any doubt I have conveyed you (the Message) that I have been sent therewith to you. And my Nourisher-Sustainer will bring as successors a nation other than you, and you will not harm Him in the least. Surely, my Nourisher-Sustainer is All-Protector over all things."

011/058 And as and when Our Command came, We saved Hud and those who Believed with him in mercy proceeding from Us and We rescued them from a severe torment.

011/059 And these (were) 'Ad. They showed arrogance against the Ayaat of their Nourisher-Sustainer and they disobeyed His Messengers and followed the command of every oppressor deeply enemical (to the ordainments of Allah).

011/060 And they were made attached to a curse in this world as well as on the Day of Resurrection. Behold! Verily, 'Ad disbelieved in their Nourisher-Sustainer. Beware! Barrier (to mercy) for 'Ad, the nation of Hud.



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011/061 And to Samud (the word refers to a particular Arab nation) their brother Salih (was sent as a Messenger). He said: "O my nation! Pay obedience to Allah. (There is) not for you out of a god other than Him. He brought you forth from the earth and settled you therein; then ask forgiveness of Him, then turn to Him in repentance. Certainly, my Nourisher-Sustainer is Near (to all by His love), Responsive."

011/062 They said: "O Salih! Indeed, you have been amongst us a symbol of hope till before this. Do you (now) forbid us that we obey what our fathers (ancestors) pay obedience to? And surely we, indeed, are in grave doubt about that which you invite us to."

011/063 He said: "O my nation! Have you (ever) pondered, if I (stand) on a clear proof from my Nourisher-Sustainer and there has come to me from Him mercy, so who will help me against Allah if I disobeyed Him? So you increase me not (in a thing) other than going in loss.

011/064 And O my nation! This she-camel from Allah is a sign to you, so keep her in liberty, she will graze on the land of Allah, and do not touch her with any hurt, lest an approaching torment will seize you."

011/065 But they incapacitated her. So (Salih) said: "Enjoy (yourselves) in your home for three days. This is a promise (as an advance warning), without (going down in history as) a denied one."

011/066 So as and when Our command came, We rescued Salih and those who Believed with him in Mercy proceeding from Us; and (We saved them) from the disgrace of that Day. Verily, your Nourisher-Sustainer: He is the All-Powerful, the All-Mighty.

011/067 And As-Saiha seized the wrong-doers, so they saw the morning, in their homes, falling dead/motionless —

011/068 as if they never lived therein. Behold! Verily, Samud disbelieved in their Nourisher-Sustainer. Beware! Barrier (to mercy) for Samud.

011/069 And surely, indeed, Our messengers came to Ibrahim with the good news. They said: Salam [Peace and tranquility (on you people)]. He answered: Salam. So he did not wait much as he came with (a piece of) a roasted calf.



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011/070 But as and when he noticed their hands do not move towards it, he felt mistrust in them, and developed against them (a sort of) fear. They said: "Fear not, we have been sent to the nation of Lout."

011/071 And his wife was standing and she laughed [at the statement given by the angel-messengers (Note the remaining portion of the verse, the next Verse, and also Verse No. 51/29)]. Then We gave her good news about Ishaque, and after Ishaque, of Yaqub.

011/072 (When she received the news of such a late pregnancy) she said (in extreme astonishment): "Woe unto me! Shall I deliver a child while I am barren due to age and this, my husband, is an old man? Verily! This is a very strange thing!"

o11/073 (The angel-messengers) said: "Do you wonder at the Verdict of Allah? The Mercy of Allah and His Blessings be on you (O) Ahl-Al-Baiyt ['one who confines herself to the house (of the Prophet).'] Surely He (Allah) is All-Praiseworthy, All-Glorious.

011/074 So as and when the confusion and astonishment had gone away from (the mind of) Ibrahim, and the good news reached him, he began to plead with Us for the nation of Lout.

011/075 Verily, Ibrahim was indeed clement, tender-hearted and oft-turning (to Allah).

011/076 O Ibrahim! Forsake this. Certainly, it (is that) the command of your Nourisher-Sustainer has surely gone forth, and certainly, they: is coming to them a torment not being that (which could be one) which has been turned back.

011/077 And when Our messengers came to Lout, he felt burdened because of them and felt confused because of them in distress (lest the gay-people of the town may snatch them from him), and he said: "This is a distressful day."

011/078 And his nation came to him: they are being rushed towards him; and since aforetime they used to commit crimes of a sinful nature. He said: "O my nation! All these (women whom you could marry are as if) my daughters, they are purer for you. So pay obedience to Allah, and disgrace me not as regards my guests. Is there not out of you a single right-minded man?"

011/079 They said: "Surely you knew, there is not for us in your 'daughters' any of a desire; and indeed you surely know what we desire!"

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011/080 (Lout) said: "Would that there be strength in me to face you or I betake myself to a powerful support (to overpower you and drive you out).

011/081 (The angels) said: "O Lout! Verily, we are the messengers from your Nourisher-Sustainer. They shall never reach you. So move with your family-members in the (terminal) part of the night, and must not any of you stay back, except your wife. Certainly, it (i.e., the punishment is) the one which is reaching her (also) what has reached them. Surely, the appointed time for them is the morning. Is not the morning very near?"

011/082 So when Our command came We turned the elevated things of that (habitation) to submerged things of that (habitation); and We rained on that (place) stones from the fully recorded, piled up (and) —

011/083 specifically marked, and kept with your Nourisher-Sustainer; and this sort of a punishment is not very far away from the Zalimun.

011/084 And to Madyan, their brother Shuaib (was sent as the Messenger). He said: "O my nation! Pay obedience to Allah. There is not for you out of a god besides Him. And do not make less the measure and the weight; surely I see you in prosperity, and verily I fear over you a torment of a Day which overwhelms (the wrong-doers).

011/085 And O my nation! Make fully and correctly the measure and the weight based on justice and reduce not the things that are due to the people and do not roam on the land as mischief-mongers.

011/086 That which is left by Allah (for you, in a lawful and desirable way of dealings) is better for you, if you are Believers. And I am not set over you as a guardian."

011/087 They said: "O Shuaib! Does your Salat command you that we leave off what our fathers obey or that we may (not) do with our possessions what we desire? Verily, (only) you: surely, you are the clement and right-minded!"

011/088 He said: "O my nation! Have you pondered if I am on Bayyinah) from my Nourisher-Sustainer and He has provided me sustenance from Himself — a palatable and lawful provision — (shall I corrupt it by mixing it with illegally and immorally earned

money)? And I do not intend that I may go against you, to that which I forbid you there unto. I do not intend except reform whatever I had the capacity. And there is no capacity (or ability) in me except through Allah. In Him I put my trust and unto Him I turn (for help and guidance).

011/089 And O my nation! My opposition may not lead you to commit (further) crimes (and the result be) that may reach you (a torment) similar to that what reached the nation of Nuh, or the nation of Hud, or the nation of Salih. And the nation of Lout is not far off from you (in history).

011/090 And ask forgiveness of your Nourisher-Sustainer, then turn unto Him in repentance. Surely, my Nourisher-Sustainer is continuously Merciful, Most Loving."

011/091 They said: "O Shuaib! We do not understand a major portion of what you say and surely, we: indeed, we see you among us a weak person (who is neither rich nor well protected), and if there is no family with you, surely, we would have expelled you and you are not very powerful against us."

011/092 He said: "O my nation! Is my family more honourable with you than Allah? And you have kept Him behind you, to the back. Verily, my Nourisher-Sustainer is All-Comprehending and All-Surveilant over what you do.

011/093 And O my people! Act at your position (in accordance with your wish and capacity); surely, I am (also) one who is in action. Soon you come to know that one, on whom comes the torment which will disgrace him, and that one: he is a liar. And wait; surely, I am one who waits alongwith you."

011/094 And when Our command wentforth We rescued Shuaib and those who Believed alongwith him in Mercy proceeding from Us and As-Saiha seized those who had transgressed, so they faced the morning in their homes falling dead/motionless —

011/095 as if they never lived therein. Behold! (There is) barrier (to mercy) for Madyan in the same way as became barred (from mercy, the nation, called) Samud!

011/096 And indeed We sent Musa with Ayaatina ('Our Signs.') and Sultanum Mobin -



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011/097 to Firaun and his representatives, so they followed the command of Firaun, and the command of Firaun was not just.

011/098 He will move ahead of his nation on the Day of Resurrection, so he made them enter the Fire. And evil is the entry of the one who is made to enter.

011/099 And they were made attached in this (worldly life) to a curse, and (also on) the Day of Resurrection. Evil is the gift of that who is gifted (with curse).

011/1 These are some of the news about the habitations which We relate unto you. Some of them are standing (in ruins) and (some) have been mown down like the harvest.

011/101 And We did not wrong them, but they wronged themselves, so became of no benefit to them their deities whom they invoke besides Allah, in any way — when came the command of your Nourisher-Sustainer. And they increased them not except in destruction.

011/102 And such is the Seizure by your Nourisher-Sustainer when He caught the habitations while these are involved in transgression. Surely His Seizure is painful as well as severe.

011/13 Indeed, in this is a sure lesson for that who felt afraid about the punishment in the Hereafter. This is the Day the mankind shall stand gathered for its sake and this is the Day brought as evidence.

011/104 And We do not delay it except till an appointed term.

011/105 The day it comes, no Nafs shall talk except under His permission. So out of them is one who is extremely disturbed and one who is happily satisfied.

011/106 As for those who felt extremely disturbed, so (they will be) in the Fire. For them, therein (will be) sighing and sobbing —

011/107 dwellers therein — so long as the heavens and the earth continued except what your Nourisher-Sustainer thought proper. Verily your Nourisher-Sustainer is the Sure-Accomplisher of what He intends.



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011/108 And as for those who were regarded happily satisfied, so (they will be) in Paradise, abiders therein — so long as the heavens and the earth continued, except what your Nourisher-Sustainer thought proper, a gift— not diminished.

011/109 So be not in doubt about (the ineffectiveness of) what these (misguided people) pay obedience to. They do not pay allegiance except as pay allegiance their fathers (and ancestors) since before. And verily, We: surely, (are) those who pay fully to them their portion — not made reduced.

011/110 And indeed, We delivered to Musa Al-Kitab, then difference of opinion was created in it. And if a statement was not already issued from your Nourisher-Sustainer, the decision would have been pronounced amongst them. And indeed, they are surely in grave doubt concerning it.

011/111 And verily, to all (of them), when surely, repays in full, Your Nourisher-Sustainer, their works: definitely He is All-Aware of what they do.

011/112 So be steadfast as you are commanded and (also) that one who has taken a turn (to Islam) with you and transgress not. Certainly, He is All-Seer of what you do.

011/113 And incline not towards those who have transgressed, otherwise the Fire shall touch you, and (there is) not for you, out of 'besides Allah' from protectors. So then you will not be provided help.

011/114 And establish Salat at the two ends of the day [the day-break (Fajr-Prayer), and the Zenith of the day (Zuhr-Prayer)] and the earliest portion of the night [just after sunset (Maghrib-Prayer)]. Surely, the good deeds neutralise the evil deeds. This is Zikrah for those who remind.

011/115 And be patient; then, verily, Allah does not allow to go in vain the reward of those who do good in perfection.

011/116 Then why not there became out of the generations before you (who were) custodians of Baqiyyatin, (as those who were) prohibiting against Al-Fasad in the land? The majority did not do it except a very few out of those whom We saved from amongst them. And the wrong



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doers remained attached (to) whatever fun and enjoyment they were provided in this (worldly life); and they remained Mujrimun.

011/117 And your Nourisher-Sustainer was not (such) that He may destroy the habitations in (a rage of) injustice while their citizens may be such that they counsel people towards reform.

011/118 And if your Nourisher-Sustainer had willed He could have surely made mankind one homogenous community (under compulsion. But He Himself granted them the liberty of choice). And they will not cease of being those who remain in disagreement and under disputes

011/119 except that one upon whom your Nourisher-Sustainer has bestowed mercy, and for this He has created them. And the word of your Nourisher-Sustainer got fulfilled: "Surely, I shall fill Hell with jinns and mankind all-together."

011/120 And all that we relate to you of the news of the Messengers is that (through which) we make strong and firm your heart thereby; and has come to you in this (Al-Kitab) the truth and admonition and a reminder for the Believers.

011/121 And say to those who do not Believe: "Act at your position (in accordance with your whims and desires). Surely we are acting (according to our standards).

011/122 And you wait, surely we are those who wait."

011/123 And to Allah belongs what is hidden or unseen in the heavens and the earth; and to Him is made to return (every) affair — the total of it. So pay obedience to Him and put the trust in Him. And your Nourisher-Sustainer is not unaware of what you people do.

012/1 A. L. R. These are the signs of Al-Kitab-ul-Mobin.

012/2 Verily, We have sent it down as an Arabic Quran in order that you may use your intellect.



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012/3 We, We relate unto you the better out of the incidents alongwith what We inspired towards you (as) this Al-Quran, and although you were before this, surely of those who were unaware.

012/4 When Yusuf said to his father: "O my dear father! Verily, I saw (in a dream) eleven planets, and the sun and the moon, I saw them: 'in appreciation of me', as those who fall in prostration (to You)."

012/5 He said: "O my son! Do not relate your vision to your brothers, lest they plot against you a stratagem. Surely, Satan (is) to mankind an evident enemy.

012/6 And thus your Nourisher-Sustainer shall choose you and shall teach you the understanding of the Ahadees, and He will perfect His favour on you and on the followers of Yaqub as He perfected it on your two ancestors before — Ibrahim and Ishaque! Surely, your Nourisher-Sustainer is All-Knowing, All-Wise."

012/7 Verily, there are in Yusuf and his brothers, signs (and verdicts) for those who ask.

012/8 When they said: "Truly, Yusuf and his brother are more loved ones in (the feelings of) our father than we although we are a large group (of ten brothers). Really our father is in manifest error.

012/9 Kill Yusuf or cast him out to (some far away) land so that the attention of your father becomes exclusive for you and you pretend after this (incident as members of a) nation of reformers."

012/010 One of those mahead of state discussion said: "Do not kill Yusuf, and push him down to the bottom of a well; some (member) of a travelling caravan will pick him up — if you are those who must do something."

012/011 They said: "O our father! What is to you, you rely not on us concerning Yusuf although indeed we, for him, are surely, givers of good advice.

012/012 Send him with us tomorrow, yartau (he will enjoy in the wild fields that grow pasture; eat, drink) and play; and indeed we, for him, will surely be protectors."



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012/013 (Yaqub) said: "Definitely I, surely it makes me concerned that you (all) go along with him. And I fear that a wolf would devour him while you are careless of him."

012/014 They said: "Surely if a wolf devoured him while we are a large group, then surely, we indeed are the losers."

012/015 So when they departed with him and they all agreed that they will drop him down to the bottom of the well, simultaneously we sent inspiration to him: "Indeed, you shall (one day) inform them of this, their affair, while they would not be recognising (you)."

012/016 And they came (back) to their father at Isha (as the night became dark and it is time for offering Salat-ul-Isha), weeping (in crocodile tears).

012/017 They said: "O our father! Indeed we, we moved, we race with one another, and we left Yusuf at our belongings, so the wolf devoured him, and you are not one who believes us even if we are truthful."

012/018 And they came with false blood on his shirt. He said: "Nay! Your ownselves have given for you a plan. So (I can give nothing except) desirable patience. And Allah is the One Whose help is sought against that which you assert."

012/019 And there came a travelling caravan; they sent their fetching-man (who used to collect the requirements for the caravan) and he lowered down his bucket (to fetch water from the well) and cried (from there): "What a good news! This (is) a young boy!" So they hid him as a merchandise — and Allah is Fully-Aware of what they do.

012/020 And they sold him for a low price, for a few Dirhams (this is the name of the currency). And they were, regarding him, out of those who were content (i.e., they did not desire to earn much money through him).

012/021 And that who purchased him from (a place within) Egypt, said to his wife: "Make dignified his place of stay, may be he will profit us or we shall adopt him as a son." And thus We established Yusuf in the land (of Egypt), and so that We may teach him the understanding of the Ahadees. And Allah is irresistible regarding His command (and Plan), but the majority of mankind do not know.



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012/022 And when he attained his full maturity We gave him Hukm and Ilm, and thus We reward those who do good in perfection.

012/023 And the lady in whose house he stayed seduced him against his inclination and she closed and bolted (all) the doors and she said: 'Come along you! (It is) for you.' (Yusuf) said "(I seek) protection proceeding from Allah; He is my Nourisher-Sustainer; He has made my place of stay honourable. Definitely, it (is that) the transgressors shall not prosper."

012/024 And indeed she desired him and he (too) would have desired her, had he not seen (read and pondered) Burhan of his Nourisher-Sustainer. Thus it was, that we might turn away from him evil and immorality. Certainly, he (was) out of Our cleansed and sanctified Ibad.

012/025 So the two raced with one another to the door (as Yusuf attempted to run out of the room; and the lady attempted to physically empower him) and (during this struggle) she tore his shirt from the back. And they both found her Sayyid (husband) close to the door. (Completely confused) she said: "What is the punishment for that who intended an immoral act with your wife, except that he is put in prison or in a punishment of torture?"

012/026 (Yusuf) said (to her husband): "She (it is), she seduced me against my inclination," And a witness of her household bore witness:" If his shirt has been torn on the front-side, then she has spoken the truth and he is of those who lie.

012/027 And if his shirt is torn on the back-side, then she has lied and he is of those who speak the truth."

012/028 So when (the husband) saw his shirt torn at the back, he said:; "Surely, it is out of the plot hatched by you women! Certainly the plot of you women is a very serious one.

012/029 (O) Yusuf! Forget about this. And (O wife!) Ask forgiveness for your sin. Surely you (O wife): you are of those who commit errors."

012/30 And the ladies in the city gossiped: "The wife of Al-Aziz seduces her subordinate young man against his inclination; indeed he (i.e., Yousuf's personality) has ignited in her violent love; verily, we surely see her in manifest deviation."



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012/31 So when she heard of their badly warranted accusation, she sent for them and arranged a banquet for them; and gave each one of them a knife and said to him, "Come out before them." So when the ladies saw they were all praise for him over everybody else and (being dazed) the women cut their hands and said: "He kept away (from sin) for (fear of) Allah! This is not a man. He is none but a (very, very) noble angel!"

012/32 She said: "So this (is that young man) about whom you raised your eyebrows on me in blame; and I did seduce him against his inclination but he saved (himself from my passions). And if he does not do what I command him, he shall certainly be cast into prison and will surely become of those who are disgraced."

012/33 (Yusuf) said: "My Nourisher-Sustainer! The prison is more to my lihead of state than that to which they invite me. And if You do not turn away their (criminal) plot from me I will get inclined towards these ladies and (if a sin is committed) I become of those who are ignorant (of Al-Kitab).

012/34 So his Nourisher-Sustainer answered his invocation in his interest. So He turned away from him the sinister plot of those ladies. Certainly He, He is the All-Hearer, the All-Knower.

012/35 Then it appeared harmless to them, after they had assessed the signs, proofs and evidences, that they may keep him in prison until the (needed) time (is over).

012/36 And there entered with him in the prison two young men. One of them said: "Verily, I see myself (in a dream): I extract Khamr (fermented drink)." And the other one said: "Verily, I see myself (in a dream): I carry bread on my head, birds eat thereof. Make us understand its interpretation. Verily, we assess you (being one) of the Muhsinûn."

012/37 (Yusuf) said: 'Will not come to you food which you two are given as ration, but I will tell you both about its interpretation — (even) earlier than (food) comes for you two. This would be for you both out of that which my Nourisher-Sustainer has taught me. Verily, I have rejected the Millat of the nation who do not believe in Allah, and they, about the Hereafter: they are disbelievers (therein).

012/38 And I have adopted the Millat of my forefathers, Ibrahim and Ishaque and Yaqub. It is not (suitable) for us that we may set partners with Allah (in His absolute Dominion) in

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any form. This is out of the grace of Allah over us and over mankind, but the majority of mankind do not pay thanks.

012/39 O two companions of the prison! Are many different nourishers-sustainers better (as a concept) or Allah, the One, the Irresistible (Who Alone is the Reality)?

012/040 You do not worship besides Him but only names which you have named (as a forgery), you and your fathers; Allah has not sent, regarding these, any proof. To give a command pertains not (to any one) except Allah. He has commanded that you must not pay obedience except to Him. This is the Established Religion, but the majority of mankind do not know.

012/041 O two companions of the prison! As for one of you two, he will serve his master-lord Khamr to drink; and as for the other one, he will be crucified, then birds will eat (his flesh, starting) from his head. Thus has the case already been judged concerning which you both did inquire."

012/042 And he said to that whom he thought that he is to be absolved and released out of those two: "Mention me to your (master-lord". So Satan made him forget mentioning to his rabb. So (Yusuf) stayed in prison a few years (more) —

012/043 till when Al-Malik [The head of state (of Egypt)] said: "Verily, I see (in a dream) seven hefty cows whom the seven lean ones devour — and seven green ears (of corn), and (seven) others dry. O you (notables and) representatives! Give interpretation about my vision if you be that, that you interpret the dream."

012/044 They said: "Disturbing thoughts, wild imaginations; and we are not experts in the interpretation of wild disturbing imagination (appearing as dreams or visions)."

012/045 And that one who was released out of those (prisoners) said as he recalled after a long time: "I will tell you about its interpretation, so let me go (for the purpose)."

012/046 (The released prisoner approached the prison and there he said): "Yusuf! O you, the highly truthful! Interpret for us in (the matter of a dream experienced by the head of state)-seven hefty cows whom the seven lean ones devour, and seven green ears (of corn) and (seven)



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others dry, that I may return to (our ruling) people, so that they may know (the hidden indication in the dream)."

012/047 (Yusuf) said: "You shall sow seven years as usual, then what ever you harvested, so leave it in ears except a small portion from which you may eat.

012/048 Then will come after this seven very hard (years) which will devour what you have saved in advance for them except a very small portion of what you will store.

012/049 Thereafter will come a year in which people will get abundant rain and in it they will extract oils."

012/050 And Al-Malík (the head of state of Egypt,) said, "Come to me with him." So as the rasul (messenger) came to him (i.e., to Yusuf), he (i.e., Yusuf) said:: "Return to your masterlord then ask him, 'What is the position of the women who cut their hands. Surely, my Rabb (Nourisher-Sustainer) is Well-Aware of their stratagem'."

012/051 (Al-Malik asked the women who were involved in the plot and) said: "What (was) the matter with you when you ladies seduced Yusuf against his inclination?" The ladies said: "He kept away (from sin) for (fear of) Allah. We did not mark in him any evil." The wife of Al-Aziz said: "Now has the truth come to light. I seduced him against his inclination, and surely, he is indeed of those who speak the truth.

012/052 This I say, so that he (i.e., Yusuf) comes to know that I have not betrayed him in absence (as he is still staying in the prison of his own), and that Allah fulfils not the plot of the betrayers.

012/053 And I (as a woman) absolve not myself (from the blame). Verily, the (human) self is the one who repeatedly whispers (commands) for evil, except what (protection) my Nourisher-Sustainer bestowed in mercy. Verily, my Nourisher-Sustainer is Oft-Forgiving, continuously Merciful."

012/054 And Al-Malík (after completing the enquiry, finally) said, "Come to me with him. I will keep him exclusively attached to my person." So when (Yusuf) talked to him (the head of state) said: "Verily, this day you are with us, established (in high rank and position, and) fully trusted."

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012/055 (Yusuf) said: "Set me over the Khazain (treasures, store houses and finances) of the country. Verily, I (will prove myself as) ever-guarding, ever-knowing."

012/056 And thus We established (vast authority) for Yusuf in the country. He stays and moves therein as and when he likes. We reach with Our mercy on whom We think proper and We do not allow to go waste the reward of those who do righteousness in perfection.

012/057 And indeed, the reward of the Hereafter is better for those who have Believed and used to pay obedience (to Allah through the teachings in Al-Kitâb).

012/058 And Yusuf's brethren came and they entered unto him. So he recognised them but they, regarding him, were those who recognised (him) not.

012/059 And when (Yusuf through his subordinate staff) furnished them forth with the rations due to them, (in accordance with the details of the family-members as provided by the brethren), he said: "Come to me with the brother of yours, from your father. Do you not see that I give you full measure and that I am of the best of hosts.

012/060 But if you do not come to me with him, then there shall be no measure (of corn) for you with me, nor shall you come near me."

012/061 They said: "Soon we shall make his father to part with him. And surely, we are indeed about to do (it)."

012/062 And (Yusuf) asked his staff-members: "Put back their money (which has been charged for the ration-supplied) into their shopping bags, so that they might recognise it when they go back to their family-members, in order that they might return back (to us)."

012/063 So when they returned to their father, they said: "O our father! (Bringing in) measure (of corn) has been banned to us (unless our half-brother from you accompanies us), so send with us our brother, (only then) we get our measure, and indeed we, for him, will surely be protectors."



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012/064 (Yaqub) said: "Would I trust you regarding him, except as I trusted you regarding his brother aforetime? So Allah is the Best as Protector, and He is a Better Bestower of Mercy among those who bestow mercy."

012/065 And when they unsealed their purchases, they found their sum (paid charges) returned to them. They said: "O our father! What else do we desire? This, our money has been returned to us. And (now) we make (more) purchases for our family and we shall protect our brother, and we shall add one more measure of a camel's load. This quantity would be oversufficient."

012/066 (Yaqub) said: "I will never send him with you until you provide me a firm assurance from Allah (i.e., you make Allah a Witness over the assurance) that you will come to me with him unless you are (all) encircled." So when they gave him their assurance, he said: "Allah is the Disposer of affairs over what we utter."

012/067 And (Yaqub further) said: "O my dear sons! Do not enter (all) through one entrance, rather enter through different gates, and I am of no benefit to you against Allah (if He has some adverse plans) in any way. The decision is not (a legitimate right) except for Allah. In Him I have put my trust. And in Him, let all, who entrust the trust, put their trust."

012/068 And when they entered in the manner their father had commanded them, it was not that it could benefit them against Allah in any way, except that a desire in the mind of Yaqub which he fulfilled. And indeed he (i.e., Yaqub) was surely possessed of knowledge because of what We taught him. But the majority of mankind do not know (these facts).

012/069 And when they went towards Yusuf, he made his (real) brother to stay with him. He said: "Surely I, I am your (real) brother, so grieve not for what they had been doing (with us both)."

012/070 So at length when (Yusuf) had furnished them forth with their rations, he put the drinhead of state-cup in the shopping bag of his brother. Later on an announcer announced: "O you in the caravan, surely you are indeed thieves."

012/071 (The brethren) said while they came closer to them (i.e., to the staff-members): "What is that which you misplace and (then) search?"



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012/072 They said: "We misplace and search the drinhead of state-cup of the head of state; and for him who comes with it (is the reward of) a camel-load." (Now Yusuf himself said): "And I am that who gives a surety for this (reward)."

012/073 (The brethren) said: "Allah be Witness! Indeed, you people knew that we have not come that we make mischief in the land, and we are not thieves."

012/074 They (Yusuf's men) said: "So what should be the punishment for that (theft) if you are (proved to be) liars?"

012/075 They (the brethren) said: "The punishment for it — he in whose shopping bag it is found, so he is (the) ransome for it . Thus we punish the wrong-doers."

012/076 So, (Yusuf) began (the search) through their bags before the bag of his (real) brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. (It) was not (possible for Yusuf) that he may detain his brother under the law (and constitution) of Al-Malik, except when Allah wills it. We raise in ranks whom We think proper. And over all those endued with knowledge is the All-Knowing (Allah).

012/077 (Half-brothers together) said: "If he steals, so without doubt did steal a brothergerman to him, before." So Yusuf kept it (i.e., the emotional reaction to this false charge) hidden in himself and he did not make it evident before them; (and only) said: "You people are in a dangerous form, and Allah knows better what you allege."

012/078 They said: "O you Al-Aziz! Verily, for him (is his) father, a very, very old man, so detain one of us in his place. Indeed we: we see you out of those who do righteousness in perfection."

012/079 (Yusuf) said: "(I seek) refuge of Allah that we may detain except that with whom we found our property. Indeed, in that case we are surely transgressors".

012/080 So when they lost all hope from him they collected at one place all alone, discussing in privacy. Said their eldest: "Don't you know that your father did take an assurance from you in Allah's Name, and before this how you damaged (the promise) about Yusuf? So I will never leave the place until my father gave permission to me, or Allah gives judgement in my favour, and He is the Best of judges.

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012/081 Go back to your father and say, 'O our father! Verily, your son has committed theft, and we did not directly see except what we came to know, and we are not protectors for what is unseen and hidden.

012/082 And ask the town where we had been and the caravan in which we reached (you), and indeed we are surely those who speak the truth."

012/083 (Yaqub) said: "Nay! Your ownselves have given for you a plan. So (I can give nothing except) desirable patience. May be Allah will bring them all back to me. Truly He, Only He is the All-Knowing, the All-Wise."

o12/084 And (Yaqub) turned away from them and said: "Ya-asafa-ala-Yusuf [Alas, (my) grief for Yusuf'! (Please note that the word 'Yusuf' itself gives such a meaning in classical Arabic. The proper names of most of the Prophets are such that they point to some historical/personal incidents related to them. This we appreciate when the spelling and pronunciation as given in Al-Kitâb are put to this test. The pronunciation and spellings as given in 'Old Testament' and 'New Testament' have completely damaged this interesting aspect of knowledge)]. And his both eyes became white resulting from sorrow, and he (was) one who was suppressing, controlling and bearing (it).

012/085 They said: "By Allah! You take decision that you will go on remembering Yusuf until you become exhausted or you be out of those who perish (in grief)."

012/086 (Yaqub) said: "Surely, I complain of my sorrow and grief to Allah (Alone), and I know from Allah what you do not know.

012/087 O my sons! Go and enquire about Yusuf and his brother, and do not give up hope of Allah's Mercy. Certainly it is that one does not despair of Allah's Mercy except the nation of disbelievers."

012/088 So when they entered unto him (i.e., unto Yusuf), they said: "O you Al-Aziz! A hard time has hit us and our family, and we have come with merchandise, meagre in value/made available with difficulty. Then complete for us the measure and apply charitable charges to us. Verily, Allah does reward the charitable."



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012/089 (Yusuf) said: "Did you come to realise what you did with Yusuf and his brother (-german) when you were ignorant (of the Law of Allah)?!"

012/090 They said: "What? Surely, you, indeed you are Yusuf?" He said: "I am Yusuf, and this is my brother. Certainly, Allah has bestowed His abundant Grace over us. Certainly it is that one who pays obedience and shows perseverance, then surely Allah does not allow to go waste the reward of those who do good in perfection."

012/091 They said "By Allah! Verily, Allah preferred you over us, and side by side we became, indeed, the sinners."

012/092 He saíd: "There is no blame on you (from me) this day; Allah will forgive you, and He is More Merciful of those who bestow mercy.

012/093 Go with this shirt of mine, and lay it down on the face of my father, he will be one who can see clearly and powerfully. And come (back) to me with your family-members altogether"

012/094 And when the caravan departed, their father said: "Definitely I, indeed I get the smell of Yusuf (ie, I feel the presence of Yusuf), if it is not that you blame me of talhead of state illogically."

012/095 (People around) said: "By Allah, surely you are indeed in your persistent error."

012/096 Then when the bearer of the happy news arrived, he cast it (ie, the shirt) over his face, then and there he reverted to one who can see clearly. He said: "Did I not say to you, 'surely I know from Allah what you do not know."

012/097 They said: "O our father! Seek forgiveness for us regarding our sins; indeed, we have been sinners."

012/098 He said: "Soon I invoke my Nourisher-Sustainer in forgiveness for you. Verily He, only He is the Oft-Forgiving, the continuously Merciful.



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012/099 Then, when they (all the family-members together) entered unto Yusuf he made his parents sit close to himself and said: "Enter Egypt, if Allah willed, as those in complete security and peace."

o12/1 And he brought his parents up on the throne and they (i.e., the father, the mother, the brother-german and the ten half-brothers — altogether) fell down prostrate (before Allah) in appreciation to him (when they witnessed the position and high rank of Yusuf). And (Yusuf) said: "O my dear father! This (becomes) the interpretation (in physical form) of my dream (which I saw as vision) before. Indeed, my Nourisher-Sustainer has made it a reality. And indeed, He did kindness to me when He brought me out of the prison, and He came with you (all) out of the rural-area, after Satan had sown enmity between me and between my brothers. Certainly, my Nourisher-Sustainer is (the) Keenest Observer for whom He thinks proper. Truly He! Only He is the All-Knowing, the All-Wise.

012/101 My Nourisher-Sustainer! You have indeed bestowed on me of the sovereignty, and you taught me the interpretation of Al-Ahadees ('The narrations'), the Initiator of the heavens and the earth! You are my Wali in this world and the Hereafter; cause me to die as a Muslim and intermingle me with the righteous."

012/102 This is of the news of the hidden and unseen, which We reveal in inspiration to you. And you were not near them when they jointly prepared their stratagem and they plot (against Yusuf).

012/13 And the majority of mankind is not becoming Believers even if you desired vehemently.

012/104 And you do not ask them, over it (on transmitting them the correct news about events through reciting the Ayaât of Al-Kitâb) any of the reward. It (i.e., Al-Kitâb) is not but a Message to the worlds.

012/105 And how many a sign in the heavens and the earth they pass by, while they show aversion therefrom.

012/106 And the majority of them believe not in Allah except that they attribute partners [in His Dominion (in their concepts, beliefs as well as practical deeds)].



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012/107 Have they felt secure that comes to them, out of the torment of Allah, Ghashiyah? Or comes to them the Hour, all of a sudden while they perceive (it) not?

012/108 Tell (them): "This is my way of life, I invite to Allah on the basis of sound knowledge, I as well as who has followed me. And Allah became Glorified and Exalted. And I am not of the Mushrikün."

012/109 And We sent not before you (as Messengers) except male-adults, We send inspiration to them from amongst the citizens of the townships. Have they not travelled through the land so that they may see how was the final-end of those (who went) before them. And verily, the Home of the Hereafter is the best for those who presented obedience. Do you not then use (your) intellect?

012/110 Until when the Messengers almost lost all hope (of reform) and they became sure that they were indeed rejected and belied, there came to them Our Assistance, so was saved and rescued that whom We think proper. And Our punishment would not be warded off from a nation of the criminals (and sinners).

012/111 Definitely, in their incidents is a lesson for men of understanding. (This Al-Kitâb) is not (a collection of) forged and concocted Hadees. Rather it is a confirmation to what is in its both hands (i.e., already there) and details to all things and Hudah and Rahmah for the nation who Believe.

013/1 A. L. M. R. These are the Signs in Al-Kitâb. And that which has been sent to you from your Nourisher-Sustainer is the Truth, but the majority of mankind do not believe.

013/2 Allah is That Who raised the heavens without a pillar which you may see, then He set (Himself) over the throne. And He has controlled the sun and the moon. All (these) move (in space) for an appointed term. He regulates the affair (and) He gives details to Ayaât so that you may develop deep Faith regarding the meeting with your Nourisher-Sustainer.

013/3 And He it is Who spread out the earth and placed therein firm mountains and rivers; and out of all kinds of fruits, He made therein Zawjain Isnain [two (different) in sex; two (different in types)]. He shadows the night over the day. Surely, in this are indeed signs for the nation who think and ponder.



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013/4 And on the land are regions interconnected (but different in nature), and gardens of grapes, and fields sown with every kind of corn and date-palms having single roots and not single (but multiple or intermingled) roots. This is made to suck one (single type of) water, yet We make superior some of them over some (others) in taste. Definitely, in this are indeed signs for a nation who use intellect.

013/5 And if you wonder, then wondrous is their statement: "What! When we have become dust, shall we surely be indeed in a new creation?" These (had been) those who have disbelieved in their Nourisher-Sustainer and these (are the ones who shall have) shackles round their necks, and they (shall be) inmates of the Fire. They shall be dwellers therein.

013/6 And they approach you in haste, committing evil before (committing) any good. And surely, have passed away before them (many) examples (of transgressing nations). And verily, your Nourisher-Sustainer is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Nourisher-Sustainer is surely severe in retribution.

013/7 And the disbelievers say: 'Why not has been sent to him a sign from his Nourisher-Sustainer?" No doubt, you are a warner. And to each and every nation (there has to be) a guide.

013/8 Allah knows what every female holds (in her belly or womb) and how much the wombs constrict and how much they expand. And all things with Him are according to set requirements.

013/9 Knower of the hidden and the seen, the Greatest, the Supreme in Highness.

o13/o10 (To Him, are) equal amongst you that who concealed the statement and that who declared it openly; and that — he is hidden by night and that who moves openly by the day.

013/011 For him, there are (angel-) escorts inbetween his two hands (i.e., exactly on his front, just like a body-shield) and on his back. They guard him under command of Allah. Verily, Allah does not substitute whatever is in possession of a nation until they (themselves) substitute whatever is in possession of their selves. And when Allah intended about a nation (to inflict them with) evil, then there is not a way of return for this (punishment), and there is not for them, besides Him, out of a Protector.



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013/012 He it is Who shows you the heavenly lightning, being a sign of fear as well as hope. And He originates the clouds becoming heavy (being laden with water).

013/013 And Ar-Râ'd (The Thunder) swiftly glorifies (Him) with His Praise as well as the angels out of fear to Him, and He sends the thunder-bolts alongwith lightnings and He reaches (smiting) therewith whom He thinks proper; yet they dispute concerning Allah, while He is powerfully strong in punishment.

013/014 For Him (Alone) is the rightful invohead of state. And those whom they invoke besides Him, they respond them not in any form except like one who stretches forth his two palms in the direction of the water so that it (itself) may reach his mouth although it will not be one that reaches it. And the invocation of the disbelievers is not but in complete deviation (from the fruitful path).

013/015 And unto Allah (Alone) submits whoever is in the heavens and the earth, willingly or unwillingly; and (so do) their shadows in the morning and in the evenings.

013/016 Say: "Who is the Nourisher-Sustainer for the heavens and the earth?" Say "(It is) Allah." Say: "Have you then picked up 'auliya' other than Him, (such as) do not possess for themselves (any) benefit and nor (any) harm?" Say: "Do the blind and the one who can see fully become equal? Or whether the darknesses and the light become equal?" Or whether they have assigned to Allah partners who created the like of His creation; then the creation (of these two sources, i.e., Allah and their imaginary deities) brought confusion of similarity over them? Say: "Allah is the Creator of all things and He is the One, the Irresistible."

013/017 He sent down water from the direction of the sky, then the valleys overflowed according to their capacity. Then the flowing gush of water held the foam that rises up; and (also) from that (ore which) people subject to heat in the fire seehead of state ornaments or (other) possessions (comes out) a foam similar to it. Thus Allah illustrates the truth and the falsehood. Then as to the useless foam, it disappears out as scum (along the banks), while as to that which benefits mankind, it settles down on the earth. Thus Allah sets forth parables.

013/018 For those who responded to their Nourisher-Sustainer is (eternal) bliss. And those who did not respond to Him, if for them is whatever is in the earth together and the like of it along with it, they would have ransomed themselves therewith. It is those: for them is an evil reckoning and their abode is Hell. What an evil place of rest!

013/019 Shall he then, who knows that what has been sent unto you from your Nourisher-Sustainer is the Truth, be like him who is blind? Certainly it is, that the men of understanding pay heed.

013/020 Those who fulfil the covenant made with Allah and break not the Misâq;

013/021 and those who join what Allah has commanded thereof that it shall be joined (this refers to the bonds of kinship, wombs and faith), and they show sincerity with their Nourisher-Sustainer and dread badness of Accountability;

013/022 and those who exhibited patience in seehead of state the attention of their Nourisher-Sustainer and they established Salat and they spent from what we bestowed them in provision, secretly and openly, and they control the evil through good, they are the people: for them (is) the final (good) of the House (of abode) —

013/023 everlasting gardens. They shall enter therein, and (also) that who became righteous from among their ascendants, and their spouses, and their descendents. And angels shall enter unto them from every entrance (saying):

013/024 "Salamun Alaikum (peace be upon you) for you showed patience. How excellent is the final (good) of the House (of final abode)!"

013/025 And those who break the covenant made with Allah after its ratification and cut off that what Allah has commanded thereof that it shall be kept joined, and they (also) do mischief in the land, they are the people: for them is the curse and for them is the evil in residence.

013/026 Allah increases (beyond needs) the provisions for whom He wills, and keeps within the required minimum (for whom He wills). And they rejoiced in the life of this world, whereas the life of this world as compared to the Hereafter is not but just a brief passing enjoyment.

013/027 And those who have disbelieved say: "Why has not a sign been sent down to him from his Nourisher-Sustainer?" Say: "Verily, Allah sends astray whom He thinks proper, and guides unto Himself who turned (to Him in repentance)."



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013/028 Those who have Believed and their hearts do find tranquility and satisfaction through Zikr ('Message') coming from Allah. Behold! Through Zikr coming from Allah do hearts find tranquility and satisfaction.

013/029 Those who have Believed and did righteous deeds: for them is Tûba and the beauty of the place of (final) return.

013/30 Thus We sent you to a community, indeed have passed away before this many communities — in order that you may recite unto them what We have delivered you through inspiration, although they disbelieve in Ar-Rahmân (The Bestower of unlimited mercy). Say: "He is my Nourisher-Sustainer Lâ ilâha illâ Huwa (No god, except He). In Him I have put my trust and unto Him lies my centre of repentance."

013/31 And if (it is) that there is a Quran, mountains have been moved thereby (e.g., the incidents described in Verse No:7/143), or the earth was cloven asunder thereby (e.g., the incidents discussed in Verses No: 2/60 7/160), or the dead one has been made to speak thereby [e.g., the incidents narrated in Verses No: 2/73,260 3/49 5/110- (it is none but this very Quran!)] Nay! The command to all extent is with Allah (Alone). Have they who have Believed not realised that if Allah thinks proper He would have surely guided the entire mankind? And those who have disbelieved shall not stop (it). Qariah (disaster) shall reach them because of what they have forged or it will befall close to their home until the Promise of Allah comes (into action). Certainly, Allah does not defy the promised one.

013/32 And indeed, the Messengers were ridiculed before you. Then I granted respite to those who disbelieved. Finally I seized them. Then how (terrible and extreme) was My retribution!

013/33 Is then That One (just a partner in controlling the dominion of the universe?) He is Surveillant over all persons about what they did. And they have assigned partners to Allah. Say: "Allot them their titles (or attributes in accordance to their functions.) Do you inform Him of something He knows not in the earth (since He has absolutely no partners in His Dominion, or you are befooling people) through the apparent in the statement?" Nay! Their stratagem who have disbelieved has been made fair-seeming to them and they have been hindered from the path. And whom Allah sends astray, then there is none out of a guide for him.



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013/34 For them is punishment in the life of this world and surely, the punishment of the Hereafter (will be) more severe. And (there is) not for them besides Allah, (any) of the protector.

013/35 The description of the Paradise which the muttaqûn have been promised: flow underneath it rivers, its fruit is everlasting as well as its shade. This is the final end (or final destination) of those who remained obedient; and the final end of the disbelievers is Fire.

013/36 And those whom We have given Al-Kitâb rejoice at what has been sent to you. And out of Al-Ahzâb [the sectarian groups (See Verses No: 30/31,32 & 23/52,53 where its singular i.e., Hizb, has been used)] there is that person who rejects some of it. Say: "Surely it is (that) I have been commanded that I pay obedience to Allah and I do not assign partners to Him. To Him I invite (and give a call) and unto Him is my centre of return."

013/37 And thus We sent it down (to be) Hukman Arabiyyan. And if you did follow their vain desires after what came to you out of Knowledge, there is not for you, against Allah, out of a protector and nor a defender.

013/38 And indeed, We have sent Messengers before you and We provided for them spouses and offspring. And it happened not with any Messenger that he may approach with a sign except under permission of Allah. For all periods is (One) Book.

013/39 Allah removes (from memory) what He thinks proper and keeps protected or intact (in memory) what He thinks proper. And with Him is the Ultimate Source of Al-Kitâb.

013/040 And whether We show you that — part of what We promise them or We cause you to die, so surely in (either case) over you is the responsibility of propagation and on Us is the Accountability.

013/041 Did they not then see that we bring the land (gradually, in control of others)? We reduce it along its outer borders (thus decreasing the area in control of the disbelievers). And Allah takes decision. There is no one who can put back His Judgement. And He is Swift in Accountability (or Reckoning).



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013/042 And verily, those before them did indulge in plotting (against Islam), but all planning is for Allah (to survey and counteract). He knows what every person earns. And very soon the disbelievers come to know for whom is (very favourable) the final one as the residence.

013/043 And say those who disbelieved: "You are not a sent-one." Say: "It became sufficient for Allah to be a Witness between me and between you, and that one (also) with whom is the knowledge of Al-Kitâb.

014/1 A. L. R. A Book! We have sent it unto you, in order that you may bring out mankind from darknesses unto light under permission from their Nourisher-Sustainer to the path of the All-Mighty, the Most Praise-Worthy,

014/2 Allah — That One — for Him (is) what (is) in the heavens and what (is) in the earth. And woe unto the disbelievers from a severe torment.

014/3 Those who prefer the life of this world over the Hereafter and hinder (people) from the way of Allah and seek crookedness therein — they are in ignorance, far and wide.

014/4 And We sent not a messenger except in the (mother) tongue of his nation so that he may fully explain to them. So Allah allows to go astray whom He thinks proper and He guides whom He thinks proper and He is the All-Mighty, the All-Wise.

014/5 And indeed, We sent Musa with Our Signs (saying): "Bring out your nation from darknesses unto light, and give them a Message through the Annals of Allah". Truly, in these (Annals are) indeed signs for all the patient and thankful (ones).

014/6 And (bring to mind) when Musa said to his nation: "Call to mind Allah's favour unto you when He delivered you from the followers of Firaun — they afflict you with horrible torment and they slaughter your sons, and they let your women stay alive, and in this, for you, (is) a tremendous trial from your Nourisher-Sustainer."

014/7 And when your Nourisher-Sustainer proclaimed: "Indeed, if you gave thanks, surely I will bestow you more (of My Bounty), and surely, if you denied (then) indeed, My Punishment is surely very severe."



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014/8 And Musa said: "If you disbelieve, you and whoever is on the earth — altogether, then verily, Allah is indeed Free of all wants, Most Praise-Worthy."

014/9 Has not the news reached you of those before you, the nation of Nûh and 'Ad and Samûd and those after them? None knows them except Allah. Their Messengers came to them with Al-Bayyinât, but they put their hands to the mouths of these (Messengers to block their speech) and said: "Verily, we have rejected that with which you have been sent. And surely, we are really in grave doubt about what you call us towards it."

014/010 Their Messengers said: "What! (Could there be) a doubt about Allah, the Initiator of the heavens and the earth? He invites you (to the way of life given in His Al-Kitâb) so that He may forgive you your sins and may allow you to prolong your stay (on the land) for a term appointed." They said: "You are not but a human being like us. You intend that you turn us away from what our fathers used to worship. So bring us a clear authority."

014/011 Their Messengers said to them: "We are not but a human being like you but Allah bestows His Grace to whom He thinks proper out of His Ibâd. And it is not for us that we may come to you with authority except under permission of Allah. And in Allah the Believers must put their trust.

014/012 And what is to us that we may not put our trust in Allah and indeed He has guided us our ways. And we shall certainly show patience over what you gave us in hurt. And in Allah must put their trust those who put their trust."

014/013 And those who disbelieved said for their Messengers: "Surely, we shall drive you out of our land or you must return in our Millat." So their Nourisher-Sustainer sent inspiration towards them: "Truly, We shall annihilate the transgressors.

014/014 And indeed, We shall settle you in (this very) land after them. This is for that who felt dreadful about My Position and got afraid of My warning."

014/015 And they sought a decision, and perished all the obstinate, arrogant ones.

014/016 Out of his back (what chases him is) Hell and he will be made to drink from water which will find obstruction in swallowing.



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014/017 He will sip it little by little and he will not be able to pass it beyond the throat, and death will approach him from all the sites but he will not be one who dies, and out of his back (i.e., what chases him) is a penetrating punishment.

014/018 The example of those who disbelieved in their Nourisher-Sustainer: their works are like ashes on which the wind blew furiously on a stormy day. They do not assess about what they have earned, in any way. That is: it is an ignorance far and wide.

014/019 Do you not see that Allah created the heavens and the earth according to need? If He thinks proper He will remove you and will come with a new creation (a new people becoming rightful owners of the land).

014/020 And this is not difficult for Allah.

014/021 And they approached and set before Allah altogether. Then the weak ones said to those who become arrogant: "Verily, we were followers to you, so are you those who can rid us of the punishment of Allah to any extent?" They said: "Had Allah guided us we would have surely guided you. It is equal on us whether we complained and begged or we bore in patience. There is not for us out of a place of refuge or escape."

o14/o22 And said the Satan as and when the case got decided: "Certainly, Allah promised you a genuine Promise, and I (too) promised you, then I betrayed you; and there was not in me any of the authority over you except that I invited you (to sin and fantasy) and you gave response to me. So blame me not, rather blame your ownselves. I am not a helper to you in response to your request for help and you are not a helper to me in response to my request for help. Surely, I have denied and disclaimed that which you assigned me as partnership (in the Dominion of Allah) in times gone by." Indeed, the transgressors: for them is punishment, extremely painful.

014/023 And those who have Believed and done righteous deeds will be admitted into Gardens, flow underneath them rivers, dwellers therein under permission of their Nourisher-Sustainer. Their Greeting therein (will be) Salâm.

014/024 See you not how Allah presented the example of kalimatan Tayyibatan (The desirable committal): like a desirable tree, its root is firmly fixed, and its offshoot into the sky.



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014/025 It brings forth its fruit in all seasons under permission of its Nourisher-Sustainer. And Allah sets forth similitudes for mankind so that they may be reminded and (also) they may remind (others).

014/026 And the example of Kalimatin Khabisatin (undesirable committal): like an evil and undesirable tree; it got uprooted from (its loose grip) on the surface of the earth. There is not for it any stability.

014/027 Allah establishes those who have Believed through Al-Qawl-as-Sabit (The Established Committal) in the life of the world and in the Hereafter. And He allows transgressors to go astray. And Allah does what He thinks proper.

014/028 Don't you see towards those who replaced the Grace of Allah (i.e., Islamic way) by disbelief and landed their nation into the abode of ruin?

014/029 Hell, they will proceed to it, and evil (is their) settlement.

014/30 And they have set up rivals to Allah that they may mislead from His Path. Say: "Enjoy (your brief life). But certainly, your destination is to the Fire."

014/31 Say to Ibâdí (My subjects) who have Believed that they should establish Salât and spend out of the provisions We have given them, secretly and openly, before (the stage) that the Day comes where (there will be) no business activity and nor befriending.

014/32 Allah is That Who created the heavens and the earth and brought down rain from towards the sky and thereby brought forth fruits as provisions for you, and He has controlled for you the ship so that it may sail in the sea under His Command and He has controlled for you the rivers.

014/33 And He has controlled for you the sun and the moon "two constantly and swiftly move (in space) And He has controlled for you the night and the day.

014/34 And He gave you out of all items what you asked Him. And if you count the Blessings of Allah you will never (be able to) count them. Verily, man is indeed an extreme wrong-doer and an extreme disbeliever.



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014/35 And (bring to mind) when Ibrahim said: 'My Nourisher-Sustainer! Establish this city-one of peace and tranquility, and protect me and my sons that we may worship idols.

014/36 My Nourisher-Sustainer! Indeed, they have misled the majority of mankind. So whoso follows me, then certainly, he is of me and whoso disobeyed me, then surely, you are Oft-Forgiving, continuously Merciful.

014/37 Our Nourisher-Sustainer! Indeed, I have settled out of my offspring by the valley devoid of cultivation, close to your Sacred and Honoured House (i.e., Kaba at Makka). Our Nourisher-Sustainer, that they may establish As-Salat (and may lead the congregation to True, Original and Vibrant Islam as contained in Your Al-Kitab); so make the hearts of the people incline towards them and provide them sustenance from fruits in order that they may give thanks.

014/38 Our Nourisher-Sustainer! Certainly you know what we conceal and what we reveal. And does not remain hidden on Allah any thing in the earth and nor in the sky.

014/39 Specified Praise suits Allah (Alone) Who bestowed for me, inspite of very old age, Ismaiel and Ishaque. Verily, my Nourisher-Sustainer is indeed All-Hearer of invocation.

014/040 My Nourisher-Sustainer! Make me one who establishes Salât and also from my offspring, our Nourisher-Sustainer! And accept my invocation.

014/041 Our Nourisher-Sustainer! Bestow Forgiveness for me and for my parents and the Believers (at large) on the Day the Accountability-process gets established."

014/042 Consider not that Allah is unaware of that what the transgressors do. Surely it is that He gives them respite upto a Day wherein the eyes will stare in horror.

014/043 They will be those who run (out of fear and confusion), (those) who raise their heads, the outer edge of their eyes will not turn towards them (i.e., the eyes will remain wide-open and would avoid blinhead of state) and their hearts (and minds, utterly) void (due to extreme fear, completely unable to think or concentrate).

014/044 And warn mankind of the Day when the torment approaches them; then those who transgressed (the limits set by Al-Kitâb) will say: "Our Nourisher-Sustainer! Give us respite

for a little while, we will answer your call and follow the Messengers." Have you not been: you swore aforetime (that there is) no coming down or fall for you?

014/045 And you (occupied and) stayed in the residential houses of those who wronged themselves and it has become plain to you how We dealt with them and We have brought forward for you many examples (of the destroyed nations).

014/046 And indeed, they made their designs and, in surveillance of Allah are their designs (and plottings) and even though their stratagem (and mischievous plan be) that the mountains may shift (from their places) under (effect of) that.

014/047 Then you must not regard Allah (as One) Who defies His (Own) Promise done to His Messengers. Surely, Allah is All-Mighty, Capable of tahead of state retribution.

014/048 The Day the earth will be replaced (with) another earth and (also) the heavens; and they appeared before Allah, the One, the Irresistible.

014/049 And you shall see the criminals on this Day bound in chains.

014/050 Their garments will be of sulphur or pitch, and fire will cover their faces.

014/051 That Allah may pay each person whatever that (nafs) earned. Truly, Allah is Swift in accountability.

014/052 This is Balag-hun-linnaas, in order that the people may be warned thereby and that they may know that whatever (is a fact is that) He is Ilâh, One and Alone; and that men of understanding may take heed (to remind themselves and to remind others).



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## Surah 15 - Al-Hijr (The Rocky Tract)

015/1 A. L. R. These are the signs in Al-Kitâb and Qurânum Mobin.

015/2 Frequently, those who have disbelieved, desire and wish — that they had been Muslims.

015/3 Leave them: they may eat and enjoy, and vain hope may beguile them, so very soon they will come to know (the reality in comparison to fantasy).

015/4 And we have not destroyed any of the town but (there is available) for it Kitâbun M'auloomun.

015/5 No Ummah (Community) outstrips its appointed life-span and they do not remain existent beyond (that).

015/6 And they said: "O you that on whom Az-Zíkr. has been delivered, you are surely a fanatíc!

015/7 Why not you come to us with angels, if you happen to be out of those who speak the truth?"

015/8 We do not send down angels except under a rightful situation; and then they did not become those who are given respite.

015/9 Surely, We, We sent down Az-Zíkr ('The Message') and surely, We, for it are indeed Protectors.

015/010 And surely, indeed, We sent before you amongst the sects (those who brought change in the Permanent Religion of Islam) of the earlier people.

015/011 And there comes not to them out of a Messenger but they used to ridicule him.

015/012 Thus do We let it (disbelief or breahead of state the religion into sects) enter into the hearts of the Mujrimûn.

AL-KITAB
THE DIVINE BOOK

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015/013 They would not Believe in this (Al-Kitab), and indeed the practices of the earlier people have gone forth (which resulted into their complete destruction).

015/014 And even if We opened to them a gate from the heaven and they were to continue ascending thereto,

015/015 they would have surely said: "Our eyes have been dazzled. Nay, we are a people under effect of magic."

015/016 And surely, indeed We have set Buruj in the heaven and We made it pretty for the beholders.

015/017 And We have guarded it from every outcast devil,

015/018 except that (devil) who attempted theft of listening, so a manifestly clear flaming object chased him (to burn him to ashes).

015/019 And the earth, We spread out and pegged therein firm mountains; and We caused to grow therein all kinds of things in due proportion.

015/020 And provided for you therein means of sustenance and also (for) that one for whom you are not the providers of sustenance — (like insects, beasts, cattle, amphibians and numerous other seen and unseen creation).

015/021 And there is not out of a thing, but with Us are the unending stores thereof and We do not send it down except in a well-known measure.

015/022 And We sent the winds, the filling ones (which saturate the clouds with water-vapour), then We showered rains from towards the sky, then We made you to drink that (clean and distilled water) and you are not the owners of stores of this (water).

015/023 And certainly We, indeed We, We give life and We cause death and We are the Inheritors.



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015/024 And surely, indeed, We knew who went before out of you (O mankind), and surely, indeed, We knew the latter ones.

015/025 And verily, your Nourisher-Sustainer: He will gather you (all). Truly, He is All-Wise, All-Knowing.

015/026 And indeed, We created mankind from sounding clay of a black fermented mud.

015/027 And the jinn, We created aforetime from the flaming, smokeless fire.

015/028 And (bring to mind) when your Nourisher-Sustainer said to the angels: "Surely, I am about to be a Creator of a human being from sounding clay of a black fermented mud.

015/029 So when I have fashioned him completely and I have breathed into him of My Spirit, then you become for him as those who prostrate (to Me).

015/30 So, the angels prostrated, all of them, en masse;

015/31 except (the jinn) Iblis — he refused to be alongwith those who prostrate.

015/32 (Allah) said: "O Iblis! What is to you that you do not become alongside those who prostrate?"

015/33 (Iblis) said: "I did not become: that I prostrate for a human — You have created from sounding clay of a black fermented mud."

015/34 (Allah) said: "Then get out from here, for verily, you are Rajim (an outcast; cursed one, chased one).

015/35 And verily, upon you (shall be) curse till the Day of Judgement."

015/36 (Iblis) said: "My Lord! So give me respite till the Day they (the dead ones) are resurrected."

015/37 (Allah) said: "So, verily, you are of those reprieved.



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015/38 till the Day: the Wellknown Time."

015/39 (Iblis) said: "My Lord! Because you allowed me to be misled I will surely make appear dazzling to them (every evil) in the earth, and I will indeed mislead them all together,

015/040 except your Ibad: the purified and sanctified amongst them."

015/041 (Allah) said: "This becomes the Permanent Path which leads to Me.

015/042 Certainly, My Ibad: there is no authority to overpower them in you, except (for him) who followed you, (being) of those who have lost the Track.

015/043 And surely, Hell is indeed the promised place for them all.

015/044 For it are seven (i.e., many) gates, for each gate (overhere is) an assigned class of those (sinners, transgressors, polytheists, pagans, disbelievers and those who did not respect the Oneness of Allah).

015/045 Truly! The Muttaqun will reside in the Gardens and water-springs."

015/046 (It will be said to them): "Enter therein, in peace, as those who have attained security."

015/047 And we removed what was inside their hearts in the form of aversion or disinclination, (mahead of state them like) brothers facing each other on thrones.

015/048 No sense of fatigue shall touch them therein and they will not be out of it (ever) as those who have been made to leave.

015/049 Inform My Ibad that I: I am the Oft-Forgíving, the continuously Mercíful.

015/050 And that My torment: it is a torment extremely painful.

015/051 And inform them about the (angel-) guests of Ibrahim.



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015/052 When they entered unto him, then they said Salaman (Peace)! (Ibrahim) said: "Indeed! We feel disturbed of you."

015/053 They (the angels) said: "Do not feel disturbed. Indeed, we transmit you glad tidings of a son possessing deep knowledge."

015/054 (Ibrahím got astoníshed and) saíd: "Do you transmít me glad tídíngs (of a son) inspíte of that old age has overtaken me? So on what basís you transmít me the good news?"

015/055 They said: "We have transmitted you the good news with dependable authority. So do not be out of those who have lost hope."

015/056 (Ibrahim) said: "And who despairs of the Mercy of his Nourisher-Sustainer except those who have gone astray?"

015/057 (Ibrahim further) said: "So, what is your assigned mission, O you the sent-ones?

015/058 They said: "Indeed we, we have been sent to a nation of Mujrimun (criminals),

015/059 except the family-members of (Prophet) Lout. Indeed, we, surely we are rescuers to them all,

015/060 except his wife, We have decreed: indeed, she is surely of those who get overwhelmed in dust and debris.

015/061 So when the sent-ones (the angel-messengers) came unto the family-members of Lout,

015/062 he said: "Verily, you are (the members of) a nation unfamiliar (to me)."

015/063 (The angels) said: 'Nay! We have come to you with that (torment and punishment) which they have been doubting.

015/064 And we have come to you with full authority, and surely, we are indeed those who speak the truth.



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015/065 So move away with your followers with a little part of the night (i.e., at the terminal part of the night) and you be in their rear and no one amongst you shall turn his attention (to the place he is leaving from) and continue to move as you are ordered."

015/066 And We decided in his favour this matter: that the foundation of these people (would be) cut off, when they are those who face the morning.

015/067 And there came the residents of the town rejoicing (to get hold of the 'young men').

015/068 (Prophet Lout) said: "Verily, all these are guests to me, so embarrass me not.

015/069 And pay obedience to Allah and disgrace me not."

015/070 (The gays) said: "Did we then not forbid you against (giving protection to people of) the worlds?"

015/071 (Prophet Lout) said: "All these (females are like) my daughters. (They are purer for you to marry) if you are those who desire to be active."

015/072 Your life acts as a witness. Surely, they indeed, behaved as blind (to moral standards) in their wild intoxication.

015/073 So As-Saiha seized them while they were about to be those who witnessed the sunrise.

015/074 Then We turned the elevated things of that (habitation) to submerged things of that (habitation); and We rained over those people stones from the fully recorded (store house of such stones which are piled up over there and specifically marked for such purposes).

015/075 Surely in this are indeed signs for those who think and then derive the conclusions.

015/076 And surely that (habitation in its time of bloom existed) right on the well-maintained Highway.

015/077 Surely, herein is indeed a sign for the Believers.

015/078 And indeed, the residents of Aika were surely transgressors.

015/079 So We punished them in retribution. And both of these (habitations existed) right on the all-season Highway.

015/080 And verily, the residents of Al-Hijr (the rocky tract) denied the Messengers.

015/081 And We delivered them Ayaatina but they became to it as those who are averse.

015/082 And they used to carve and hew out residential suites in the mountains (feeling) fully secure (against natural calamity).

015/083 But (when they transgressed beyond limits) As-Saiha overtook them while they were about to witness the morning.

015/084 And did not provide benefit to them what they used to earn.

015/085 And We created not the heavens and the earth and whatever is between these two except with a just and sound purpose. And surely, the Hour is indeed approaching-one. So overlook (the faults of others, and let this) overloohead of state (be) tender and pretty.

015/086 Verily, your Nourisher-Sustainer, He is the Ultimate Creator, the All-Knowing One.

015/087 And surely, indeed, We have bestowed upon you Saban min Al-Masani and Al-Quran-al-Azeem.

015/088 Do not make your two eyes wide open at what We have bestowed thereby certain classes of them and do not grieve because of them. And lower your wing (of mercy) for the Believers.

015/089 And say: "Certainly I, I am a warner, evident and manifest."

015/090 As We sent down (Our curse and disagreement) on those who divided (the Scripture out of their own whims into equal parts and thus mutilated the integrity of its Surahs) —



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015/091 those who made Al-Quran into (thirty or sixty equal) parts (on the basis of the thickness of volume, completely disregarding the subject matter and the divisions sanctioned by the Divine Author).

015/092 So, your Nourisher-Sustainer becomes Witness! Indeed, We shall question them altogether,

015/093 for that which they used to do.

015/094 Therefore propagate openly that which you are commanded and keep away from Al-Mushrikun.

015/095 Truly We, We sufficed you against those who ridicule (the Message and the Messenger),

015/096 those who accept and adopt alongwith Allah another ilah (god or deity), so, soon they will come to know (the repercussions).

015/097 And truly, indeed We know that your chest constricts (your heart takes it very hard on itself) at what they say.

015/098 So remain very active with the Praise of your Nourisher-Sustainer and be of those who prostrate (themselves before Him). [There are some sects and many offshoots who have completely deleted the act of prostration from the format of canonical prayer invented by them).

015/099 And pay obedience to your Nourisher-Sustainer until there comes unto you Al-Yaqeen ('the certain event'. It refers to the moment of death).

## Surah 16 - An-Nahl (The Honey-Bee)

016/1 The Decree of Allah has (already) approached, so seek not to hasten it. Glory be to Him, and He became much Exalted in relation to what they assign as partners (to His Dominion).



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016/2 He sends down the angels with Ar-Ruh under His Command unto whom He thinks proper out of His Ibad (telling them in inspiration) that: "Warn (mankind) that it is so, (that) La ilaha illa Ana, so pay obedience to Me.

016/3 He has created the heavens and the earth under a just and sound purpose. He became Exalted above all they associate as partners (with Him).

016/4 He created the human being from Nutfah, and afterwards he (behaves as) one who indulges in all sorts of arguments and disputes.

016/5 And the cattle: He has created them; for you, in them, (there is) warmth (source of warm clothing) and (also other) benefits, and some of them you consume as food.

016/6 And for you in them is beauty (a pretty-loohead of state scene) when you leave them in open free breeze and when you leave them grazing (on green fertile land).

016/7 And they hold (and carry) your loads to a place that you could not reach except under great burden and tiredness to yourselves. Surely, your Nourisher-Sustainer is indeed full of kindness, continuously Merciful.

016/8 And (He has also created) horses, mules and donkeys that you may ride thereon and (also) as an adornment. And he creates and will create what you know not.

016/9 And upon Allah is the responsibility (to tell you the) detailed description of the (Permanent) Path and (there is) one who deviates therefrom. And had He willed, indeed He would have guided you altogether.

016/010 He it is Who sent down (rain-) water from towards the sky; for you, therefrom is (the most vital and indispensable) drink and from it (grows the) vegetation (of every kind like grass, plants, trees and shrubs) in which you send your cattle to pasture.

016/011 He causes to grow for you therefrom (i.e., with the help of rain-water) the crops, and the olives, and the date-palms, and the grapes and all kinds of fruits. Verily, in this is indeed an evident sign (as Proof for the Existence and Oneness of the Creator and Sustainer Allah and many other facts of life and knowledge) for a nation who think.



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016/012 And He has controlled and regulated in your interest the night and the day, and the sun and the moon; and the stars remain controlled and regulated under His Command. Surely, in this are indeed proofs and signs for a nation who use intellect.

016/013 And whatever He made to grow for you on the earth: their colours are different. Surely, in this is indeed a sign for the nation who remind (realities to themselves, and remind others).

016/014 And He it is Who has controlled and regulated the sea and the ocean, that you may eat therefrom meat, fresh and tender; and you bring out of it ornaments which you put on. And you see the ships ploughing and sailing through it. And this (is so) that you may seek of His Bounty; and so that you may pay thanks (and become grateful).

016/015 And He has affixed into the earth firm mountains lest it may become unstable with you (while in motion), and (He arranged) rivers and tracks that you find the way (to your destinations and targets);

016/016 and land-marks (during the day) and with the help of the stars they guide themselves during the night.

016/017 Is then That Who creates is like that who does not create? Will you then not remind (realities) to yourselves and to others?

016/018 And if you count the bounty of Allah you will not (be able to) count it. Truly, Allah is indeed Oft-Forgiving, continuously Merciful.

016/019 And Allah Knows what you conceal and what you make evident.

016/020 Those whom people invoke besides Allah, they do not create anything; rather, they have been created (by Allah).

016/021 (They in their graves and their resting places are) dead people, quite different from the living-ones, and they sense not as to when they would be Resurrected.

016/022 Your ilah is One Ilah (God). So those who do not believe in the Hereafter: their hearts are those which deny and they are those who feel pride out of arrogance.

016/023 No doubt that Allah knows what they conceal and what they keep evident. Certainly, He does not like those who feel proud out of arrogance.

016/024 And when it is said to them: "What is it that your Nourisher-Sustainer has sent down?" They said: "Written record produced by the earlier people!"

016/025 So that they may bear their own burdens in full on the Day of Resurrection and (also) of the burdens of those whom they misled without Knowledge. Behold! Evil it is which they shall bear (as the burdens).

016/026 Indeed, plotted those who (went) before them; so Allah came to their structure via the foundations, so the roof (of their structure) fell down over them, from above them. And the torment overtook them from (the directions, places and sources) which they do not perceive.

016/027 Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' — those you used to remain involved in them?" Those endowed with knowledge said: "Surely the disgrace and evil this Day (falls) over the disbelievers."

016/028 Those whom the angels cause to die while they are those who transgress against their souls, (then while leaving this world and becoming a witness to death) they offered submission (to Islam) saying: "We did not use to commit any evil!" Nay! Surely Allah is All-Aware what you used to do.

016/029 So (now) enter the gates of Hell (becoming) settlers therein. So, surely, evil is the abode for the proud and arrogant people.

016/30 And (when) it was said to those who obeyed in righteousness: "What is that which your Nourisher-Sustainer sent down?" They said: "Good and positive (to those who have Faith)." For those who did good in perfection in this world (is a reward which is) excellent, and (their) home in the Hereafter is the best. And, indeed, ideal is the home of Al-Muttaqun —

016/31 Gardens, everlasting; they will enter therein, flow underneath them rivers; for them, therein (is all) which they wish for. Thus does Allah reward Al-Muttaqun.



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016/32 Those whom the angels cause to die while they are those who are pure and pious, the (angels) say: "Salamun 'Alaikum (peace be on you). Enter you the Paradise because of that which you used to do (in your worldly life)."

016/33 What do they wait for except that the angels may come to them or may approach them the Decree of your Nourisher-Sustainer? Thus acted those before them. And Allah wronged them not, rather they used to transgress against their ownselves.

016/34 So reached them the evil effects of what they did and surrounded them that which they used to mock at and ridicule.

016/35 And those who assigned partners (to Allah) said: "Had Allah (so) willed we would have not worshipped besides Him any thing, (neither) we and nor our fathers. And we would not have declared haram any thing other than His (prohibitions as available in His Al-Kitab)." Thus behaved those who went before them. Then is there on the Messengers (any responsibility) except (clearly conveying) the Message?

016/36 And verily, indeed We raised among every Ummah (community), a Messenger (proclaiming) that: "Pay obedience to Allah and keep away from Taghut. Then of them (are some) whom Allah guided (to His Al-Kitab) and of them (is) that on whom ignorance imposed (itself). So travel through the land, then mark how was the final end of those who belied (the statements in Al-Kitab).

016/37 If you (on your end) covet their guidance, then verily, Allah guides not whom He allows to go astray. And (there are) not for them, out of the helpers.

016/38 And they swore to Allah their strongest oaths, (that) Allah does not Resurrect that who dies. Nay! A promise binding on Him (must be) true, but the majority of mankind do not know —

016/39 in order that He may make manifest to them that wherein they differ; and that those who have disbelieved (in Resurrection and Accountability) may realise that they had been liars.

016/040 Verily, Our Word unto a thing when We intended it (is only) that We say unto it: "Be!" And it comes into being.

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016/041 And those who emigrated in (the Cause of) Allah after what they were wronged (or persecuted), surely We will establish them in the earth in a very good way and indeed, the reward of the Hereafter will be greater, if they had been knowing.

016/042 (They will be) those who remained patient; and in their Nourisher-Sustainer they put their trust.

016/043 And We sent not before you but (only) male-adults — We send inspirations to them: So ask Ahl-az-Zikr if you do not know.

016/044 (And we sent them) with Al-Bayyinat and Az-Zubur. And We have delivered to you Az-Zikr that you may clearly explain to mankind whatever has been revealed towards them and in order that they may think over and ponder.

016/045 Have they then felt secure who have plotted evils that Allah may cause the (piece of) earth sink along with them, or the punishment may come to them from the sites and directions they perceive not?

016/046 Or He may get hold of them during their free movement? Then they will not be those who may create obstructions (for Allah's plan) or may frustrate (His intentions).

016/047 Or He may get hold of them while (they are) in a state of fear (due to impending or approaching torment?). After all, surely, your Nourisher-Sustainer is indeed, full of kindness, continuously Merciful.

016/048 Have they not seen some of the things what Allah has created: their shadows incline to the right and to the left sides being submissive to Allah and they are subject to the laws (of Allah)?

016/049 And to Allah submits whatever is in the heavens and whatever is in the earth — out of the moving and living creatures and the angels. And they do not feel pride in arrogance.

016/050 They fear their Nourisher-Sustainer from over and above them and they do what they are commanded.



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016/051 And Allah directed: "Adopt not ilahain (two gods), ithnain (two in numbers)." Certainly, what (is true is that) He is the only One Ilah (God), so only Me (you accept as God). So be conscious of Me with a feeling of fear (out of love and attachment).

016/052 And to Him belongs whatever is in the heavens and the earth and to Him belongs the permanently established Religion. Will you then pay obedience to (someone) other than Allah?

016/053 And whatever is with you as a blessing, so (it is) from Allah. Afterwards when affliction (in poverty, disease or other problems) made you its victim, so to Him you cry (for help).

016/054 Then when He removed the affliction from you, thereupon a group of people amongst you assign partners to their Nourisher-Sustainer,

016/055 that (thus) they may deny that which We bestowed to them (and relate that to their false and imaginary gods). Well, enjoy yourselves a little, then soon you will come to know.

016/056 And they assign to someone they do not know a portion of that which We provided them as sustenance. By Allah! Indeed you shall be questioned about that you used to fabricate.

016/057 And people assign daughters unto Allah — Glorified be He (above all that they associate as partners to Him) — and select (sons) unto themselves what they desire.

016/058 And when the good news is pronounced to one of them about the (birth of a) female (child), his face turned pale and he became filled with inward grief.

016/059 He hides (himself) from the nation from 'the evil' in that what he has received as good news. (Under the whispers from Satan he plans): 'shall he preserve this in dishonour or bury that under the soil'? Behold! Evil it is what decision they take.

016/060 For those who do not believe in the Hereafter is an example of evil nature; and for Allah is the example — an exalted (example). And He is the All-Mighty, the All-Wise.

016/061 And if Allah seizes mankind for their transgression, He left not over this (earth) out of a single Daabbah; but He postpones (for) them (the final judgement) to an specified and



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appointed term. And when approached their term, they will not delay (even) an hour and they will not advance it (a moment).

016/062 And they associate to Allah (female offspring) which they (themselves) dislike; and their tongues assert falsehood that for them is (always) good. No doubt, that for them is (sanctioned) the Fire, and that they shall be abandoned (therein).

016/063 By Allah! Surely, indeed We sent to the communities before you (the Messengers), then the Satan made their deeds appear alluring to them, so he (i.e., the Satan) is their wali (helper) this day and for them awaits a painful torment.

016/064 And We did not deliver to you Al-Kitab except that you may explain for them (by reciting the wordings and statements of this Book) that in which they have developed difference of opinion; and it is Hudah and Rahmah for the nation who Believe.

016/065 And Allah sent down (rain-) water from towards the sky, then He gave life to the earth after its death. Verily, in this is indeed a sign for the nation who listen (to the word of Allah in His Al-Kitab).

016/066 And verily, in the cattle there is a lesson for you. We give you to drink out of that which is in their bellies from between excretions and blood — milk, pure, palatable to those who drink (desirable liquids).

016/067 And from the fruits of date-palms and grapes, you people derive intoxicant drink as well as good and recommended eatables and drinks. Verily, in this (that the same source is being used to derive unpalatable and harmful as well as palatable and useful) indeed, is a sign for the nation who use intellect.

016/068 And your Nourisher-Sustainer sent Wahi (inspiration) to the honey-bee (telling her) that: "Select and pick-up some of the sites in mountains as hives, and (also select such sites) out of a tree, and out of (any items) that people raise to a height.

016/069 Then take inside your belly out of all fruits, then follow the tracks of your Nourisher-Sustainer dutifully and diligently." There comes forth out of their bellies a liquid-drink whose colours (become) different (depending upon the areas and orchards which the bees select) — herein is healing-power to (the diseases of) mankind. Definitely, in this is indeed (yet another) sign for the nation who think and ponder.

016/070 And Allah has created you, afterwards He will cause you to die. And of you is that who is sent back to the weakest and tendermost portion of age (much similar to the times when he was a new born or an infant or a child), so that (then) he knows not anything after (he had attained considerable maturity and climax in) knowledge. Verily, Allah (Only) is All-Knowing, All-Capable.

016/071 And Allah has elevated, some of you over some (others) in provision. Then those who have been elevated, do not become those who share their provision with those whom their right hands held in trust so that they become at the same footing. Do they then create hurdles for the bestowings of Allah (from reaching every one in equal proportion)?

016/072 And Allah appointed for you out of your own Anfus (persons) spouses and He set for you through your marital-partners children and grand children; and He provided you provisions out of At-Tayyibat. Do they then Believe in that which is unrealistic and regarding the bestowings of Allah they exhibit disbelief? [This statement desires that the provisions provided to mankind by Allah in this world must be made to be equally shared by all].

016/073 And they worship besides Allah that who does not own any provision for them from the heavens and the earth; and they have no capacity (to own or sanction provisions).

016/074 So coin not similitudes for Allah. Surely, Allah knows and you do not know.

016/075 Allah brought forward (of two opposite categories): an abd under ownership (of some body), he has no power of any sort and (another) one whom We have bestowed a good provision from Us, so he spends thereof secretly and openly. Are (such) people equal? Specified Praise is restricted to Allah (Alone). Nay! The majority of them do not know.

016/076 And Allah brought forward (another) example of two male-adults; one of these two is dumb, he has no power over any thing, and he completely depends on his master; whichever way he (i.e., the master) directs him, he brings no good. Does become equal he and that who commands with justice and he is on the Permanent Path?

016/077 And to Allah belongs the (Knowledge of the) hidden and the unseen of the heavens and the earth. And the ordainment for the Hour (is not remote) but like the blinhead of state of the eye or it (may be even) nearer. Truly, Allah is All-Capable over all things.

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016/078 And Allah has brought you out from the bellies of your mothers (while) you know nothing. And he made available for you the hearing, and the sights and the hearts, that you may give thanks.

016/079 Do they not focus their attention to the birds kept under full control in the space in the sky? Does not hold them (in flying position) except Allah (Himself). Verily, in this are signs and proofs (for Oneness of the Supreme Creator) for the nation who Believe.

016/080 And Allah has made for you in your homes an abode, and made for you out of the hides of cattle (tents as) dwellings, which you find so light and handy (on) the day of your travel and (on) the day of your stay; and of their all kinds of wool, and of their fur and of their hair furnishings and (other) articles of convenience for a specified period (of your lifespan).

016/081 And Allah has made in your interest out of that which He has created, shades; and He has made for you in the mountains places of refuge; and He has made in your interest garments — these protect you from the heat, and (military) garments — these protect you from your (mutual) violence. Thus He perfects His grace unto you so that you may submit yourselves (as Muslims in Islam).

016/082 Then if they turn away so surely whatever is on you (as your responsibility, it is) to convey and propagate (the Message) in a clear way.

016/083 They fully recognise the Grace of Allah (i.e., Al-Kitab and Islam), afterwards they disassociate (themselves) from it and majority of them are (confirmed) disbelievers.

016/084 And the Day we raise up from all communities a shaheed (witness), then permission shall not be given for those who disbelieved (for any extra time to make amends) and nor they would be provided an opportunity to put forward excuses.

016/085 And when those who transgressed witnessed the punishment then it would not be lightened unto them, and nor will they be given respite.



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016/086 And when those who associated partners (to God) saw their associate-gods, they said: "Our Nourisher-Sustainer! All these are our associate-gods, those whom we used to invoke besides You." Thereupon they retorted on them the statement: "Surely you are indeed liars!"

016/087 And they offered to Allah, this Day, full submission (in Islam). And vanished from them what they had been inventing in falsehood.

016/088 Those who disbelieved and hindered from the Way of Allah: We added to them a torment over the torment because of that which they used to do as mischief.

016/089 And the Day We raise in all communities a shaheed (witness) over them from amongst themselves and We came, with you as a witness over all these people (Our Al-Kitab became the judge to decide every case on merit. See Verse 39/69). And We delivered to you Al-Kitab, Tibyan-un-le-kulle-sha'in ('An Exposition of all things'), Hudah, Rahmah and Bushrah for the Muslims.

016/090 Verily, Allah enjoins Al-Adl and al-Ehsan (doing good in perfection), and giving (help and assistance) to close-relations. And He forbids against Al-Fahisha, and Al-Munkar and Al-Baghy. He admonishes you that you may remind yourselves and remind others.

016/091 And fulfil the covenant of Allah when you have made the covenant and break not the oaths after their testification, and indeed you have made Allah over yourselves as a surety. Surely, Allah Knows what you do.

016/092 And be not you people like that (Ummah or Community) which undid (or untied) her yarn, after (attaining) power (i.e., getting properly spun in the form) into loose, isolated threads. You regard your oaths a means of deception amongst you (for fear) lest an Ummah become that which is greater than (another) Ummah. Surely, what (is the fact is that) Allah puts you to a test and trial therewith. And indeed, He will make completely clear to you on the Day of Resurrection (all) that wherein you used to differ.

016/093 And if Allah had desired He would have surely made you one homogenous, non differing Ummah; but He lets go astray whom He thinks proper and He guides whom He thinks proper. And surely, you shall be questioned concerning that which you had been doing.



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016/094 And make not your oaths a means of deception amongst yourselves, lest a foot may slip after its getting firmly planted and (thus) you may taste the evil because of what you hindered from the way of Allah, and for you would be a great punishment.

016/095 And purchase not at the cost of Allah's covenant a small sum. Surely, whatever is with Allah: it is better for you if you had been knowing (the Truth).

016/096 What is with you, exhausts; and what is with Allah, is that which continues and remains. And surely, We will pay those who bore in patience their reward with (much) better of what they had been doing (in their deeds, actions and Beliefs).

016/097 Whoever acted in righteousness out of a male or a female and that one is a Believer: so surely, We will keep him (or her) alive in an ideally clean life and surely We shall pay them their reward (much) better of what they had been doing.

016/098 So as you recited Al-Quran, then seek protection in Allah from Satan, the outcast (the rejected).

016/099 Certainly, he: there is no authority with him against those who have Believed and they put their trust in their Nourisher-Sustainer.

016/1 Certainly what (is the fact is that) authority in him is only against those who accept him as a wali and those: they, with him, assign partnership (to Allah).

o16/101 And when We replaced an Ayat at the place of (another) Ayat, and Allah knows better what He delivers (on a person, from His Al-Kitab), the people said: "Surely, what (is the situation is that) you are a Muftari [one who forges (statements in the name of Allah)]. "Nay! The majority of them do not know. [It is only the Divine Scripture which has scattered the teachings on any particular subject throughout its Text. This style is not found in any human book. Therefore when one delivers the statements to his pupil on one particular subjectmatter, he delivers them collectively. The teacher has to pick up the Verses from different places to make the student understand the matter. The people who are ignorant in this matter apply a charge of forgery to the teacher who teaches in this manner.]



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016/102 Say: Ruhul-Qudus (Holy Spirit) has delivered it (bringing it) from your Nourisher-Sustainer in original so that it may make firm and strengthened (in Faith) those who have Believed; and it is Hudah and Bushrah for the Muslims.

016/13 And surely, without doubt We know that they say: "Surely that who teaches him is a human being." The (mother) tongue of him they refer to is Aajamiyyun (non-Arabic, not fully capable of harbouring and explaining the Divine Message), while this (i.e., the original Text of Al-Kitab) is manifestly evident, (most classical) Arabic language.

016/104 Verily, those who do not Believe in Ayaatillahe, Allah will not guide them, and for them is a painful torment.

016/105 Surely what (is a fact is that) those who do not believe in Ayaatillahe, fabricate falsehood and they: they very ones are liars.

016/106 Whoever disbelieved in Allah after his Faith (was fully entrenched in Him), except who is compelled while his heart is at rest with Faith — but one who opened (his) breast to disbelief, then on them is wrath from Allah and for them is a great punishment.

016/107 That is because they loved and preferred the life of this world over the Hereafter. And surely Allah guides not the nation of disbelievers.

016/108 They are those: Allah has put a seal upon their hearts and their hearing and their sights. And they: they very ones are the ignorant.

016/109 No doubt, surely, they in the Hereafter: they very ones are the losers.

016/110 Then, verily! Your Nourisher-Sustainer — for those who emigrated after whatever trials and tribulations they were put to, and thereafter they strove hard and bore (the hardships) in patience — surely, your Nourisher-Sustainer, after this is indeed Oft-Forgiving, continuously Merciful.

016/111 The Day every Nafs will come: she pleads for her (own) Nafs and is paid in full every Nafs what she did; and they will not be put to injustice.



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016/112 And Allah brought forward the example of a township: it was in complete security, fully content (what it received), its provisions come to it in abundance from all places. Then it denied the bounties of Allah (by becoming a prey to Satanic influences and adopting undesirable way of life), so Allah made it taste an atmosphere of hunger (due to poverty or famine) and fear (due to lawlessness and terrorism) because of that which they used to invent and involve (themselves therein).

016/113 And surely, indeed there came to them a Messenger from amongst them, but they denied him. So the torment seized them while they were transgressors.

016/114 So eat out of that which Allah gave you as provisions in the form of lawful and palatable (food). And be grateful for the grace of Allah if you are submitting yourselves only to His obedience.

o16/115 Surely, what (is correct is that) He has forbidden you Al-Mytatah (The dead animal), and the blood, and the flesh of the swine, and what has been pronounced for/dedicated to other than Allah, along with Him. But that who has been made helpless, not becoming one who is rebellious, and not becoming one who is ready to break limits — then surely Allah is Oft-Forgiving, continuously Merciful.

016/116 And say not — because of the falsehood which your tongues utter — 'This is lawful and this is unlawful,' so as you fabricate a false statement associating (it) to Allah. Surely, those who fabricate falsehood associating (it) to Allah, do not prosper.

016/117 (It is) a brief enjoyment, and (then) for them (awaits) a painful punishment.

016/118 And unto those who Haadoo (became Jews) We (allowed to become) prohibited (through their man-made sectarian literature) what We have narrated unto you min qablu (already). And We placed no extra-burden on them; they themselves were imposing extra-burden over themselves.

016/119 Then surely, your Nourisher-Sustainer — to those who committed evil out of ignorance (and) later on repented after this and reformed (the Beliefs and actions) — surely, your Nourisher-Sustainer, after that (transformation in one's self is) indeed Oft-Forgiving, continuously Merciful.



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016/120 Indeed Ibrahim happened to be an Ummah (in himself) completely content in Allah, absolutely Unitarian. And he does not become of those who set up partners (to Allah)-

016/121 (being) grateful for His bounties and favours. He (i.e., Allah) selected him and guided him to the Permanent Path.

016/122 And We gave him good in this world. And surely, he in the Hereafter, shall indeed be of the righteous.

016/123 Then We sent to you inspiration that: "Adopt the millat of Ibrahim the Unitarian and he was not of the Mushrikun."

016/124 Truly, what (is the fact is that) As-Sabt became a heavy burden on those who created differences therein (by shifting it from youm-ul-Jumuah to other days like Saturday or Sunday and by creating self-imposed burdens for themselves in the form of mahead of state it a closed day for work). And verily, your Nourisher-Sustainer will indeed pronounce a judgement amongst them on the Day of Resurrection in what they had been creating differences therein.

016/125 Invite to the Way of your Nourisher-Sustainer with Al-Hikmah ('The Wisdom'. This is an attribute for Allah's Book) and Al-Mauizatil-Hasanah, and argue with them with such an approach which is better. Truly, your Nourisher-Sustainer: He knows better about that (person) who went astray from His Path. And He knows better about those who are guided.

016/126 And if you chased to give hurt, then chase to give hurt with the like of what you were chased to receive hurt. And surely, if you endured patiently, verily, it is good for the perseverants.

016/127 And show perseverance, and your patience is not but from Allah. And grieve not over them and be not in distress because of what they plot (against Al-Kitab, Islam and the Messenger).

016/128 Truly, Allah is on the side of those who remained obedient and those: they are Muhsinun (those who obey Islamic ordainments in perfection).



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## Surah 17 - Al-Isra (The Journey), Baní Israíel

017/1 Glorified (is) He Who moved with His Abd by night from Al-Masjid-al-Haram to Al-Masjid-al-Aqsah (The Distant Mosque), the precincts whereof We have blessed in order that We might show him of Our Signs. Verily He: He is the All-Hearer, the All-Seer.

017/2 And We gave Musa Al-Kitab and made it Guidance for Bani Israiel (saying) that: "Accept not, besides Me, (any one as) wakil —  $^{\circ}$ 

017/3 o offspring of those whom We embarked (on the Ark) alongwith Nuh. Verily, he was a grateful Abd.[See commentary alongside 17/4-8 and 'Nabi and Nubuwwah' in the article 'AL-KITAB (THE BOOK, THE SCRIPT'URE)' in Prolegomenon for understanding 'Bani Israiel']

017/4 And We assessed for Baní Israíel in Al-Kitab that indeed, you would do mischief on the earth twice and you will indulge in tyranny--extremely arrogant.

017/5 So when the assessed time came for the first of those two, We raised against you Our subjects, given to terrible warfare. They entered the very innermost parts of your homes. And the promise got fulfilled.

017/6 Then We brought back for you a return (in victory) over them, and We helped you with wealth and children, and made you more in number in man-power.

017/7 (And We made you realise) — if you acted righteously in perfection, you did good for your ownselves; and if you did evil, then (it goes) against it. Then when the next assessed time approached, (We directed your enemies) that they may make your faces sorrowful and that they enter the mosque as they had entered it on the first occasion, and that they may destroy to utter destruction whatever they overpowered.

017/8 It could be that your Nourisher-Sustainer bestows mercy unto you; but if you returned (to sinful life) We returned (for awarding punishment). And We have appointed Hell a prison for the disbelievers.



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017/9 Verily, this Al-Qur'an guides to that which is more lasting and gives glad-tidings to the Believers who do deeds of righteousness, that for them is a great reward.

017/010 And that — those who do not believe in the Hereafter — We have prepared for them a painful torment.

017/011 And man invokes (Allah) for evil (in the same manner and style as) his invocation for good. And human being is ever hasty.

017/012 And We have appointed the night and the day as two (of Our) signs. And the sign of the night We have made dark, and the sign of the day We have made brightening, that you may seek bounty from your Nourisher-Sustainer; and that you may know the number of the years and the reckoning. And We have provided details to all things — complete details.

017/013 And to all humans — We have attached to him his recording for his deeds in his neck; and We shall eject out for him on the Day of Resurrection the record. He shall find it totally revealing.

017/014 (It will be said to him): "Read your record. It became sufficient for your ownself today, (acting as) a reckoner against yourself."

017/015 That who adopted the guidance, then certainly what is true is that he adopts guidance in his own interest; and that who went astray, then surely what (is the fact is that) he strays at her cost (i.e., against his own Nafs). And does not bear burden, a bearer of burdens, the burden of another one. And We did not become those who impose punishment until We raise a Messenger.

017/016 And when We intended that We destroy a township We ordered its 'upper-class' (to return to the Book of Allah) but they indulged in Fisq therein, thus the order of torment became justified against it. Then We destroyed it in complete destruction.

017/017 And how many generations have We destroyed after Nuh! And it became sufficient for your Nourisher-Sustainer to be All-Knower and All-Beholder of the sins of His Ibad.



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017/018 Whosoever had been desiring an immediate gain, We hastened for him therein what We think proper — for whosoever We intend. Afterwards We appointed for him Hell. He will approach it disgraced, rejected.

017/019 And whoever desired the Hereafter and strove hard for it in the striving (needed for) it while he is a Believer, then these are the people; their striving became appreciated one (and rewarded one).

017/020 To all (the above mentioned two groups) We bestow — those as well as these — out of the bounty of your Nourisher-Sustainer. And the bounty of your Nourisher-Sustainer was not restricted (for any particular group).

017/021 Ponder, how We preferred and elevated some of them over some others, and verily, the Hereafter is greater in ranks and greater in preference in elevation.

017/022 Do not adopt alongwith Allah, another ilah (god or deity) lest you stay disgraced, forsaken.

017/023 And your Nourisher-Sustainer has given His (decision) that: 'Do not pay obedience except to Him Alone; and with the parents — highly tender (behaviour). If one of them or both of them attain old age in your presence, then utter not to them a word of even mild disgust, and do not behave with those two even in mild disrespect and utter for those two a statement adorned with respect and honour.

017/024 And lower unto those two a wing of humility out of mercy and say: 'My Nourisher-Sustainer! Bestow mercy on those two the way they nourished me (when I was) one, tender in age."

017/025 Your Nourisher-Sustainer knows better what is in your innerselves. If you become righteous, then surely, He is Oft-Forgiving to those who turn (to Him) again and again (in repentance and then obedience).

017/026 And give to the close-relation what is his right, and to that who is indigent and the victim of travel and squander not (your wealth) extravagantly.



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017/027 Verily, the spendthrift and extravagant ones are brothers of satans and Satan is ungrateful to his Nourisher-Sustainer.

017/028 And if you avoid them seehead of state mercy (i.e., provisions) from your Nourisher-Sustainer — for which you do hope, then speak unto them a gentle word.

017/029 And keep not your hand tied to your neck (becoming a miser), and nor stretch it forth to (its) ultimate capacity, lest you become stuck-up — blamed one, full of sorrow.

017/30 Surely, your Nourisher-Sustainer enlarges the provision (beyond needs) for whom He thinks proper and straitens (according to needs for whom He thinks proper). Verily, He is All-Aware and All-Watcher regarding His Ibad.

017/31 And kill not your born (children) for fear of economic burden. We will provide sustenance to them and (also) to you. Surely, the killing of them (i.e., infanticide) is a monstrous error.

017/32 And come not near to the unlawful sexual intercourse. Verily, it is a Fahisha (vulgar, obscene, immoral) and became evil as a way.

017/33 And do not kill any Nafs (person) that Allah has forbidden/protected, except under a just cause. And whoever is killed as a victim of transgression, then surely, We have given his heir the authority [to demand Qisas (providing the same punishment to one who commits crime), or to accept Diya (blood money), or to forgive)]. But he must not exceed limits in the matter of the murder. (i.e., he should not ask for punishment for any one but only the killer). Verily, he is insured [under protection and help (of the Divine law)].

017/34 And come not near the orphan's property except with (an intention) that is better until he attains (the age of) his maturity. And fulfil the agreement (or contract). Verily, the agreement has remained subject to questioning and accountability.

017/35 And give full measure when you measured, and weigh (the items to the people) with a balance that maintains balance. This is advantageous and better for the ultimate result.



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017/36 And do not commit that for which (there is) no knowledge with you. Verily, the hearing, the sight, and the heart — all of those are made 'subject to questioning and accountability' about that (commitment).

017/37 And do not walk on the earth with conceit and arrogance. Verily, you would never rend and penetrate the earth, and you would never attain the stature like the mountains in height.

017/38 All the bad aspects of these have been made hateful in the sight of your Nourisher-Sustainer.

017/39 This is out of that which your Nourisher-Sustainer has sent you as inspiration from Al-Hikmah ('The Wisdom'. This is another very important attribute for Allah's Book). And set not up, along with Allah, another ilah (god or deity), lest you get thrown into Hell, blameworthy (and) rejected.

017/040 Has then your Nourisher-Sustainer preferred you with sons and He has taken from among the angels (some as) daughters (as if angels are female)? Verily, you indeed utter an awful statement.

017/041 And surely, indeed, We have scattered (throughout the Text) in this Al-Quran (Our Ordainments, Laws, Promises, Warnings, Parables, Examples, Glad-tidings and various incidents etc.) so that the (disbelieving) people may take heed. And it increases them not except in aversion.

017/042 Say: "If there had been, along with Him, aaliha (gods, deities), as they assert, then they, certainly, would have sought to the Owner of the Throne a way (to share authority and create disruption in the universe)."

017/043 Glory to Him and He became Exalted against that what they utter — Most High, Most Great.

017/044 The seven (many) heavens and the earth and all that is therein glorify praises for Him (remaining in action all the time, being governed by laws framed by Him Alone); and (there is) not a thing but glorifies with His Praise (and submits to the Laws framed by Him). But you people do not understand their glorification. Truly, He is Ever-Forbearing, Oft-Forgiving.

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017/045 And as you recited Al-Quran, We placed between you and those who Believe not in the Hereafter, an invisible barrier.

017/046 And We have put over their hearts coverings lest they may understand it; and in their ears deafness. And when you made mention of your Nourisher-Sustainer in Al-Quran, that one (Book alone), (some) people turned away on their backs (in extreme aversion).

017/047 We know better of what they listen to when they listen to you, and when they (are in) secret discussion, when the transgressors say: "You people do not follow but a male-adult under effect of magic."

017/048 See, what examples they have put forward regarding you. So they have gone astray, so they find no capacity (to adopt the) Way.

017/049 And they said: "Whether when we became bones and destroyed fragments, whether certainly we be indeed, as those resurrected to life, in a new creation?"

017/050 Say: "Become, you people, stones or iron,

017/051 or some created thing out of that which gives a feeling of 'hard' and 'great' (to your mind) in your chests." Then soon will they say: "Who shall bring us back (to life)?" Say: "He Who created you for the first time!" Then they will nod their heads at you and will say: "When (will that (be)?" Say: "Perhaps, that, it becomes very close."

017/052 The Day He calls you, then you will respond with His Praise (forgetting all arrogance and disobedience) and you will think you did not stay (in the world) but very little.

017/053 And say to My Ibad that they may utter which is better (and tender). Surely, the Satan sows disagreements and dissensions amongst them. Certainly, the Satan is an evident enemy to mankind.

017/054 Your Nourisher-Sustainer knows you better; if He thinks proper He will bestow mercy on you, or if He thinks proper He will submit you to punishment. And We have not sent you as a wakil over them.



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017/055 And your Nourisher-Sustainer knows more about that who is in the heavens and the earth. And surely, indeed We have preferred some Prophets over some others. And we gave Zabur to Daud.

017/056 Say: "Call those whom you boasted as 'authorities' besides Him. So (you will feel) they have neither power to remove adversity from you nor to shift (it from you)."

017/057 Those whom people call upon (as deities, partners in Allah's Dominion or as intercessors) seek and desire Al-Wasilah (means of access) to their Nourisher-Sustainer as to who of them becomes nearer (to Him) and they hope for His mercy and they fear His punishment. Verily, the punishment coming from your Nourisher-Sustainer is something against which preventive steps must be taken.

017/058 And there is not a habitation but We are Destroyer unto it before the Day of Resurrection or Bringer of punishment unto it — a punishment very severe. This stands (written) in straight lines in Al-Kitab.

017/059 And nothing stopped Us that We may send (Messengers) with signs except that the earlier people denied them. And We sent to Samud (people) the she-camel as one which made matters evident, but they did her wrong. And We do not send (Our Messengers) with the signs but as a warning (too evident to be missed).

017/060 And when We gave a statement for you: 'Verily, your Nourisher-Sustainer has encompassed mankind (keeping them in His Surveillance and Grip).' And We made not the vision which We brought to your view except as a test and trial for mankind and likewise the accursed tree in Al-Quran. And We create fear in them but it increases them not except (in) extreme rebellion.

017/061 And (bring to mind) when We said to the angels: 'prostrate (to Me) for Adam.' So they prostrated except Iblis. He said: "Shall I prostrate for (one) whom you created from clay?"

017/062 (Iblis further) said: "Have You pondered in Yourself about this whom You have honoured above me. If You give me respite till the Day of Resurrection, surely, I will seize and misguide his offspring except a very small portion (who may strive hard to stick to Your Way)."



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017/063 (Allah) said: "Get out (from My Grace). So whosoever of them follows you, so surely, Hell will be the recompense for you, a recompense ever continuing.

017/064 And Istafziz (entice and befool) whom you could from amongst them with your voice, and make assault on them with your cavalry and your infantry and become a sharer in (their) wealth and children and make (attractive and false) promises to them." And Satan will bring them no promise except deceit.

017/065 "Verily, My Ibad: there is (granted) no authority to you against them. And it became sufficient — your Nourisher-Sustainer to be a Wakil.

017/066 Your Nourisher-Sustainer is He Who sails the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is continuously Merciful towards you.

017/067 And when adversity touched you at the sea, vanished (from you all those) whom you invoke (for help) except He (i.e., Allah) Alone. So when He brought you safely on the land, you slided back. And man is (ever) ungrateful.

017/068 Have you then become secure — that He may cause a portion of the dry land sink down along with you (swallowing you up) or He may send against you a violent sand-storm? Then you shall find no wakil for yourself.

017/069 Have you become secure — that He may send you back in this (sea) a second time and send against you a hurricane of wind and then drown you, because you disbelieved? Then you will not find for you, against Us, an avenger for that.

017/070 And surely, indeed We have honoured Bani-Adam (descendents of Adam), and We have carried them on land and sea, and have provided them as sustenance the palatable and lawful items, and have given them a higher rank over a vast majority out of those whom we created, in preference.

017/071 (And bring to mind) the Day We call all human beings with their Imam ('one which guides and leads'. This is one of the attributes for Allah's Book — i.e., Al-Kitab) so whosoever is given his record (of personal deeds) through his right side, then such people will read their record and they will not be dealt with unjustly in the least.



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017/072 And whosoever remained blind (i.e., he did not use his mind to acquire knowledge of Allah's Book and then adopt it in life) in this (world), so he (will be) blind in the Hereafter and more astray regarding the path.

017/073 And if they could, they would surely tempt you away from that (Imam or Al-Kitab) which We revealed unto you, with the intention that you may (then) fabricate against Us something other than it; and then they would certainly have taken you a friend.

017/074 And had We not made you firm (in your stand about Imam or Al-Kitab which you had to propagate) you would nearly have inclined to them a little.

017/075 In that case, We would have surely made you taste increasing (punishment) in life and increasing (punishment) at death. In such a situation you do not find for yourself any helper against Us.

017/076 And if they could, they would have surely frightened you (so much) from the place that they may drive you out from there. But in that case they would not stay (therein) after you, except for a little while.

017/077 (Appreciate the) Sunnah (the legacy and practices) of those whom We surely sent before you, out of Our Messengers. And you will not find any amendments or alterations regarding Our Sunnah.

017/078 Establish As-Salat at the decline of the sun, and (again) till darkness of the night (appears); and (also establish) Al-Quran of Al-Fajr ('the day-break'). [This recommendation covers the offering of Salat-ul-Fajr as well as early morning study of the Quran]. Verily Quran-al-Fajr ['Early morning recitation' (in Salat-ul-Fajr) or early morning study of the Quran for understanding its Message] became one used as a witness (i.e., it is retained in memory and then becomes a witness to every act, deed, thought and concept and guides them all the time).

017/079 And in some part of the night also Tahajjud (wake up) with it (for the sake of reciting it in Prayer and mahead of state its study to understand it), as a super-erogatory service for you. It could be that your Nourisher-Sustainer raises you to Maqaman Mahmuda [an exalted position (here and in the Hereafter)].



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017/080 And say: "My Nourisher-Sustainer! Enter me as one who has entered in truth and take me out as one who has come out in truth, and grant me from You an assisting power."

017/081 And declare: "Al-Haqq ('The Truth', 'The Original') has come, and Batil (fabricated material) has vanished. Verily, Batil has become one that stands vanished."

017/082 And We deliver from Al-Quran that which is a healing and a mercy for the Believers. And it does not increase the transgressors but in loss.

017/083 And when We bestowed (Our grace) on a human being he slided away and turned to his side. And when evil inflicted him he became one who has lost hope.

017/084 Say: "Each (human) acts according to his leanings. So your Nourisher-Sustainer knows better that one — he (who) is more guided to the Path."

017/085 And they ask you concerning Ar-Ruh ('The Spirit'). Say: "Ar-Ruh is something out of the order and ordainment of my Nourisher-Sustainer. And you have not been given out of knowledge, but very little."

017/086 And if We thought proper We would surely take away (from your memory) that which We have sent you as inspiration (i.e., the whole or any specific part of Al-Kitab). Then you would not find for yourself against Us a protector — regarding it,

017/087 except as a mercy from your Nourisher-Sustainer. Verily, His grace unto you is very, very great.

017/088 Declare: "If mankind and jinn joined together that they may bring (something) similar to this Al-Quran, they shall not (and never) bring similar to that even if some of them are to some (others) as those who provide utmost assistance and help."

017/089 And indeed We have scattered for mankind in this Al-Quran all kinds of similitudes; but the majority of mankind rejected (all), except disbelief.

017/090 And they said: "We shall never Believe for your sake until you cause to gush forth for us out of the earth, a spring.



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017/091 Or there may be for you a garden of date-palms and grapes, and you cause to gush forth rivers in their midst abundantly.

017/092 Or you cause the heaven to fall upon us in pieces as you boasted, or you come with Allah and the angels (before us) face to face.

017/093 Or there may be for you a house of gold, or you ascend up into the sky, and (even then) we shall never put faith in your ascension until you make descend over us a book that we may read." Say: "Glorified be my Nourisher-Sustainer! What am I except a man (sent as a) Messenger?" [Therefore you should not expect any of such acts being performed by the Messenger, and you should not develop faith in any such incidents which may be fabricated in man-written books about me.].

017/094 And prevented not mankind that they may Believe when Al-Huda ('The Guidance') reached them except that they said: "Has Allah raised (an ordinary) human being as (His) Messenger?"

017/095 Say: "If there were on the earth angels walhead of state about in peace and tranquility, We should certainly have sent down unto them from the heaven an angel as a Messenger."

017/096 Say: "It became sufficient for Allah to be a Witness between me and between you. Verily, He is, regarding His Ibad, All-Knower, All-Seer.

017/097 And that whom Allah guides so he is he who is guided; and that whom He allows to go astray — so you will never find for them 'auliya', besides Him; and We shall gather them on the Day of Resurrection (prone) on their faces, blind, dumb and deaf, their abode (will be) hell; whenever it abated, We increased to them (fierceness of) the flaming Fire.

017/098 That is their recompense because they denied Our signs and said: "Will, when we became bones and fragments, shall we really be Resurrected people in a new creation?"

017/099 Have they not then seen that Allah Who created the heavens and the earth is All-Capable that He may create the like of them? And He has decreed for them an appointed term, whereof there is no doubt. But the transgressors rejected (everything) except disbelief.



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017/1 Say: "If you are: you own the treasures of the mercy of my Nourisher-Sustainer, then surely you would have held (them) back (from freely spending) for fear of exhaustion." And the human being has become miserly.

017/101 And truly, indeed We gave to Musa nine signs — evidently manifest. So ask Bani Israiel, when he came to them, then Firaun said to him: "Surely I, indeed I think you, O Musa (as) one under effect of magic!"

017/102 (Musa) said: "Surely, indeed you knew (very well): (none) has revealed these (signs) except the Nourisher-Sustainer of the heavens and the earth as 'eye-openers'. And surely, I, indeed, I think you, O Firaun, as one shattered and destroyed."

017/13 So he resolved that he may extern them from the land, so We drowned him and all who were with him. [For collectively understanding the nine different signs of warnings. Please see Verses 7/130-133, 27/12 and 28/32].

017/104 And after him, We said to Bani Israiel: "Dwell in the land, then when the promise for the latter days has come, We brought you collected in one group."

017/105 And We have delivered it in original and it has descended in original. And We have not sent you except as a bearer of glad tidings and as a warner.

017/106 And (it is a) Quran which We (as an Author or Source) have divided (into Surahs and statements), in order that you might recite it to mankind in stages. And We have sent it as a descent (from the Nourisher--Sustainer. Please see Verse 69/43).

017/107 Say: "You may Believe in it or you may not Believe (in it): verily, those people who were bestowed Al-Ilm ('The Knowledge') before this (Re-revelation), when it is reproduced to them, they fall down, in the direction of their chins, prostrating."

017/108 And they say: "Glory be to Our Nourisher-Sustainer, while the promise of our Nourisher-Sustainer became, indeed, fulfilled."

017/109 And they fall down in direction of (their) chins weeping and it (i.e., the re-revelation of the original Al-Kitab ) increases them in humility and devotion.



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017/110 Say: "Invoke Allah, or invoke Rahman, through whichever (Name) you invoke — so all the excellent attributes are restricted for Him (Alone)." And don't be loud in your Salat (Prayer) and do not be low with (it in voice), but adopt an approach between these (two extremes).

017/111 And say: "Specific Praise is restricted to Allah Who has not begotten a son, and (one) does not become to Him a partner in (His) Dominion; and (one) does not become to Him a helper because of (His non-existent) weakness, and magnify Him in magnificence and majesty."

## Surah 18 - Al-Kahf (The Cave)

018/1 Selective Praise suits Allah (Alone) Who has delivered to His Abd (subservient) Al-Kitab and did not allow thereto any crookedness.

018/2 (Allah has made it) Qayyim [one that keeps established (the Religion that emanates from Him)] so that He may warn of a severe punishment from Him, and give glad tidings to the Believers who work righteous deeds, that for them is an excellent reward (in Paradise) —

018/3 dwellers therein forever.

o18/4 And He may warn those who said:"Allah has begotten a son." [All the Prophets propagated Allah's Book in original. Their followers after them broke up Religion and deformed its teachings. They prepared man-written books to propagate their perverted beliefs and deeds, and created sects. Some sects of the pre-Muhammad era like Jews and Christians etc. and some appearing in post-Muhammad era have exalted some specified humans to the 'son of God' position].



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018/5 (There is) not with them, thereto, any knowledge; and neither with their fathers (ancestors). Monstrous became the statement that emits out of their mouths. They utter not except a fabricated lie.

018/6 So perhaps — you are one who gives extreme pain to your self because of their deeds if they did not Believe in this Al-Hadees ('The Narration'. This is an attribute of Allah's Book) — in a state of sorrow (over their attitude).

018/7 Verily, We have made that which is on earth as an adoration for it, in order that We may test them (mankind) — as to which of them are better in deeds.

018/8 And Verily, We shall indeed make all that is on it (the earth) a bare dry soil.

018/9 Have you assessed that the people of the cave and the Inscription (Stele) were a wonder among Our Signs?

018/010 (Bring to mind) when the young men moved to the cave, then they said: "Our Nourisher-Sustainer! Bestow on us mercy from Yourself and bring out for us out of our affair something commendable.

018/011 So We sealed up their ears in the cave for a number of years.

018/012 Then We raised them up that We may know which of the groups is better in calculation about the period they had tarried.

018/013 We, We narrate unto you their news with truth. Truly, they were young men who had Believed in their Nourisher-Sustainer and We had increased them in guidance.

018/014 And We strengthened their hearts when they stood up, then said: "Our Nourisher-Sustainer is the Nourisher-Sustainer of the heavens and the earth. Never shall we invoke, besides Him any ilah (god). Verily, indeed we said in such a case an enormity in disbelief.

o18/015 These (people of) our nation have picked up besides Him gods. Why don't they come, regarding these, with a clear authority (as proof of their partnership in Allah's Dominion)? And who is more in transgression than that who has fabricated against Allah a lie?"



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o18/016 (These youth discussed among themselves): "And when you have separated from them and what they worship except (of course) Allah, then move to the cave, your Nourisher-Sustainer will vastly expand for you out of His mercy and will bring out for you, out of your affair, a clear solution.

018/017 And you see the sun when it rose, it passes avoiding their cave, to the right; and when it set, it leaves them (while passing), to the left; and they (were) in the spacious hollow thereof. This (scene) is among the signs of Allah. That whom Allah guides so he is rightly guided; and that whom He allows to go astray then you never find for him a wali, (or) murshid.

018/018 And you will consider them awake although they are asleep. And We turn them to the right lateral position and to the left lateral position, and their dog is one who stretches forth his two fore-legs at the entrance-platform (of the Cave as if a watchful guard). Had you looked at them, you would have certainly turned back from them in flight (out of extreme effect), and you would certainly have been filled because of them, with terror in awe.

o18/o19 And likewise We raised them (from their long standing sleep) that they might question among themselves. A speaker among them said: "How long have you tarried?" They said: "We have tarried a day or part of a day." (Others) said: "Your Nourisher-Sustainer knows better about how much you tarried. So send one of you with your this currency note to Al-Madinah (The City) and let him see which of its (inhabitant-shopkeepers) has the purer and more lawful food and let him bring you provision therefrom. And let him be careful, courteous and tender in behaviour and let him not inform about you people, any one (in the city).

018/020 Surely, they: if they (ever) prevailed over you they would extern you or make you turn back to their Millat, and you will never be successful in that situation — (even till) eternity."

o18/021 And thus We disclosed over them (the experiences of these people) that they may realise that the promise of Allah is true, and that, as to the Hour, there (is) no doubt in it. (And bring to mind) when people dispute amongst them their case, so they said: "Build as a mark of respect to them a monument." Their Nourisher-Sustainer knows more about them. Those who prevailed regarding their case said: "(As We are Believing Muslims) we must build a Mosque in their honour."



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o18/022 (Instead of tahead of state inspiration from the Message in this extra-ordinary incident, the people seek the unnecessary historical details which Allah has avoided to mention). Soon they will say: "(These were) three, the fourth of them being their dog;" and they will say: "(They were) five, the sixth of them (being) their dog;" — (it is totally) a guess-work at the unseen. And (yet others) will say: "(They were) seven and the eighth of them (being) their dog." Say: "My Nourisher-Sustainer knows better about their number. People do not know them, except a small minority." So discuss them not except a limited view, and do not seek information concerning them from any one of those (who confront you).

018/023 And never say of any thing, 'I am going to do such and such thing tomorrow' —

018/024 except (adding the words), 'If Allah so wills!' And bring to mind your Nourisher-Sustainer when you forget and say: "It is possible that my Nourisher-Sustainer tells me something nearer to factual position than this."

018/025 And they stayed in their Cave three hundred (solar) years, and added nine (for lunar years).

018/026 Say: "Allah knows better how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. You should see and show through it and you should make people hear (through it, i.e., through the contents of the Book of Allah). There is not for them, besides Him, out of a wali. And He does not allow to share in His Decision (or Verdict), any one.

018/027 And rehearse what has been revealed to you from Kitab (Book) of your Nourisher-Sustainer. There is none 'who has the power (or capacity) to change' regarding His statements; and you never find besides Him a source of refuge.

o18/o28 And restrict yourself patiently among those who invoke their Nourisher-Sustainer by the morning and the evening (in Salat-ul-Fajr and Salat-ul-Asr). They desire His Face (i.e., attention in Mercy). And your two eyes must not overlook them. (Would) you desire the pomp and glitter of the life of the world? And obey not that whose heart We have made heedless of Our Message, and he has followed his vain desire, and his case exceeded all bounds.

018/029 And say: "(It is) Al-Haqq from your Nourisher-Sustainer". Then whosoever desired, let him Believe; and whosoever desired, let him disbelieve. Verily, We have prepared for the

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transgressors a Fire — whose (flaming) limits have enclosed them. And if they will cry for water (out of thirst) they will be supplied with water (as hot) as molten lead which will burn the faces — an evil drink and it became dreadful as a presistent atmosphere.

018/30 Verily, those who have Believed and did righteous deeds — surely, We do not allow to go waste the reward of that who acted in perfection.

018/31 These: for them (are) Jannaat-o-Adnin flow underneath them rivers. They will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How excellent (becomes) the reward and excellent became the presistent atmosphere.

018/32 And put forward to them the example of two male-adults: We established for one of these two, a pair of gardens of grapes, and bounded them both with date-palms and We placed between the two, corn-fields.

018/33 Either of these two, the two gardens, brought forth its fruit, and failed not therein in the least. And We caused to flow, in the midst of these two, a river.

018/34 And there was for him fruit (in abundance) so he said to his companion, while he counsels him: "I am more than you in wealth and more honourable because of the number (of my children)."

o18/35 And he entered his orchard while he is a transgressor to his self (due to pride and boastfulness emanating from disbelief in his Nourisher-Sustainer). He said: "I do not imagine that this one will ever perish.

018/36 And I think not the Hour as one that must come, and indeed if I am made to return to my Nourisher-Sustainer surely I shall find better than this, as a resort."

018/37 His companion said to him while he counsels him: "Have you bypassed That Who has created you from dust, (and) afterwards from Nutfah, then fashioned you into a male-adult?

018/38 But as for me, I do Believe that He is Allah, my Nourisher-Sustainer, and I do not associate as partner to my Nourisher-Sustainer — any one.



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018/39 And why didn't you when you entered your orchard, say: 'whatever Allah thought proper, there is no authority except with Allah?' If you see me that I am lesser than you in wealth and children —

018/040 so perhaps my Nourisher-Sustainer, that He may provide me better than your orchard and may direct over it Husban (a thunderbolt) from towards the sky so it becomes a bare slippery ground.

018/041 Or becomes its (underground) water abnormally deep, so you will never be able to seek it."

018/042 And (the orchard of the proud and boastful) was completely enveloped, together with its fruit (in a destruction coming as punishment), and when he (i.e., the owner) saw the morning (as an early visitor), he rubs his two palms (as an spontaneous act in lamentation and sorrow) over what he spent therein, while it lay destroyed on its trellises; and he utters: "Would that I had not associated as partner with my Nourisher-Sustainer — any one!"

018/043 And there did not appear for him any group who may help him besides Allah. And he was not one who is able to gain strength and take revenge.

018/044 Then and there (it was proved that) Al-Walayah is with Allah, the True (God). He is Better in reward, and Better in respect of consequence.

018/045 And put forward to them the example of the life of this world: like the (rain-) water which We sent down from towards the sky, then mingled with it the vegetation of the earth (to become fresh and green). But later on it became dry and broken into pieces which the winds scatter. And Allah is Possessor of Power and Authority regarding all things.

018/046 The wealth and the sons are the adornment of the life of this world; and the righteous deeds of a lasting character are better in the sight of your Nourisher-Sustainer for rewards, and better as a hope for the future.

018/047 And (bring to mind) the Day when We cause the mountains to move (to non-existence becoming clouds of dust) and you watch the earth as a levelled ground, and We gathered them (all), then We did not leave anyone of them (behind).



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o18/048 And they have been brought before your Nourisher-Sustainer in rows (and there He said to them): "Surely, indeed you have come to Us as We created you the first time. Nay! You boasted that We have never made for you a Promise (for Resurrection and Accountability)."

018/049 And was brought forth the Record (of man's deeds) then you mark the Mujrimun fearful of what is (recorded) therein. And they will comment: "Oh, woe to us! What sort of Record is this that leaves neither a minor thing nor a major thing but it has fully recorded it." And they found what they did — placed before (them). And your Nourisher-Sustainer does not treat anyone with injustice.

o18/050 And (bring to mind) when We said to the angels: "prostrate (to Me) for Adam." So they prostrated except Iblis. He was out of the jinns, that is why he disobeyed against the Command of his Nourisher-Sustainer. Will you (O mankind!) then take him (Iblis) and his followings as auliya apart from Me, while they are enemies to you? Evil is the bartering for the transgressors.

018/051 I did not make them witness to the creation of the heavens and the earth, nor their own creation. And I am never to be One Who picks up as helpers those who lead people astray.

018/052 And (bring to mind) the Day, He says: "Call those (so-called) partners of Mine whom you boasted." Then they cried to them but they did not respond to them and We placed a barrier between them.

018/053 And the criminals saw the Fire, and they became certain that they are to fall down onto it and they did not find a place of escape therefrom.

o18/054 And surely indeed, We have scattered in this Al-Quran for mankind from all kinds of examples. And a human is more prone to indulge in arguments than any (other creation).

018/055 And nothing prevented men that they may Believe, now when has come to them Al-Hudah and that they may ask forgiveness from their Nourisher-Sustainer, except that the ways of the earlier ones be repeated with them, or the punishment be brought to them face to face.

018/056 And We send not the Messengers except as giver of glad tidings and warners. And those who disbelieve dispute with false argument in order that they may refute Al-Haqq

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thereby. And they have regarded Ayaati ('My statements'.) and that with which they are warned as a jest and mockery.

018/057 And who is a more serious transgressor than that who is reminded with the help of the Ayaat of his Nourisher-Sustainer, but he turned away from them and he forgot what his two hands have already sent forth. Surely, We have set over their hearts veils, lest they may understand this (Al-Kitab), and in their ears, deafness. And if you call them to Al-Hudah, so they will never be guided (even) then, till eternity.

018/058 And your Nourisher-Sustainer is Oft-Forgiving, Possessor of Mercy. If He subjects them to account for what they have earned, then surely He would have hastened for them the punishment. Nay! For them is an appointed time. They will never find, besides Him, a place of escape and refuge.

018/059 And these were the habitations (or towns) We annihilate them when they transgressed (beyond the limits set in Al-Kitab). And we kept for their place of destruction, a fixed time.

018/060 And (bring to mind) when Musa said to the young man with him: "I will not give up (travelling) until I reach the junction of the two seas, or I will journey on for ages."

018/061 So when they both reached the meeting point between these two (seas), both forgot their fish, so it found its way in the sea, swiftly.

018/062 And when the two travelled beyond (it) he said to his young man: "Bring us our lunch. Surely, indeed we have met in our this travel serious fatigue."

018/063 He said: "Did you mark when we got seated on the rock so indeed I forgot the fish. And none made me forget except the Satan that I may keep it in memory, and it found its way to the sea in a very strange way!"

018/064 (Musa) said: "That is what we have been seehead of state." So they both returned in the light of the footsteps of the two, retracing (the overrun site).

018/065 So both of them found Abdan-min-Ibadina ('an obedient out of Our obedients') whom We had bestowed mercy proceeding from Us, and whom We had taught from Us, knowledge. ['Khidr' has been allotted as a proper name to this person in some man-written books. Many

irrational, mythological powers have also been associated to this personality. All these, fake name and imaginary statements, must not act as a barrier in understanding the straightforward Message available in the Divine Verses].

018/066 Musa said to him: "Shall I accompany you for the purpose that you teach me out of that which you have been taught in guidance?"

018/067 (Abdan-min-Ibadina) said: "Verily you would never have the capacity (to stay) with me in patience.

018/068 And how will you bear in patience about what you do not have grasp thereat, in knowledge.?"

018/069 Musa said: "Soon you find me, if Allah (so) willed, a patient one, and I will not disobey you (in any) matter."

018/070 He said: "Then if you come along with me, then ask me not about anything till I (myself) narrate to you therefrom the Message (hidden in an incident)."

018/071 So they both proceeded till when both embarked in the ferry-boat, he scuttled it. (Musa) said: "Have you scuttled it in order to drown its passengers? Surely, without doubt, you did a thing dreadful."

018/072 He said: "Did I not tell (in advance that) surely you: you will never have the ability of patience in my company?"

018/073 (Musa) said: "Don't subject me to accountability for what I forgot, and don't bring upon me from my affair, hardship."

018/074 Then they both proceeded until when both met a boy, he killed him. (Musa) said: "Have you slain an innocent person without (his having slain) anyone? Surely you have done a prohibited act."

018/075 He said: "Did I not tell you: verily, you would never have the capacity (to stay) with me in patience?"



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018/076 He said: "If I asked you anything after this, then keep me not in your company. Indeed you have found in me a definite excuse."

o18/077 Then they both proceeded, till when both came to the residents of a town, both asked its residents for food but they refused to accept them as guests, (i.e., they avoided their request and did not provide anything to eat or drink). Then the two found therein a wall which intends that it should fall down, so he set it up straight. (Musa) said: "If you had wished, surely, you could have taken, for it, a sum as wages."

018/078 He said: "This is the parting between me and between you. Soon I will tell you the background of that over which you were unable to hold patience.

018/079 As for the ferry-boat, so it belonged to the poor people, they work in the sea. So I intended that I should create a defect to it (so that it does not remain without blemish) because there is after them a head of state who seizes all ferry-boats as impounded.

018/080 And as for the boy, so (as the record available with my government) his parents are Believers, and We (as members of a decision-tahead of state body) feared lest he should oppress them because of rebellion and disbelief.

018/081 So we (as a government-body and not my person alone) intended (and decided) that the Nourisher-Sustainer of these two (parents) may bestow these two in replacement one better than him (i.e., the slain one) in righteousness and nearer in mercy.

o18/082 And as for the wall, so it belongs to two orphan boys in Al-Madinah (The Town), and there is, under it a treasure for those two and their father had been a righteous man. So your Nourisher-Sustainer intended that the two should attain the age of full strength applicable to the two and both (together) take out the treasure of the two. (This is) a mercy from your Nourisher-Sustainer and I have not done it of my own accord. That is the interpretation (or background), of that over which you could not hold patience." [Thus came to an end the training-period wherein Musa stayed with a Muslim ruler to learn and grasp the worhead of state of the state].

018/083 People ask you about the (Muslim-ruler) Dhul-Qarnain. Say: "Soon I recite to you about him a resume."



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018/084 Verily We, We established him in the earth and We bestowed him a positive way to all things.

018/085 So he followed a way —

o18/086 until when he reached the setting place of the sun (i.e., the western limits of the state) he found it: it sets in a spring (of) black muddy hot (water). And he came across in its vicinity a nation. We (Allah) said (by inspiration): "O Dhul-Qurnain! Either you punish them (if you apprehend any treason or arrogance) or treat them with kindness (if they accept the authority of the Muslim state)."

018/087 He said: "As for him who transgressed (against the state-authority) then very soon we shall punish him, then shall he be brought back to his Nourisher-Sustainer, then He will punish him with a dreadful punishment.

018/088 And, as for that who Believed and acted in righteousness then for him is an excellent reward, and soon we announce to him out of our workead of state, concession and incentive."

018/089 Then he followed (another) way —

018/090 until, when he reached the rising place of the sun (the eastern limits of the Muslim state) he found it: it rises over a nation for whom We (Allah) had not provided for them from its (sun's) side any barrier, shade or protection.

018/091 Thus (was the situation)! And indeed, We kept in surveillance what ever (was) in relation to him, as the news.

018/092 Then he followed (another) way —

018/093 until he reached between two barriers, he found along these two a nation, they show no capability to understand.

018/094 They said: "O Dhul-Qurnain! Verily, Yajuj and Majuj are mischief mongers in the earth. So shall we arrange for you the taxation in order that you might construct, between us and between them, a barrier?"



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018/095 He said: "That (wealth, authority and power) in which my Nourisher-Sustainer has established me is better. So provide me with labour-force, I will establish between you and between them a rampart.

018/096 Provide me sheets of iron." Till when he had filled up (the gap) between the two (mountain-) cliffs he said: "Blow." Till when he had made (the sheets, red as) fire, he said: "Bring me, I will pour over it molten copper."

018/097 So they (Yajuj and Majuj) had no capacity that they may scale it and they had no capacity for it to pierce through.

018/098 He said: "This is a mercy from my Nourisher-Sustainer, but when the Promise of Nourisher-Sustainer approached, He simultaneously made it reduce to plain earth. And the Promise of my Nourisher-Sustainer is ever true."

018/099 And We released some of them on that Day — they surge like waves on some (people), and the Siren is blown and We gathered them all together.

018/1 And We brought forward Hell on that Day for the disbelievers, plain to view —

018/101 those whose eyes remained under a covering against My Zikr ('Message') and they did not show capacity to listen attentively.

018/102 Have then they who have disbelieved assessed that they will pick up My Ibad besides Me as 'auliya'. Verily, We have prepared Hell for the disbelievers as a 'welcoming place'.

018/13 Say: "Shall we tell you the greatest losers in respect of (their) deeds -

018/104 those whose efforts have been wasted in this life while they assess that they are acquiring good through their deeds?"

018/105 They are those who deny the Ayaat of their Nourisher-Sustainer and the meeting with Him (in the Hereafter). So their deeds got wasted, so We shall not give them any weight on the Day of Resurrection.



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018/106 This is their recompense: Hell, because they disbelieved and they took My Ayaat and My Messengers by way of jest and mockery.

018/107 Verily, those who Believed and performed righteous deeds, became for them, Gardens of Al-Firdaus (Paradise) as a welcoming place.

018/108 Dwellers therein. They will not desire a shifting therefrom.

018/109 Say: "If the sea were ink for (writing) the Statements of my Nourisher-Sustainer, surely the sea would be exhausted before the Statements of my Nourisher-Sustainer would be completed, even if We brought like it, in assistance (i.e., another sea of ink)."

o18/110 Say: "Certainly what (is the fact is that) I am a human like you. It has been inspired to me that your Ilah is One Ilah. So whoever does hope a meeting with his Nourisher-Sustainer, let him perform righteous deeds and he must not associate in the obedience to his Nourisher-Sustainer — any one."

## Surah 19 - Maryam (Mary)

019/1 K. H. Y. 'A. S.

019/2 (This is) a resume of the Mercy of your Nourisher-Sustainer: His Abd Zakariyya – 019/3 when he called out his Nourisher-Sustainer – a call in secret.

019/4 He said (in invocation): "My Nourisher-Sustainer! Indeed I: the bone has become weak in me and the head had glistened (with white hair) due to extreme of age; and I have not remained, in my invocation to You, my Nourisher-Sustainer — (ever) unblest.

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019/5 And indeed, I have become afraid of my colleagues (how they behave) after me; and my wife has gone barren (due to age), so bestow for me as from Yourself a successor (who may continue the Mission) —

019/6 who shall inherit me and inherit from the (achievements of the) followers of Yaqub. And make him, my Nourisher-Sustainer, well-pleasing (to You and to me).

019/7 (And Lo! There came an immediate response): "O Zakariyya! Verily We, We give you the glad tidings of a son, his name (will be) Yahya (John). We have not made in his honour before (him, anyone) adopting (this) name."

019/8 He said: "My Nourisher-Sustainer! How can there be to me a son while my wife has become barren (due to age), and indeed I have reached in old age to the extreme?"

019/9 [The angel (please see Verses 3/38-41)] said: "Thus, your Nourisher-Sustainer has said: 'it is, to Me, very easy. And certainly, I have created you before, when you were not anything.'

019/010 (Zakaríyya) saíd: "My Nourísher-Sustaíner! Specífy to me a sígn." He saíd: "The sígn to you is that you shall not speak to mankind for three nights (inspite of) being healthy."

019/011 Then he came out to his nation from Al-Mihrab. And he directed them in signs and signals that they may glorify (Allah) by the morning and in the evening.

019/012 O Yahya! Hold Al-Kitab with firmness. And We bestowed him decisive power while yet a child. [Note that Allah addresses Yahya directly by name. This style is again available in Verse 38/26 when Allah directly addresses Daud. No other Prophet is directly addressed in Al-Kitab by name. The permanent and eternal Manual for mankind, revealed in original to each and every Prophet of Allah has many characteristics specific to itself, not applicable to any other book or literature whatsoever].

019/013 And (made him) sympathetic (to men as a mercy or a grant) from Us and pure and sanctified (from sins) and he was deeply righteous,



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019/014 and dutiful to his parents and he did not become an arrogant or disobedient (either to Allah or to his parents).

019/015 And Salamun (peace and security) on him the day he was born, the day he dies, and the day he will be raised up to life (in Resurrection).

019/016 And discuss Maryam through Al-Kitab — when she withdrew in seclusion from her family to a place facing east.

019/017 She placed a screen (to screen herself) from them; then We sent to her Our Ruh (angel) and he appeared before her in the form of a man in all respects.

019/018 She said: "Verily I, I seek refuge in Ar-Rahman from you if you are obedient (to Him)."

019/019 (The angel) said: "Certainly, what (is the fact is that) I am a messenger from your Nourisher-Sustainer, so that I may bestow on you (on His behalf) a righteous son."

019/020 She said: "How can there be to me a son, when no man has touched me and I have not gone unchaste?"

019/021 (The angel) said: "Thus has your Nourisher-Sustainer said: 'That, to Me, is very easy: and that We may appoint him as a sign to mankind and a mercy from Us,' and the matter is already decreed (in the plan of Allah)."

019/022 So she conceived him and she withdrew with him to a far place.

019/023 And the pains of childbirth drove her to the trunk of date-palm. She said: "Would that I had died before this, and had been out of sight (and) completely forgotten."

019/024 Then (the angel) called out to her from (a place much) lower down to her, (saying) that: "Grieve not! Surely, your Nourisher-Sustainer has provided underneath you a stream of running water.



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019/025 And shake towards you the trunk of the date-palm: it (i.e., the tree) will let fall upon you freshly ripened dates. [Please note that the ripening month for the dates is June/July and not December].

019/026 So eat and drink, and cool and satisfy the eye (with the babe), and if you come across any human being, then say: 'Verily, I have vowed unto Ar-Rahman a fast, so I shall not speak this day to any human being."

019/027 So she came with him to her nation — she holds him (in her lap). They said: "O Maryam (Mary)! Surely, indeed you have brought a thing strange and undesirable.

019/028 O sister of Harun! Your father was not an impious man and your mother was not unchaste!"

019/029 Then she pointed to him. People said: "How we would talk to that who is a baby in the lap?"

019/30 (The baby Iesa while in the lap of his mother) said: "Verily, I am Abd of Allah. He has delivered unto me Al-Kitab, and He has appointed me a Prophet.

019/31 And He has made me blessed, wheresoever I be, and He has enjoined on me Salat and Zakat as long as I lived.

019/32 And (He has made me) dutiful to my mother, and He has not made me arrogant (or) strict.

019/33 And Salam (peace and protection) is upon me the day I was born, and the day I died, and the day I shall be raised up alive (in Resurrection)."

019/34 Such is Iesa, son of Maryam — (regarding the stages applicable to his personality as a simple human being). (It is) the true statement about which people harbour confusion.

019/35 It befits not (the Majesty of) Allah that He may pick-up or adopt a son. Glorified and Exalted be He (above all that which they relate to Him). When He decreed a matter, then He (only) says to it "Be!" And it comes into existence.



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019/36 (Iesa also said): "And surely, Allah is Nourisher-Sustainer to me and Nourisher-Sustainer to you. So pay obedience to Him (Alone). This (had been) the Permanent Path."

019/37 Then the groups differed amongst themselves. So woe to those who disbelieve because of the site of evidence and gathering on the Great Day.

019/38 You make them listen and make (them) see the Day they come to Us. But the transgressors, this Day, will be in evident error.

019/39 And you give them warning regarding the Day of grief and regrets when the case has been decided while they remain in a state of carelessness, and they do no accept Faith.

019/040 Verily We! We, We will inherit the earth and whatsoever is thereon. And to Us, they (all) shall be returned.

019/041 And discuss Ibrahim through Al-Kitab. Surely, he was a man of truth, a Prophet.

019/042 When he said to his father: "O my loving father! Why do you worship that which hears not and sees not and helps you not in anything?

019/043 O my loving father! There has come to me from Al-Ilm that which came not unto you. So follow me, I will guide you to a Balanced Path.

019/044 O my loving father! Do not obey Satan. Verily, Satan had been a rebel against Ar-Rahman.

019/045 O my beloved father! Surely, I fear lest a torment from Ar-Rahman overtake you and you become an helper to the Satan."

019/046 (The father) said: "Are you one who feels repulsion against my gods, O Ibrahim? Indeed, if you do not bring this (attitude) to an end, surely I will extern you (chase you out) and leave me free (to remain involved in my gods)."

019/047 (Ibrahím) saíd: "Salamun alaíka (Peace be on you)! Soon I will ask forgíveness for you, to my Nourisher-Sustainer. Indeed, He is unto me, ever Most Gracious.



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019/048 And I detach from you and what you invoke besides Allah. And I shall call on my Nourisher-Sustainer and it is quite probable that I shall not be, with my invocation to my Nourisher-Sustainer, unblest."

019/049 So when he left them and that what they worship besides Allah, We bestowed unto him Ishaque and Yaqub, and all (these) We appointed as Prophet.

019/050 And We showered for them out of Our Mercy and We granted for them a tongue full of truth (and a very) high standard (of knowledge).

019/051 And discuss Musa through Al-Kitab. Surely, he was a purified one and he was a Messenger, a Prophet.

019/052 And We called him from the side of the blessed Mount and made him draw near to Us for a special communion.

019/053 And We bestowed for him, out of Our Mercy his brother Harun, as a Prophet.

019/054 And discuss Ismaiel through Al-Kitab. Verily, he was one who speaks the truth regarding a promise, and he was a Messenger, a Prophet.

019/055 And he used to enjoin on his family-members and his people As-Salat and the Zakat. And he was, in the sight of his Nourisher-Sustainer, a man liked and appreciated.

019/056 And discuss Idris through Al-Kitab. He was man of extreme truth, a Prophet.

019/057 And We raised him to a position of highness and honour.

019/058 These people (had been) those unto whom Allah bestowed His Grace and Reward from among the Prophets — of the offspring of Adam and those whom We made embark (in the Ark) alongwith Nuh, and of the offspring of Ibrahim and Israiel — and from among those whom We guided and selected. When the Verses of Ar-Rahman were recited unto them, they adopted an attitude of obedience and with tears flowing out (of their eyes).

019/059 Then, appeared after them a posterity who gave up As-Salat and followed (their) vain desires. So, soon they will meet destruction;

019/060 except that who repented, and accepted Faith and performed righteous deed. So such people shall enter the Paradise and they will not be wronged in aught,

019/061 Gardens, everlasting that which Ar-Rahman has promised His Ibad in the Unseen (world): Verily, His Promise must be brought face to face.

019/062 They shall not hear therein any laghw but only salam. And for them is their sustenance therein, morning and evening.

019/063 This is the Paradise which We give as inheritance to those of Our Ibad who have been pious and righteous.

019/064 And we (angels) descend not except under command of your Nourisher-Sustainer. To Him belongs what is inbetween our hands and what is behind us, and what is between these (two). And your Nourisher-Sustainer is not prone to forgetfulness.

019/065 Nourisher-Sustainer to the heavens and the earth and whatever is inbetween these two, so pay obedience to Him; and be constant and patient in paying obedience to Him. Do you know for Him (anyone) having the same attributes?

019/066 And a human being will say: 'Whether when I am dead surely, very soon I will be raised up alive?'

019/067 And whether a human being does not remember that We, We created him even before while he was nothing.

019/068 So your Nourisher-Sustainer is Witness. Surely We shall gather them and (also) the devils, then We shall bring them round Hell on (their) knees.

019/069 Then indeed, We shall drag out from every sect as to who among them (are) more stubborn against Ar-Rahman in obstinate rebellion.

019/070 Then verily, We know better who are most worthy for being thrown therein (i.e., in Hell).



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019/071 And not from you [(who are mentioned in Verses 19/65-70) would remain outside] but must be one who entered it (i.e., Hell). (This) is unto your Nourisher-Sustainer, a decree, decreed.

019/072 After all, We save those who remained righteous (by honestly obeying the teachings in the Scripture). And We shall leave the wrong doers therein on (their) knees.

019/073 And when are recited unto them Ayaatuna Bayyinatin, the disbelievers said to those who have Believed: "Which of the groups is better in position and more decent in an assembly?"

019/074 And how many a generation have We destroyed before them. They were better in possessions and outward pomp and show.

019/075 Say: "Whoever is in error, then surely Ar-Rahman would extend to him a respite until when they saw what they are promised (i.e., ) either the Punishment or the Hour, then soon they will know who is he who is more in danger or evil regarding position, and weaker in forces."

019/076 And Allah increases in guidance those who have adopted guidance. And the enduring righteous deeds are better with your Nourisher-Sustainer for (fetching) reward and better for (allotment of) a resort.

019/077 Have you then seen who disbelieved in Ayaatina and said: "Certainly I shall be given wealth and children."

019/078 Has he become acquainted with the Unseen or has he taken (in advance) from Ar-Rahman, a promise?

019/079 Nay! Soon We shall record what he says, and We shall expand for him from the punishment far and wide.

019/080 And We shall inherit (from him at his death) whatsoever he talks, and he shall come to Us (all alone) as an individual.

019/081 And people have picked up gods besides Allah so that they may become to them a source of honour, salvation and protection.

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019/082 Nay! Soon (their picked-up gods) will deny about the obedience (being paid) to them and they will become against them as opponents (on the Day of Accountability).

019/083 Have you not marked that We have sent devils imposed upon the disbelievers? They incite them exceeding in incitement (to make them commit sin).

019/084 So make no haste regarding them: certainly what (is a fact is that) We mark for them the count (regarding all the misdeeds committed by them during the life-time specified for this world).

019/085 The Day We shall gather the Muttaqun unto Ar-Rahman as a delegation (being received with honour).

019/086 and We shall drive the Mujrimun to Hell like an ordinary approach.

019/087 (Those whom people have picked up as gods besides Allah) have no power to intercede but only that who received in the Presence of Ar-Rahman a commitment. [Nobody is delegated a power to intercede. This is to be an on the spot decision on the Day of Accountability, and the persons will agree, confirm and appreciate the Divine Verdicts].

019/088 And they said: Ar-Rahman has begotten a son. [Many sectarian groups harbour such beliefs and concepts. Jews and Christians belong to pre-Muhammad period while some others belong to the post-Muhammad era].

019/089 Verily, indeed you have brought forth a monstrous (highly blasphemous and evil) utterance.

019/090 (Had it been a reality) it was a possibility that the heavens are torn and scattered because of it and the earth is split asunder, and the mountains fall in ruins —

019/091 that they have ascribed for Ar-Rahman a son.

019/092 And suits not (the Majesty of) Ar-Rahman that He may beget a son.



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019/093 (It is) not (so). All who are in the heavens and the earth but comes unto Ar-Rahman as an abd.

019/094 Verily, He has kept them under census and has counted them to a full counting.

019/095 And all of them must come to Him on the Day of Resurrection as an individual.

019/096 Verily, those who have Believed and had performed righteous deeds, soon will Ar-Rahman establish for them love and attachment (for each other).

019/097 So certainly what (is a fact is that) We have made this (Al-Kitab) most easy in your (own) tongue, so that you may give glad tidings thereby to the Muttaqun, and you warn thereby the most quarrelsome nation.

019/098 And how many a generation have We destroyed before them! Do you feel (the existence) of any one out of them or hear (even) a whisper related to them?

## Surah 20 - Ta. Ha.

020/1 T. H.

020/2 We díd not deliver unto you Al-Quran that you be distressed,

020/3 but as an exhortation for that who becomes sincere (to His Creator and Sustainer),

020/4 a descent from That Who created the earth and the high heavens,

020/5 Ar-Rahman, He set (Hímself) on the Throne.

020/6 For Him is whatever is in the heavens and whatever is in the earth and whatever is between those two and whatever is under the soil.

020/7 And if you raise the pitch with speech, then surely, He knows which is secret and yet more hidden.

020/8 Allah! La-ilaha-illa-Huwa. To Him (Alone suit) the excellent attributes.



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020/9 And has the Hadees of Musa reached you?

020/010 When he saw a fire so he said to his family: "Wait! Surely, I have seen a fire, perhaps I will bring you burning coal therefrom or I receive guidance at the fire."

020/011 So when he came to it he was called (thus): "O Musa!

020/012 Verily, I am your Nourisher-Sustainer! So take off your both footwears, surely you are in the sacred valley, Tuwa.

020/013 And I have selected you. So listen to that which is inspired (to you).

020/014 Verily, I, I am Allah! La ilaha illa Ana. So pay obedience to Me and establish As-Salat for (broadcasting to yourself and to others) My Zikr ('Message'. This is an attribute for Allah's Book. When a person offers canonical Prayers he recites from the contents of Al-Kitab as a must).

020/015 Verily, the Hour is approaching — I desire that I keep it hidden, so that every Nafs is rewarded in accordance with what she strives.

020/016 Therefore, let not the one who Believes not therein and has followed his vain desires divert you therefrom, and you perish (because of your inattention to the Hereafter).

020/017 And what is this in your right (hand), O Musa?"

020/018 He said: "This is my rod, whereon I lean, and wherewith I beat down branches for my sheep, and for me therein are other uses (also)."

020/019 (Allah) said: "Cast it down, O Musa!"

020/020 He cast it down, so then and there it is a snake, — it moves quickly.

020/021 (Allah) said: "Grasp it and fear not, instantly We shall return it to its former state;

020/022 and press your hand in your axilla, it shall come forth white, without any disease (as) another sign,

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020/023 that We may show you some of Our greater signs.

020/024 Go to Firaun; he has indeed exceeded all bounds."

020/025 (Musa) said: "My Nourisher-Sustainer! Widen me my chest (unburden my heart).

020/026 And make easy to me my task.

020/027 And remove the impediment from my tongue (so that I may address them as a fluent speaker, and)

020/028 they may pay full heed to my statement.

020/029 And appoint me a co-worker from my family -

020/30 Harun, my brother;

020/31 give vent to my strength through him,

020/32 and let him share my mission,

020/33 so that we may glorify You exceedingly,

020/34 and propagate You exceedingly,

020/35 verily, You are All-Surveillant unto us."

020/36 (Allah) said: "Without doubt, your prayer is granted, O Musa!

020/37 And surely, indeed We made special favour unto you at another time.

020/38 When We sent revelation to your mother — whatever was (to be) revealed:

020/39 that, 'set him in the Tabut (a floating device in the form of a basket, box, case, chest or an ark), then place it on the waters, then the waters shall cast it up on the bank, (and there)

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an enemy of Mine and an enemy of yours shall take him.' And I poured on you love from Me that you may be brought up on My Eye (under extra-ordinary Love and Mercy proceeding from Me).

020/040 When your sister walks (along, following your sailing through the waters) and says (to the people who have picked you up from the banks of the waters and they are not becoming successful in mahead of state you feed on a breast): "Shall I show you one who may look after him (and also feed him on her breast)?" So We restored you to your mother, that she might cool her eye and she might not stay in grief. And you killed a man (by mistake, without intention) so We saved you from (its) stress. And We put you to test in extreme trial. Then you stayed a number of years with the citizens of Madyan (Midian). Thereafter you reached the setstandard, O Musa!

020/041 And I have specially selected you for My Person.

020/042 Go you and your brother with My Signs, and do not, you both, slacken regarding My Zikr ('Message').

020/043 Go both of you to Firaun (Pharaoh). Verily, he has transgressed all bounds.

020/044 And you both speak to him mild and effective speech, may be he accepts admonition or becomes sincere.

020/045 Both said: "Our Nourisher-Sustainer! Verily, we, we fear lest he may hasten against us or that he may transgress (all bounds against us)."

020/046 (Allah) said: "Be not, you two, afraid. Surely, I am with you both, I will listen and I will watch.

020/047 So go you both to him, and both of you say: 'verily, we are two Messengers from your Nourisher-Sustainer, so let Bani Israiel go with us and persecute them not. Indeed, we have come to you with a credential from your Nourisher-Sustainer! And As-Salam on that who followed Al-Hudah.

020/048 Truly, indeed! Revelation has been sent to us that the punishment befalls on that who denied and turned away (from the Message).' "

020/049 He said: "Who then is the Nourisher-Sustainer of you two, O Musa?"

020/050 (Musa) said: "Our Nourisher-Sustainer is That Who bestowed to each thing its form and nature, then guided it aright."

020/051 He said: "So what had been the state of affairs of the previous generations?"

020/052 (Musa) said: "The knowledge thereof is with my Nourisher-Sustainer in a record. My Nourisher-Sustainer does not err and does not forget" —

020/053 Who has made earth for you as a bed, and has opened for you therein tracks and has sent down water from towards the sky. Then We brought forth with it kinds of vegetation — in different varieties.

020/054 Eat and (also) pasture your cattle. Verily, in this are indeed proofs for possessors of knowledge.

020/055 Thereof (out of the earth) We created you, and into it We take you back, and from (within it) We shall bring you out at a later time (on the Day of Resurrection).

020/056 And surely, without any doubt We showed him (i.e., to Firaun) all Our Signs, but he denied and became arrogant.

020/057 (Fíraun) said: "Have you come to us that you may drive us out of our land with your sorcery, O Musa?

020/058 So surely, we (too) will approach you with magic similar to it; so set between us and between you an appointed (day, time and place) — we shall not go against this (promise, neither) we and nor you. (The) site (would be) open to all without restriction."

020/059 (Musa) said: "The appointed (encounter) with you should take place on the Festival-day and that the people may be made to assemble by the time the sun has risen (i.e., early forenoon)."

020/060 So Firaun withdrew, then concerted his stratagem, then came (to the appointed site).

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020/061 Musa addressed those people: "Woe to you, forge not a lie against Allah, lest He destroy you by some punishment; and surely, got destroyed whoever has forged a lie."

020/062 Instantly they broke into disputes amongst them regarding their plan, and kept (their) private discussion secret.

020/063 They said: "Verily, these are two persons, definitely, two magicians, both intend that they both may drive you out from your land (country) through the sorcery of the two, and they both may vanish tahead of state away your cherished way of life.

020/064 So assemble in the interest of your plot, then assault in row. And indeed, became successful this day whoever got the higher position."

020/065 They said: "O Musa! If it is that you drop (your rod) or if it is that we become the first that dropped (the articles)?"

020/066 (Musa) said: "All right! You throw (first)." Then behold, their ropes and their rods appear to him, by their magic-effect that they move (like snakes).

020/067 So Musa conceived a fear in himself.

020/068 We said: "Fear not, surely, you are the higher one.

020/069 And cast down (on the ground) what is in your right (hand), it will swallow up what they have wrought. Surely, what they have wrought (is only a) magician's trick, and a magician shall never be successful from wherever (with whatever tricks and skills) he had come."

020/070 So the magicians (under effect of the encounter) were made to fall down prostrating. They said: "We have developed Belief in the Nourisher-Sustainer of Harun and Musa."

020/071 (Firaun) said: "You have developed Faith because of him (Musa) before I give you permission? Verily, he indeed appears to be your senior-most who has taught you the art of magic. So surely, I will cut off your hands and your legs on opposite sides, and surely, I will crucify you on the trunks of the date-palm, and surely, you shall come to know who of us (I as

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Firaun, or that whom Musa declares as the Only God) is more severe regarding punishment and more lasting one!"

020/072 (The magicians who are now Muslims) said: "We shall never prefer you over what has come to us out of the Manifest Signs (and Proofs) and (to Him) Who created us. So give decision upto the extent you are a deciding-power. Certainly, what (is a fact is that) you pronounce decision (limited to) this immediate life.

020/073 Verily, we have Believed in our Nourisher-Sustainer that He may forgive us our faults and whatever you compelled us regarding it, out of magic. And Allah is Better and More Lasting!"

020/074 Verily, it (is that) whoever comes to his Nourisher-Sustainer as a criminal, then surely, for him is Hell; he will not die therein and will not live (as a living one in its true sense).

020/075 And whoever comes to Him as a Believer (and) indeed has performed righteous deeds, then those people: for them are (reserved) high ranks —

020/076 (in the form of) Gardens, everlasting, flow underneath them rivers; dwellers therein. And this is the reward (for) that who became cleansed.

020/077 And surely, indeed, We inspired Musa that: "Move with My Ibad and strike for them a path in the sea — a dry (path). You shall not fear being overtaken (by Firaun and his military forces) and you shall not feel afraid (of being drowned)."

020/078 Then Firaun chased them with his military forces, but completely covered them from (the contents of) the sea, whatever covered them (i.e., the sea-waters completely overwhelmed and drowned the forces).

020/079 And Firaun misled his nation and did not provide (them) a correct approach.

020/080 O Bani Israiel! Indeed We rescued you from your enemy and We made you a Promise by the side of the Blessed Mount, and We sent down to you Al-Manna and As-Salwah.



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020/081 Eat of the Tayyibat wherewith We have given you provisions and commit no transgression therein, lest My Punishment becomes due on you; and that one whom My Punishment becomes justly due, then indeed, he perished.

020/082 And verily, I am indeed Forgiving to that who repented and accepted Faith and did righteous deed (and) afterwards stayed in guidance.

020/083 And what made you hasten from your nation, O Musa?

020/084 (Musa) said: "They, those people are stichead of state to my teachings, and I hastened to You, my Nourisher-Sustainer, that You might be pleased."

020/085 (Allah) said: "So, verily, We indeed put your nation in a test after you (left them) and As-Samiri has led them astray."

020/086 So Musa returned back to his nation, full of anger, in sorrow. He said: "O my nation! Did not your Nourisher-Sustainer promise you an excellent promise? Did then appear to you delayed, the promise, or did you intend that should become justly due on you a punishment from your Nourisher-Sustainer — so you broke your promise to me?"

020/087 The people said: "We broke not the promise to you of our own will, but we were made to carry the weight of the adornments of the nation, we unburdened that, and thus suggested As-Samíri."

020/088 Then (As-Samíri) carved out for them, a calf in the form of a statue. For it (he also introduced some mechanism producing) a lowing sound. So people (who were bewitched) said: "This is your ilah, and the ilah (god) of Musa, but he (i.e., Musa) has forgotten (his god)."

020/089 Do they then not mark that it does not return them a word and it does not possess for them any harm and nor a benefit?

020/090 And surely, indeed Harun did say to them as an advance (warning): "O my nation! Certainly, what is (a fact is that) you are put to a trial (and test) thereby. And surely, Nourisher-Sustainer to you is Ar-Rahman. So follow me and obey my order (and advice)."



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020/091 The people said: "We will never end (the state of) being confined to this (calf), until Musa returns back to us."

020/092 (When Musa was sent back to the nation) he said: "O Harun! What stopped you when you saw them (that) they have strayed (from the path) —

020/093 that you may not adopt my way? Have you then disobeyed my order?"

020/094 (Harun) said: "O son of my mother! Seize (me), not by my beard, and nor by my head. Indeed, I feared, lest you may say: 'You have caused a division among Bani Israiel, and you have not adhered to my statement.' "

020/095 (Musa) said: "So, what is the matter with you, O Samiri?"

020/096 (Samírí) saíd: "I perceived what the people perceived not therein. I received a portion from the teaching of the Messenger but I discarded it away and thus commended to me my Nafs."

020/097 (Musa) said: "So get you out, so it is to you throughout life that you say: 'no touch' (to my body). And surely, for you (there is) a promised place (in the Hereafter), nothing shall be allowed to happen against it (in your favour). And look at your god — you have confined yourself to it. Certainly, we shall burn it (on a fire) then we will scatter it in the sea as dust.

020/098 Certainly, what (is a fact is that) your Ilah (God) is Allah (Alone), That One, La ilaha illa Huwa (no god except He). He became All-Comprehending over all things in Knowledge."

020/099 Thus We relate to you out of the news what definitely happened before. And indeed We have given you from Uz-Zikr ('The Message').

020/1 Whoever avoided it: so certainly he will bear on the Day of Resurrection a heavy burden (of ignorance, inattention, errors and sins);

020/101 (they will continue as) those who stay in this (state in the Fire of Hell); and evil, for them, on the Day of Resurrection, is the load (they bear).



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020/102 The Day when the Siren will be blown, and We gather the Mujrimun that Day in a bluish-state (due to extreme anxiety and fear, the state of the heart becomes abnormal and weak, leading to anoxia, which appears as a blue-colouration extending throughout the body).

020/13 They will whisper among themselves: "You stayed not but (just) ten days (i.e., for a very short while)."

020/104 We know better what they will state, when the more eminent of them in conduct will say: "You stayed not but a day (only)!"

020/105 And people ask you concerning the mountains, so tell (them): "My Nourisher-Sustainer will scatter them as dust.

020/106 Then He shall leave it (i.e., the ground where the mountains stood) as a levelled, smooth plain.

020/107 You will not see therein depression, and nor elevation."

020/108 On that Day (the Mujrimun) will strictly follow the caller (showing) no deviation in relation to him. And the voices dimmed and humbled before Ar-Rahman. So you shall not hear except the subdued sound of footsteps.

020/109 On this Day intercession shall not avail (any person) except that for whom Ar-Rahman gave permission and (also) agreed to the statement (given) in his favour.

020/110 He knows whatever is between their hands and whatever is behind them and they comprehend it not (in their) knowledge.

020/111 And the faces became down-cast before Ever-Living, Ever-Sustaining (Allah). And surely became a failure that who carried burden of wrong-doings.

020/112 And whoever performs out of righteous deeds and he is (also) a Believer, then he fears not of injustice and nor any curtailment (of his reward).



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020/113 And thus We have sent it down as a Qur'an in Arabic; and have scattered therein out of the warnings in order that they pay obedience, or it may fully describe for them the Zikr (Message).

020/114 Then Allah became of the High Position, The Sovereign Ruler, The Truth. And be not in haste with Al-Qur'an before its revelation is completed to you; [understand and propagate the Message when a complete view is made available on a particular subject or when a direct Verse is available on a particular topic] and say: "My Nourisher-Sustainer! Increase me in knowledge."

020/115 And surely, indeed We made a covenant with Adam (much) before, but he forgot, and We did not find in him firm will-power.

020/116 And (bring to mind) when We said to the angels: "prostrate (to Me) for Adam." So they prostrated except Iblis (the jinn), he refused.

020/117 Then We said: "O Adam! Surely, this is an enemy to you and to your consort. So let him not get you both out of the orchard, then you may face distress (of life).

020/118 Surely, for you: that you do not remain hungry herein and nor you remain without garment.

020/119 And surely to you: you remain not thirsty herein, and nor you suffer heat."

020/120 Then Satan whispered to him (and) said: "O Adam! Shall I lead you to the tree of eternity and to a dominion that will never crumble?"

020/121 Then both ate of that (tree); instantly became exposed to both of them their bodies (which were provided with a natural garment. This garment probably melted or broke-up under the poisonous effect of the material ingested from the forbidden tree). And both placed: they both do attach on their two (selves) out of the (extra-large size) leaf from the orchard. And Adam disobeyed his Nourisher-Sustainer (out of forgetfulness), so he strayed.

020/122 Then his Nourisher-Sustainer chose him and He turned to him (in Forgiveness) and provided guidance.



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020/123 (Allah) said: "Both of you shift from here together; some of you are an enemy to some (others). So if what comes to you from Me as guidance, so whoever obeyed My Guidance — then he does not go astray and does not fall in distress.

020/124 And whoever avoided My Zikr ('Message), then certainly for him is a constrained economy, and We shall raise him on the Day of Resurrection as a blind person."

020/125 He said: "My Nourisher-Sustainer! Why have you raised me up blind, while indeed, I had been strong in eyesight?"

020/126 (Allah) said: "Like this, Ayaatuna came unto you, but you disregarded them; and in the same way, this Day, you stand forgotten (and lost).

020/127 And thus do We reward who transgressed and did not Believe in the Ayaat of his Nourisher-Sustainer. And indeed, the torment of the Hereafter is more severe and more long-lasting."

020/128 Did it then not provide guidance to them: how many out of the generations We destroyed before them, they move in their residences? Verily, in this are indeed signs (lessons) for people of understanding.

020/129 And if the statement from your Nourisher-Sustainer did not stand issued (regarding the final punishment in the Hereafter) and an appointed term (granted to every one in this world), indeed it (i.e., the punishment) would have overwhelmed (them, instantly).

020/130 So show patience over what they say, and glorify (in the specified form of canonical Prayer) your Nourisher-Sustainer with (His) Praise: before the rising of the sun (in Salat-ul-Fajr), and before its setting (in Salat-ul-Asr), and out of the hours of the night also glorify (Him, in Salat-ul-isha) and at the extremes of the day (i.e., in Salat-ul-Zuhr when the day is at its Zenith and in Salat-ul-Maghrib when the day has come to a complete close) in order that you stand satisfied and agreed (with your inner self).

020/131 And do not widely open your two eyes (in longing) for that which We have given to (various) groups of them as the enjoyment and splendour of the life of this world — that We may test them therein. And the provision provided by your Nourisher-Sustainer (through



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lawful and desirable means is) better and more lasting (even if granted to you, only according to your essential needs).

020/132 And enjoin Salat on your family-members and your followers and be constant regarding it. We do not ask you any provision, (rather) We provide provision and sustenance to you. And the final end being fully successful is dependent on obedience (to Allah through His Al-Kitab).

020/133 And people said: "Why does he not come to us with a credential from his Nourisher-Sustainer?" Has there not come to them Bayyinah: whatever is in As-Suhuf-il-oola [Suhuf is the plural of sahifah. Each Surah in the Book of Allah is called a sahifah. And all the Surahs together are called Suhuf. Since Al-Kitab is permanent and eternal and also belonged to earlier and ancient times it is also called As-Suhuf-ul-oola. Similarly every Surah is collection of Writtings and all the Surahs together are the complete Divine Wirttings. To understand this point further, please see Verses 98/1-3]

020/134 And if We had destroyed them with a torment before this, surely they would have said: "Our Nourisher-Sustainer! Why didn't you send unto us a Messenger, then we would have followed your Ayaat before we were humiliated and disgraced?"

020/135 Say: "All of us are those who await. So you (also) await, then very soon you shall know who are people of the Right Path and who found the guidance."

## Surah 21 - Al-Ambiya (The Prophets)

021/1 Has come quite near for mankind, (the time for) their (final) Accountability, while they are those who avoid (Al-Kitab) in heedlessness.

021/2 There comes not to them from Zikr from their Nourisher-Sustainer afresh, but they listened to it (without attention) while they play (and keep involved in non-serious matters).



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021/3 Their hearts (are such) that stay in heedlessness. Those who transgressed concealed their secret discussion (when they said): "What is this (one), except a human like you? Will you then approach magic (through this sorcerer) while you do see (its 'dangerous' effects on those who give sincere attention to him)?"

021/4 He said: "My Nourisher-Sustainer knows (each and every) statement (spoken) in the heavens and the earth. And He is the All-Hearer, the All-Knower."

021/5 Nay, they said (regarding the original Divine Book Revealed afresh): "Disturbing thoughts, wild imaginations! Nay, rather he has forged it! Nay, he is a poet! Let him come to us with a credential, the way the previous (Prophets) were sent."

021/6 Not one of the towns Believed before them which We destroyed. Will they then Believe?

021/7 And We sent not before you but male-adults whom We send Revelation. So ask the possessors of Az-Zikr if you are (such, that) you do not know.

021/8 And We did not allot them bodies that do not eat food and they did not become those who live alive permanently (and could be called immortals).

021/9 Then We fulfilled to them the promise, so We saved them and those whom We think proper and We destroyed Al-Musrefun.

021/010 Verily, indeed, We have sent down to you people Kitab (Book), therein is Zikrukum (A Message unto you people); will you then not use intellect?

021/011 And how many a town We destroyed that were transgressors, and We raised up after them a nation of another people.

021/012 So as (and) when they perceived Our torment, behold: they (attempt to) flee from it.

021/013 Flee not! And return back to that wherein you lived a luxurious life and to your residences, in order that you may be questioned (at the time of destruction. Angels of death would put you to some questions when they take away life from your bodies).

021/014 They said (to the angels of death): "Woe to us! Certainly, we have been Zalimun."

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021/015 And that cry of theirs ceased not, till We made them as (a field) mowed down, reduced to ashes.

021/016 And We created not the heaven and the earth, and what is between the two, as those involved in play and sport.

021/017 Had We intended to find (a pasttime in) jest and sport, We would surely have found it in what is with Us if We happened to be (out of) those who do (such an act).

021/018 Nay! We do target-shooting with the help of Al-Haqq ('The Truth') on the falsehood, so it knocks down its brain, so instantly it is one that vanishes. And woe to you for that you invent (as forgery and lies).

021/019 And to Him belongs whoever is in the heavens and the earth. And those who are near Him (i.e., the angels), do not show arrogance against paying obedience to Him and they do not indicate tiredness.

021/020 They glorify (Him) night and day (and) they never slacken.

021/021 Or have the people picked up gods from the earth? Will they raise (the dead)?

021/022 If there had been in these two (i.e., in the heavens and the earth) gods except Allah, surely both would have been under lawlessness and disruption. So, Allah be Glorified, the Nourisher-Sustainer of the Throne, above what they falsely attribute (to His Dominion).

021/023 He is not put to question regarding what He does but they would be questioned (about their deeds).

021/024 Have the people picked up gods besides Him? Say: "Bring forth your Burhan ('The Criterion' through which you filter your beliefs, concepts and deeds). This (which we possess as Burhan or Al-Kitab or Al-Qur'an) is (Allah's) Zikr ('Message') for those with me and a Zikr ('Message') for those before me." Nay! The majority of them know not Al-Haqq ('The Truth'), so they show aversion (against Allah's Scripture).



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021/025 And We did not send before you any Messenger but We inspire to him that it (is a fact that) La-ilaha-illa-Ana, so pay obedience to Me (Alone).

021/026 And people said: 'Ar-Rahman has begotten a son'. Glory to Him. Nay! (They whom they regard as a son to Allah are) Ibad who have been bestowed honour (from Him).

021/027 They never override Him by uttering a statement (of their own), and they perform deeds under His Ordainment.

021/028 He knows what is between their hands and what is behind them (which they will do) and those allowed to intercede shall intercede not except for whom He agreed. And they are those who stand in awe for fear of Him.

021/029 And whosoever of them will say: 'Verily, I am an ilah besides Him,' so such (a one) We give Hell in reward. Thus We recompense the transgressors.

021/30 Have not those who have disbelieved realised that the heavens and the earth were both joined together (as one mass), then We separated the two? And We have made from water every living thing. Will they not then Believe?

021/31 And We have placed on the earth firm mountains lest it should shake with them; and We placed therein wide pathways, in order that they may find the route.

021/32 And We have made the heaven a roof, well protected. And they, regarding its signs are such as pay no heed (to any pointers).

021/33 And He it is Who created the night and the day; and the sun and the moon. All (these) move swiftly in an orbit (in space)

021/34 And We did not grant for a human being before you immortality. What then, if you died? Would they be those who continue to live?

021/35 Every Nafs is one that tastes death. And We test you in evil (conditions) as well as in good (atmosphere) as a trial. And to Us you would be made to return.



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021/36 And when those who have disbelieved saw you, they do not behave with you except in jest and mockery (saying): 'Is this the one who discusses your gods?' And they at the mention of Ar-Rahman, behave as if they are those who do not Believe

021/37 Human being has been created of haste (i.e., haste is enshrined in human-nature). Soon, I will show you people My Signs. So do not make haste with Me

021/38 And they say: "When this Promise (will occur as an Event), if you are truthful.?"

021/39 If those who have disbelieved know when they will not ward off the Fire from their faces, and nor from their backs, and neither they will be given any assistance

021/040 Nay, (the Event) will come to them all of a sudden and it will perplex them, and they will have no power to avert it, and nor they would be sanctioned any respite.

021/041 And surely, indeed, jest and mockery was done to the Messengers before you, but overwhelmed (as punishment), those who scoffed among them, that very one which they had been putting to ridicule

021/042 Say: "Who guards you in the night and the day from (the punishment of) Ar-Rahman? Nay! They, regarding Zikr (Message) of their Nourisher-Sustainer, (behave as) those who move away and do not come closer.

021/043 Have they any gods besides Us who protect them? They have no capability (even) to help their ownselves; nor they are befriended (by any one) against Us.

021/044 Nay, We gave (the luxuries of this life) to these people and their fathers till life grew long for them. Do they, then not see that We visit the land (and) We reduce it from its outlying borders (i.e., the border-conflicts which the disbelievers initiate result into the loss of areas under their control — when the Muslim military is victorious under the direct intervention of Allah)? Would they then be victors?

021/045 Say: "Surely what (is a fact is that) I give you warning through al-Wahi (The Revelation)." And the deaf hears not the call when, whatever, they are warned.



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021/046 And surely, if (even) a breath out of the torment of your Nourisher-Sustainer touched them, indeed they will cry out: Woe unto us, certainly we have been transgressors.'

021/047 And We shall set up Balances of justice (to weigh and measure the personalities) on the Day of Resurrection. Then no injustice would be done to any person in any form. And if there be the weight of a seed of mustard, We came forward with it (to count it as a weight in measure). And sufficient became We as Reckoners.

021/048 And surely, indeed, We delivered Musa and Harun Al-Furqan and Zia and Zikr for Al-Muttaqun —

021/049 those who are sincere to their Nourisher-Sustainer without physically seeing Him, and they are afraid and conscious of the Hour.

021/050 And this is Zikrun Mubarakun which We have sent down. Will you people then be its deniers and rejectors?

021/051 And surely, indeed, We granted to Ibrahim its understanding much before and We have remained about him Well-Acquainted.

021/052 When he said to his father and his nation: "What are these carved statues, those to which you remain confined in devotion?"

021/053 The people said: "We found our fathers (and ancestors) as worshippers to them."

021/054 (Ibrahim) said: "Surely, indeed, you people are: you as well as your fathers in manifest error."

021/055 They said: "Have you come to us with Al-Haqq or you are out of those who jest and mock as sport?"

021/056 (Ibrahim) said: "Nay! Nourisher-Sustainer to you people is the Nourisher-Sustainer of the heavens and the earth — That One Who initiated them, and I am, over your this matter, out of those who are direct witnesses.



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021/057 And (I make) Allah as Witness. Surely, I shall plot a plan (for) your idols after when you have returned showing (your) backs (to me)." [This was a vague indication that the incident shall occur in the temple when a congregation is dispersed and people are returning with their backs towards the temple.]

021/058 So he (i.e., Ibrahim) made them into pieces except the Most High and Most Great to them so that they may turn to Him (Alone) in devotion.

021/059 They said: "Who has done this with our aaliha (gods)? Certainly he must be out of the wrong-doers."

021/060 (Some) people said: "We have heard a young man: he discussed them, and he is called Ibrahim."

021/061 People said: "So come with him (i.e., bring him) before the eyes of the people, so that they may testify."

021/062 They said: "Are you — you have done this with our gods, O Ibrahim?"

021/063 (Ibrahim) said: "Nay, this Most High and Most Great of them has done it. Ask them (who are here with broken hands, broken legs and broken faces) if they used to talk (in the past as you claim)".

021/064 So they turned to themselves (for secret counselling), then said: "Surely, you! You yourself are the Zalimun (transgressors, wrong-doers)."

021/065 As an effect they were compelled to lower down their heads in humiliation (saying): "Surely, indeed, you (O Ibrahim) knew that these do not talk (either to us or to themselves)."

021/066 (Ibrahim) said: "Do you then worship besides Allah that which does not benefit you to any extent and does not harm you (in any way)?

021/067 Fie upon you, and upon that which you worship besides Allah. Would you then not use your senses?"



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021/068 (The aggressive and crude ones, becoming emotional and retributive) said: "Put him on fire, and provide help to your gods if you are those who can do (something)."

021/069 We (Allah) said: "O fire! Be you cool and safety over Ibrahim."

021/070 And they intended against him a plan but We made them the worst losers.

021/071 And We rescued him and Lout to the land wherein We kept Our blessings for the worlds.

021/072 And We bestowed upon him Ishaque and Yaqub as an additional (gift); and all (of them) We made righteous ones.

021/073 And We appointed them A'imma (Imams), they guide with Our Command and We sent inspiration to them (enjoining) the doing of good acts and establishment of Salat and giving of Zakat. And they were obedients to Us.

021/074 And (remember) Lout, We bestowed unto him Hukm and Ilm, and We saved him from the town which used to indulge in Al-Khabaith. Verily, they were a nation given to evil and composed of Fasiqun.

021/075 And We admitted him to Our Mercy. Truly, he was of the righteous.

021/076 And (remember) Nuh, when he cried (to Us) aforetime. So We gave him response and rescued him and his followers from a tremendous distress.

021/077 And We helped him against the nation who denied Ayaatina. Verily, they were a nation given to evil. So We drowned them all (in the great deluge).

021/078 And (remember) Daud and Sulaiman when the two pronounce judgement in the case of the field when pastured therein the sheep of a nation and We were Witnesses to their judgment.

021/079 So We made Sulaiman to fully understand this case. And to all We bestowed decisive power and knowledge. And We subjected the mountains alongwith Da'ud: they glorify (Us)



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and (We subjected and controlled) the birds (likewise). And We were the doers (for such phenomenon).

021/080 And We taught him the industry of (military) uniforms (and war-apparels) for you people so that it may give you protection against your war. So are you grateful?

021/081 And for Sulaiman (We subjected) the strongly raging wind — it runs under his command towards the land We bestowed Our Blessings therein. And We are, with all things, All-Aware

021/082 And of the Satans (from the jinns) are some who dive deep for him and do other work besides this, and We, to them, are Guarding Ones.

021/083 And (remember) Ayyub when he invoked his Nourisher-Sustainer: "Verily, distress has seized me, and you are More Merciful of those who bestow Mercy."

021/084 So We responded to him, and We removed the distress that was on him and We restored to him his family-members and his followers, and the like thereof with them as a mercy from Us and a reminder for the obedients.

021/085 And (also remember) Ismaiel, and Idris and Dhul-Kifl, all are of those who observe patience.

021/086 And We admitted them to Our Mercy. Verily, they are of the righteous.

021/087 And (remember) Zun-Nun (Yunus) when he moved away (from his nation) as one who is in anger, and he felt sure that We shall never assess the situation against him (i.e., against his decision). So he cried out in the darknesses (of the mammal's belly) that: "There is no god except You. Glorified be You! Truly, I have been of those who are wrong in decision."

021/088 So We answered his call and We delivered him from the distress. And thus We rescue the Believers.

021/089 And (remember) Zakariyya, when he invoked his Nourisher-Sustainer: "My Nourisher-Sustainer! Leave me not as one individual, though You are the Best of inheritors."



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021/090 So We answered his call and We sanctioned for him Yahya, and cured for him his marital partner. Verily, they used to hasten on in good commendable acts and they used to call on Us with hope and fear, and they used to be deeply sincere to Us.

021/091 And (remember) that lady who guarded her sexual parts. So We breathed (introduced) into her out of Our Spirit and We made her and her son Aayatan-lil-Alamin (A Sign unto the worlds).

021/092 Verily, this community of you people (is but) one community, and I am Nourisher-Sustainer to you people, so pay obedience to Me.

021/093 But the people divided their affair among themselves. All (would be) those who return to Us.

021/094 So whoever does out of the righteous deeds and he is (also) a Believer — then there is no overloohead of state to his effort. And verily, We are acting as those Who record (the deeds) to his credit.

021/095 And it is banned for a town which We have destroyed that they shall not return (to this world any more and would have no chance to repent to Us).

021/096 Until, when Yajuj (Gog) and Majuj (Magog) are let loose (from their barrier), and they swiftly assault from all the high points.

021/097 The True Promise (about the Last and the Final Day) came very, very near. Then, behold! It — the fixedly staring eyes of those who disbelieved (and their comments): "Woe to us! We were indeed heedless of this. Nay, we were transgressors."

021/098 Certainly! You (disbelievers) and that which you worship besides Allah (act as) fuel for Hell. You with respect to it are those who must enter (it).

021/099 Had these (whom you worship) been gods, they would not have entered it and all would be dwellers therein.

021/1 For them therein is groaning, and they therein will not listen (other sounds of the inmates).

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021/101 Surely, those for whom (a promise about) good in excellence has already gone forth from Us: they will be those who are kept far away from it.

021/102 They shall not hear the slightest sound thereof; and they shall be dwellers in (an atmosphere) that their selves longed and desired.

021/13 The greater disturbance-cum-terror will not disturb or terrorise them; and the angels will meet them (and greet them thus): "This is (now) your Day which you were promised."

021/104 And the Day We roll up the heavens like the rolling up of a scroll of writings. As We initiated the first creation, (so) We shall repeat it — a promise, binding on Us. Certainly, We are Performers (for such miracles).

021/105 And surely, indeed We have written in Az-Zabur ['The Sheet' (of written guidance)] after variously explaining the message that My righteous Ibad shall inherit the land (in Paradise).

021/106 Verily, in this Al-Kitab is surely a penetrating message for a nation of the obedients.

021/107 And We did not send you but as a mercy to the worlds.

021/108 Say: "Surely what (is a fact is that) it is revealed to me that what (is a fact is that) your Ilah (God) is One Ilah. Will you then become Muslims?"

021/109 Then if they turned away, then say: "I have proclaimed (the Message) to you all alike; and I know not whether that which you are promised is near or far.

021/110 Verily, He knows what is open in speech, and He knows that which you conceal.

021/111 And I know not, perchance it may be a trial for you and an enjoyment for a while."

021/112 He (i.e., the Messenger further) said, "My Nourisher-Sustainer! Judge on the basis of Al-Haqq ('The Truth'). And our Nourisher-Sustainer is Ar-Rahman Whose help is to be sought against that which you assert."





022/1 O you mankind! Pay obedience to your Nourisher-Sustainer, verily, the Tremors indicating the Hour are a terrible event.

022/2 The Day you will see all nursing-mothers become unconcerned regarding (the babe) she gave suck; and every pregnant woman abort her pregnancy and you will see mankind as drunken, while they will not be drunken (or intoxicated), but the punishment of Allah is to be most severe.

022/3 And among mankind there are some who dispute concerning Allah without knowledge, and follow every rebellious satan.

022/4 It is written about him, that he — whosoever follows him, so definitely he: he will mislead him and he will drive him to the torment of the Fire.

022/5 O you mankind! If you are in doubt concerning the Resurrection, then (consider that) We have indeed created you people from dust, afterwards from a Nutfah, then from the hanging-mass, then from a lump of flesh — formed and (some) unformed, in order that We make (Our Power) manifest to you. And We settle in the wombs what We think proper for an appointed term, then We deliver you out as an infant. Then We (rear you) that you may attain your (age of) full strength. And among you then is he who is allowed to complete (the normal life-span), and among you is that who is driven to the worst part of life with the result that he does not know anything after (having had) knowledge. And you see the earth barren, so when We sent down unto it the (rain-) water, it stirred, and swelled and brought forth all kinds of beauteous vegetation.

022/6 That is because Allah: He is the Truth and that it is He who brings dead to life, and that He is All-Capable over all things.

022/7 And that the Hour is approaching, there is no doubt about it, and that Allah will Resurrect those who are in graves.

022/8 And among mankind is that who disputes about Allah without knowledge, and without guidance, and without an Enlightening Book.



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022/9 One who folds himself on his lateral side (to show disinterest), that he may lead (people) astray from the Way of Allah: for him, in this world, is disgrace. And We shall make him taste, on the Day of Resurrection, a torment of burning (in Hell-Fire).

022/010 This is because of what your two hands have sent forth in advance; and that Allah is not unjust to His Abeed (human-subjects).

022/011 And among mankind is that who pays obedience to Allah standing at the border — so if good reached him he became content therewith; and if there reached him a test and trial, he took an about-turn on his face (falling into disbelief). He lost the immediate as well as the Hereafter. This one: it is the evident loss.

022/012 He invokes besides Allah that which harms him not and that which benefits him not. This one: it is the straying, far and remote.

022/013 He invokes, surely, that whose harm is nearer than his profit; certainly, he (happens to be) an evil maula, and certainly, an evil friend.

022/014 Surely, Allah will admit those who have Believed and performed righteous deeds to Gardens — flow, underneath them, rivers. Certainly, Allah does what He wills.

022/015 Whoever had been thinhead of state that Allah will never help him in the world and the Hereafter — so he may stretch out through an approach towards the sky, then let him sever it, then let him behold whether his guile does away whereat he rages (in anger).

022/016 And thus We have sent down Ayaatín-Bayyinat. And surely, Allah guides whom He desíres.

022/017 Verily, those who have Believed, and those who Haadoo (deviated to become Jews) and the Saabioon and the Nasaaraa (Christians), and Al-Majoos (the Magians) and those who assigned partners (to God), truly, Allah will pronounce judgement amongst them on the Day of Resurrection. Verily, Allah is Witness over all things.

022/018 Have you not marked that to Allah submits whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the creatures and many of mankind? And (there are) many (among mankind), on whom the

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punishment has become due. And whomsoever Allah disgraces, then (there is) not for him any who restores honour. Surely, Allah does what He thinks proper.

022/019 These two, are two persons who have opposite views. They have disputed with each other regarding their Nourisher-Sustainer. Then those who have disbelieved: garments of fire will be cut out for them, boiling water will be poured down over their heads.

022/020 Therewith would be made to melt whatever is in their bellies, as well as the skins.

022/021 And for them are hooked rods,

022/022 every time they intended that they may come out therefrom, from anguish, they will be driven back therein (through these catch-rods) and (they will be reminded): taste the torment of burning (in Hell-Fire).

022/023 Surely, Allah will admit those who have Believed and performed righteous deeds to Gardens — flow underneath them rivers. They will be adorned therein with bracelets of gold and (they would adorn themselves in) pearls and their garment therein will be silk.

022/024 And they are guided to the most desirable in speech and they are guided to the Path of the Most Praised One.

022/025 Verily, those who have disbelieved and hinder (people) from the Way of Allah and from Al-Masjid-al-Haram (at Makka) which We have made equal (in rank and reverence) to one who stays therein and the one who visits it and goes back. And whoever intends therein an evil deviation (from true Islam) out of transgression — We shall cause him to taste a grievously painful punishment.

022/026 And (bring to mind) when We authorised Ibrahim to administer (the) site of the House (directing him): "That associate not any thing with Me, and sanctify My House for those who circumambulate (it in Tawaf) and those who stand up (in Qiyam) and the Rukus (bowing down) with prostrations.

022/027 And proclaim to mankind the Hajj (the annual, World Muslim Congregation). People will come to you on foot and on every Zamir (a means of conveyance specially capable to run very fast) - these will approach from all routes, distant and difficult —

022/028 so that they may witness items of benefit to them and pronounce the name of Allah during the well-known days (for animal-sacrifice), over the grazing quadrupeds that He has provided to them as provision." So eat you thereof and feed the distressed one, the needy.

022/029 Then let them remove the superfluous growths over them (like the projecting nails etc.), and unburden their vows, and circumambulate the Ancient House.

022/30 This (completes the essential programme). And whoever honours the sacred things of Allah, so it is better for him in the Sight of His Nourisher-Sustainer. And the quadrupeds have been made lawful to you except what is mentioned to you (as exceptions). So shun the abomination of the idols, and shun (every) false statement,

022/31 becoming Hunafa lillah (strictly Unitarian to Allah) — not associating partners unto Him. And whoever sets partners to Allah, so it is as if he had fallen from the sky and a bird had caught him (as feed), or the wind drives him to a place completely uninhabited.

022/32 That (must be adhered to). And whosoever honours the symbols of Allah, then surely, it (flows) from the piety of the hearts.

022/33 For you therein are benefits (like milk, carrying of loads, means of conveyance and as mechanical force for watering the fields etc.) for an appointed term; (and) afterwards, their specified place (for being sacrificed in Allah's Cause) is unto the Ancient House.

022/34 And to all the communities We appointed the Rite that the people may mention the name of Allah over what We provided them as provision from the grazing quadrupeds. So your Ilah (God) is One Ilah. So you must submit (in Islam) to Him (Alone). And transmit glad tidings to Mukhbitin —

022/35 those: when Allah is mentioned (by reproducing the statements from Al-Kitab) their hearts get filled up in awe; and those who show patience and forbearance over what inflicted them, and who establish Salat and whatever We have provided them as provision — they spend.

022/36 And the camels, We made them for you as among the Symbols of Allah. For you people, therein, is much good. Pronounce the name of Allah over them in standing posture (when puncturing their carotid vessel at the neck) and as soon as their sides fell down on the

ground, then you (dissect and) eat thereof and feed the content and the ashead of state (needy). Thus We have subjected them in your interest in order that you may be grateful.

022/37 Certainly, their flesh never ascends to Allah and nor their blood. But it is piety from you that ascends to Him. Thus He has subjected them in your interest that you may magnify Allah for how He guided you. And transmit glad tidings to the Muhsinun (those who do good in perfection).

022/38 Truly, Allah drives away the enemies from those who have Believed. Surely, Allah does not like the entire (group of the) treacherous and ungrateful people.

022/39 Permission is given against those who are mahead of state Qital because those (Believers) have been subjected to injustice. And surely, Allah is indeed All-Capable over the assistance of these (Believers).

022/040 Those who have been expelled from their homes without reason except that they say: "Our Nourisher-Sustainer is Allah." And if there had not been removal of people by Allah — some of them by some (others), surely would have been pulled down the 'short-stay reform centres', and 'places meant for signing contracts, covenants and swearing oaths', and the Salat-congregations and the mosques wherein the Name of Allah is discussed exceedingly. Verily, Allah helps that who helps Him (through striving hard in His Cause). Truly Allah is All-Strong, All-Mighty.

022/041 Those who, if We established them in the land, established As-Salat and paid Az-Zakat, and they enjoined Al-Ma'ruf and forbade Al-Munkar (are true Muslims at heart). And the ultimate-end of the affairs is for Allah (to decide).

022/042 And if they belie you, so definitely belied the nation of Nuh, and Ad and Samud people, before them,

022/043 and (also) the nation of Ibrahim and the nation of Lout,

022/044 and the residents of Madyan; and Musa (too) was belied. But I granted respite to the disbelievers (for a while), then I seized them, then how (terrible) became My Punishment (against the rejectors)!



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022/045 And how many of the townships We have destroyed while it is given to wrong-doing in transgression. So over its roofs it stands in ruins, and a deserted well (here and there), and fortified castle (gone underground).

022/046 Have they then not travelled through the land, so there be to them hearts wherewith they may understand, or ears wherewith they may hear. So surely, they: the eyes do not go blind, but the hearts go blind which are in the chests.

022/047 And people ask you to hasten on the torment. And Allah never goes against (His) Promise. And verily, an aeon with your Nourisher-Sustainer is as a thousand years of what you reckon.

022/048 And how many a township — We granted it respite while it is given to wrong-doing in transgression. Then I seized it. And to Me is the (final) returning place.

022/049 Say: "O you mankind! Certainly, I am to you a warner — evident and manifest.

022/050 So those who have Believed and performed righteous deeds — for them is Forgiveness and a generous provision.

022/051 And those who strove against Our Ayaat as people who desire to frustrate others, they will be dwellers of the Hell-Fire.

022/052 And We did not send before you out of a Messenger and nor a Prophet but when he desired, the satan introduced (his share) into his desire. But Allah abolishes what the satan introduces. Afterwards Allah establishes His Ayaat. And Allah is All-Aware, All-Wise.

022/053 (This became allowed in Allah's Plan) in order that (Allah) may make, what the satan introduces, a trial and test for those in whose hearts is a disease (of hypocrisy or disbelief), and their hearts are such that harbour obstruction (in accepting the Truth). And certainly, the transgressors are indeed in doubt and suspicion of a far and remote nature.

022/054 And that those who have been given knowledge may know that it (i.e., Al-Kitab) is the truth from your Nourisher-Sustainer, and that they may Believe therein, then their hearts may submit to it with humility. And verily, Allah is the sure Guide to those who have Believed, to the Permanent Path.

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022/055 And those who have disbelieved will not cease (to be) in doubt about it (i.e., Al-Kitab) until the Hour comes unto them out of a sudden, or there comes unto them the torment of the destructive Day.

022/056 The Dominion this Day is for Allah (Alone). He will pronounce decision amongst them. Then those who have Believed and performed righteous deeds (will be) in the Gardens of delight.

022/057 And those who have disbelieved and belied Our Verses, then those people: for them is punishment, most humiliating.

022/058 And those who emigrated in the Cause of Allah (and during or) thereafter were killed or died a natural death, surely Allah will provide them a good provision. And verily, Allah — surely, He is the Best of those who provide provision.

022/059 Truly, He will make them enter an entrance — they will be agreeable and satisfied with it. And verily, Allah indeed is All-Aware, Most Clement.

022/060 That (shall be so). And whoever retaliated with the like with what he was inflicted (and) afterwards was put to injustice in addition to it, surely Allah will help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.

022/061 That is because Allah makes the night enter the day, and makes the day enter the night. And that Allah is All-Hearer, All-Seer.

022/062 That is because Allah — He is the Truth, and that what (polytheists) invoke besides Him, it is Batil. And that Allah — He is the Most High, the Most Great.

022/063 Have you not marked that Allah sent down (rain-) water from towards the sky, then the earth becomes (as if) made lush-green. Verily, Allah (is the) Keenest Observer, (the) Most Well-informed.

022/064 To Him belongs whatever is in the heavens and whatever is in the earth. And verily, Allah — indeed He is Free of all wants, the Most Praised One.



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022/065 Have you not seen that Allah has subjected in your interest whatever is in the earth, and the sea-vessel sails through the sea under His Command? And he holds the heaven otherwise it may fall down on earth, (the only) exception being under His Permission. Verily, Allah to mankind is indeed, Full of Kindness, continuously Merciful.

022/066 And He it is Who gave you life, then will cause you to die, then will (again) give you life. Truly, the human being is indeed an ingrate.

022/067 To all communities We appointed Mansak (single pattern of Religion); they (remained) adherers to it. So let not people dispute you in the matter. And invite to your Nourisher-Sustainer. Surely, you are indeed on the Permanent Guidance.

022/068 And if people argued with you, then say: "Allah knows better about what you do."

022/069 Allah will pronounce judgement amongst you on the Day of Resurrection about that wherein you used to differ.

022/070 Don't you know that Allah knows whatever is in the heaven and the earth? Verily, (all) this is in record. Verily, this is very easy for Allah.

022/071 And people worship besides Allah that for which He has not sent any authority or proof, and for which they have no knowledge. And for the transgressors there is none out of one who could help or assist.

022/072 And when Our Clear Verses are reproduced to them, you will notice a denial on the faces of those who have disbelieved. They will intend that they may assault those who reproduce unto them Our Ayaat. Say: "Shall I tell you something more evil from your this (reaction)? (It is) the Fire! Allah has promised that to those who have disbelieved. And it is a vile destination (indeed)."

022/073 O you mankind! A similitude is set forth, so listen to it attentively. Surely those whom you people invoke besides Allah shall never create (even) a fly, though they join one another for that (task). And if the fly drives away something from them they will not get it released from it. Became weak the seeker and the sought (i.e., one who invoked, and one who was invoked).



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022/074 The people esteemed not Allah in befitting manner which became due as His Estimation. Surely, Allah is indeed All-Powerful, All-Mighty.

022/075 Allah chooses (His) Messengers from the angels as well as from mankind. Verily, Allah is All-Hearer, All-Seer.

022/076 He knows what is between their hands (already done) and what is behind them (they are about to do). And to Allah are returned (all) matters (for final decision).

022/077 O you people who have Believed! Bow down and (also) prostrate and pay obedience to your Nourisher-Sustainer, and do good (deeds) so that you — you may prosper.

022/078 And strive hard in Allah in the befitting manner which became due for striving hard in Him. He has chosen you and has not laid upon you regarding Religion any hardship, sanctioning for you the Millat of your father, Ibrahim. He (i.e., Allah) has named you Muslims before and in this (era) — so that the Messenger may become a witness over you and you be witnesses over mankind. So establish Salat and pay-off Zakat and hold firmly to Allah. He is your Maula. What an excellent Maula and what an excellent Naseer!

023/1 Indeed, have succeeded the Believers,

023/2 those: they are humble and submissive during their Salat,

023/3 and those: they are those who keep (themselves) away from Al-Laghw,

023/4 and those: they are implementors regarding Zakat,

023/5 and those: they, regarding their private, sexual-parts are protectors —

023/6 except in relation to their marital partners or those whom their right hands held in trust (as milk-e-yameen marital partner under a document of state) — then surely they are outside those who are under blame (of committing anything undesirable);

023/7 and whoever sought (sex-satisfaction) beyond (or in addition to) this, then those: they are those who cross the limits,



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023/8 and those: they remain mindful regarding their trusts and their promise,

023/9 and those: they over their Salats behave as guards (i.e., they strictly adhere to the ordainments regarding the canonical Prayers).

023/010 Those people — they are the inheritors,

023/011 those who shall inherit Al-Firdaus (The Paradise). They will be dwellers therein.

023/012 And surely, indeed We (initially) created the human being out of an extract of clay.

023/013 Afterwards (to continue him in progeny and race) We made him a Nutfah in a safe depository (called the female womb or uterus).

023/014 Then We turned the Nutfah into a hanging mass, then We turned this hanging mass into a fleshy-lump, then We turned the fleshy-lump into bones, then We clothed the bones with muscle. Afterwards We brought it forth as a creation quite different (in the form of a fully differentiated living human baby). So Allah became Blessed — More Excellent of the creators!

023/015 Then, surely you, after this, are indeed those who must die.

023/016 Then surely, you will be resurrected on the Day of Resurrection.

023/017 And surely, indeed We have created above you seven (many) pathways (in space). And We are not unaware-ones of the creation.

023/018 And We sent down from towards the sky (rain-) water according to assessment, then We caused it to stay inside the earth. And surely, We are indeed Capable Ones on its disappearance.

023/019 Then We brought forth for you therewith (i.e., through the agency of water) gardens of date-palms, and grapes. For you therein are fruits — numerous, and thereof you eat.

023/020 And a tree (of olives) that springs forth from Mount Sainaa/Mount of Olives (see 95/1), that grows laden with oil and coloured (fruits) for those who eat.



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023/021 And verily, in the cattle there is indeed a lesson for you. We make you to drink (milk) of that which is in their bellies. And there are for you, in them, benefits — numerous, and thereof you eat.

023/022 And on them, and the on ship you are carried (from one place to another).

023/023 And surely indeed, We sent Nuh to his nation. So he said: "O my nation! Pay obedience to Allah. (There is) not for you out of an ilah (god) other than Him. Will you not then show obedience (to Him)?"

023/024 Then the leaders of those who had disbelieved out of his nation said: "He is not but a human being like you people. He desires that he may become superior to you. And had Allah willed, He would have surely sent down angels. We did not hear this (type of sermons) among our fathers — the earlier ones.

023/025 He is not but a male-adult, in him is fanaticism. So wait for a while regarding him."

023/026 (Nuh) said: "My Nourisher-Sustainer! Do provide me help as the people have denied me."

023/027 So We directed inspiration towards him that: "Construct the Ark under Our eyes and Our inspiration. Then, when Our Command is issued, and the hidden treasure of stored water gushed forth as a fountain — embark therein from each (kind of useful ones) both types (male and female genders), two (i.e., in pairs), and your family members — except that against whom the statement (about punishment) has already been issued — out of them. And address Me not in favour of those who have transgressed. Verily, they (stand as) drowned ones.

023/028 And when you have settled — you and that who is along with you on the Ark, then say: 'Specific Praise suits Allah (Alone) Who has saved us from the nation of transgressors.'

023/029 And (also) say: 'My Nourisher-Sustainer! Cause me to disembark as a blessed landing-passenger, for You are the Best of those who arrange disembarkation.'

023/30 Verily, in this (most magnificent incident in human history) are surely signs (or lessons). For sure, We are indeed those who put (people) to test and trial.



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023/31 Then We raised after them a generation composed of another people.

023/32 Then We sent amongst them a Messenger from among themselves (who said): "Pay obedience to Allah. (There is) not for you out of an ilah (god) other than Him. Will you then not pay obedience (to Him Alone)?"

023/33 And said the leaders out of his nation who had disbelieved and denied the Meeting in the Hereafter and We had provided them luxuries in comforts in the worldly life: "He is not but a human like you people. He eats of that you eat thereof and he drinks of what you drink.

023/34 And if you obeyed a human being like yourselves then surely, you indeed would be losers.

023/35 Does he promise you that when you have died and have become dust and bones — that you be those who have been resurrected?

023/36 Far, far (from truth is) that which you are promised.

023/37 It is not but our immediate life (which is the reality). We die (in this world) as well as we live (in this world), and we are not to be those who have been resurrected.

023/38 He is not but a male-adult who has forged a lie against Allah, and we are not to be those who have Believed for his sake."

023/39 (The Messenger) said: "My Nourisher-Sustainer! Help me because people have denied me."

023/040 (Allah) said: "In a little while, they will be surely those who regret."

023/041 So As-Saíha (a terrible monstrous sound) seized them in justice, and We transformed them as rubbish of dead plants. So (there is) a barrier (from Mercy) for the nation of transgressors.

023/042 Then We initiated after them generations composed of another people.

023/043 A community does not anticipate its appointed term, and they do not delay (it).

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023/044 Then We sent Our Messengers in succession one after another. Every time there came to a community her Messenger, they denied him. So We made them follow one another (to destruction) and We made them mere tales. So (there is) a barrier of distance (from Mercy) for the nation who do not accept Faith.

023/045 Then We sent Musa and his brother Harun with Our Signs and Evident Power,

023/046 to Firaun and his chiefs but they behaved arrogantly. And they were a nation regarding themselves Aaleen (superior to others — self-exalting ones).

023/047 Then they said: "Shall we Believe for the sake of two humans like ourselves while the nation of those two are subservient to us in humility?"

023/048 So they denied them both and they became of those who were destroyed.

023/049 And surely, indeed We gave Musa Al-Kitab, that they may be guided.

023/050 And We made the son of Maryam and his mother as a Sign and We settled them both on a hill-resort suitable for retiring and (having) flowing streams.

023/051 O you Messengers! Eat of At-Tayyíbat and perform ríghteous deeds. Veríly, I am Well-Aware with what you do.

023/052 And verily, this community of you (all Messengers) is one single community, and I am Nourisher-Sustainer to you (all), so pay obedience to Me.

023/053 But the people cut off their affair amongst them into splinter-groups (or sects); all groups, what is in their possession (i.e., man-written, sectarian-literature) are rejoicers (therein).

023/054 So leave them in their confusion for a while.

023/055 Do they think that (it is) so, that We are enriching them thereby in wealth and children,



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023/056 (and thereby) We hasten unto them (their efforts) in (gaining) good? Nay, they perceive not.

023/057 Certainly, those: they out of reverance to their Nourisher-Sustainer are fully sincere,

023/058 and those: they Believe in the Ayaat of their Nourisher-Sustainer,

023/059 and those: they do not set up partners to their Nourisher-Sustainer,

023/060 and those who give (their wealth and other possession) whatever they gave, in a state that their hearts are overwhelmed (with the belief) that they are to be those who return to their Nourisher-Sustainer —

023/061 it is these who race for the good deeds, and they, for it, are foremost.

023/062 And We burden not a Nafs except according to her capacity. And with Us is a Record which speaks with truth. And they: they will not be wronged.

023/063 Nay, their hearts are heedless of this (pattern of deeds) and for them are actions and deeds other than this; they are those who actively act for the sake of that (undesirable way of life).

023/064 Until, when We seized in punishment those of them who led a luxurious life, behold! They invoke (Allah) in the form of a loud cry.

023/065 Invoke not loudly this Day! Certainly, you shall not be helped by Us (any more),

023/066 indeed, My Verses used to be reproduced unto you, but you used to turn back on your heels —

023/067 coming in pride and arrogance regarding it. (When you rejected Our Ayaat you became) one who reproduces imaginary, unauthentic and mythological tales (before the people). You disconnect and detach yourselves (from the teachings in Al-Kitab).

023/068 Have they not pondered over the statement, or has there come to them what had not come to their earlier fathers?

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023/069 Have they not recognised their Messenger that they are deniers thereof?

023/070 Or say they: "There is fanaticism in him?" Nay, (the Messenger) has approached them with Al-Haqq ('The Truth'), and the majority amongst them are disinclined ones regarding Al-Haqq.

023/071 And if Al-Haqq had obeyed their vain desires — surely, the heavens and the earth and whosoever is therein would have been disrupted. Nay, We have come to them with the Zikr meant for them. But they are deviators against the Zikr meant for them.

023/072 Do you ask them for some wages (as a fee for transmitting them the Message)? But the wages coming from your Nourisher-Sustainer are better, and He is the Best of those who provide provision for sustenance.

023/073 And certainly, you call them to the Permanent Path.

023/074 And verily, those who Believe not in the Hereafter are indeed deviators against the Path.

023/075 And if We bestowed mercy on them and removed the distress which is on them, they definitely persisted in their rebellion — they will wander blindly.

023/076 And surely, indeed We seized them with punishment, but they humbled not (themselves) to their Nourisher-Sustainer, and they do not submit with humility and reverance.

023/077 Until when We opened over them a gate of a severe punishment, then lo! They therein are those who are in despair, devoid of any hope.

023/078 And He it is Who has created for you the hearing, and the eyes and the hearts. Very little it is what you pay thanks.

023/079 And He it is Who has scattered you on the earth and to Him you shall be gathered back.



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023/080 And He it is Who gives life and causes death. And to Him (is the source of the) alternation of the night and the day. Will you then not use intellect?

023/081 Nay, they uttered the like of what said the earlier (misled) people.

023/082 They said: "Whether, when we died and we became dust and bones; whether, indeed we will be surely those who have been raised to a new life?

023/083 Verily, indeed this we have been promised, we and our fathers, since before. It is not but the written material of the earlier people."

023/084 Say: "Whose is the earth and whosoever is therein? If you had been knowing!"

023/085 Soon they will say: "For Allah!" Say: "Will you then not remind (your ownself, and others)?"

023/086 Say: "Who is the Nourisher-Sustainer of the seven (many) heavens, and (the) Nourisher-Sustainer of the Great throne?"

023/087 Soon they will say: "For Allah." Say: "Will you not then pay obedience (to Him Alone)?"

023/088 Say: "Who (it is) — in His hand is the sovereignty (or the dominion) of all things, and He protects (His creations) and one is not given protection against Him — if you know?"

023/089 Soon they will say: "For Allah." Say: "Then to what you are being led under the effect of sorcery?"

023/090 Nay, We have come to them with Al-Haqq, and verily, they are liars.

023/091 Allah has not begotten any son; and there is not along with Him any ilah, otherwise then, each god would have moved apart with what he had created and surely, some of them would have gone against some (others). Allah be Glorified against all that they fabricate (against His Majesty).



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023/092 Aware of the unseen and the seen! Exalted be He above all that they associate as partners (to Him).

023/093 Say: "My Nourisher-Sustainer! If you show me what they are promised,

023/094 my Nourisher-Sustainer! Then place me not amongst the nation of transgressors."

023/095 And indeed, We are surely Capable Ones to show you that which We promise them.

023/096 Repel evil with that which is better. We know more about that which they falsely utter.

023/097 And say: "My Nourisher-Sustainer! I seek refuge with you against the whisperings of the devils.

023/098 And I seek refuge with you, My Nourisher-Sustainer! Lest they approach me."

023/099 Until when death approached any one amongst them, he said: "My Nourisher-Sustainer! Send me back,

023/1 so that I may act in righteousness in that which I rejected." Certainly impossible! It is indeed (only) a statement, he is an emitter to it. And behind them is Barzakh until the Day when they will be resurrected.

023/101 Then when the Siren is blown, then there will be no Ansab (plural of 'Nasab'. This word refers to kinship or genealogical links) amongst them that Day, nor will they ask one another (on this subject). [Associating to a certain family, race or genealogical tree would avail nothing on the Day of Judgement. People will not even ask one another about their descendence or ancestry].

023/102 Then that whose scales (of good deeds) became heavy — then those: they are the successful ones.

023/13 And that whose scales (of good deeds) became very light (in comparison to his evil deeds)-then they are those who lost their ownselves; in Hell (they will be) dwellers.



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023/104 The Fire will smoulder their faces, and they, therein will be disfigured ones.

023/105 Were not My Verses reproduced unto you, but you used to deny them?

023/106 They said: "Our Nourisher-Sustainer! Our wretchedness overcame us and we became an erring nation.

023/107 Our Nourisher-Sustainer! Bring us out of this, then if we repeated (evil way of life) then indeed we (will be) transgressors."

023/108 (Allah) said: "Stay in ignominy therein and do not talk to Me."

023/109 Certainly, it (was that there) was a group out of My Ibad who used to say: "Our Nourisher-Sustainer! We have Believed, so bestow forgiveness for us, and have mercy on us, for You are the Best of those who show mercy."

023/110 But you took them for a laughing stock (and you continued long sessions of such jest and mockery) until they made you forget My Remembrance while you used to laugh at them.

023/111 Verily! I have rewarded them (whom you used to mock and laugh at) this Day for they remained patient. Indeed, they — they are the successful ones.

023/112 (Allah) said: "What number of years did you stay on earth?"

023/113 They said: "We stayed a day or part of a day. Ask those who keep account."

023/114 (Allah) said: "You stayed not but very little — if that you, you had been knowing.

023/115 Whether, then, you assessed that what (is the fact is that) We created you without any purpose and that you will not be returned to Us?"

023/116 So Exalted be Allah, the Real Sovereign, La ilaha illa Huwa, the Nourisher-Sustainer to the Benevolent Throne.



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023/117 And whoever invokes alongwith Allah another ilah — there is no proof for him for this (blasphemy) — then definitely what (is a fact is that) his accountability is with his Nourisher-Sustainer. Surely, it (is that) al-Kafirun do not attain success.

023/118 And say: "My Nourisher-Sustainer! Forgive and have mercy, for You are the Best of those who bestow mercy."

024/1 A Surah, We have sent it down and We have made it binding, and We have sent down therein manifest Ayaat so that you people may remind (yourselves and remind others).

024/2 Az-Zaniyah (a female indulging in prohibited sexual intercourse like adultery, fornication and bestiality), and Az-Zani (a male indulging in prohibited sexual intercourse like adultery, fornication and bestiality) so, you flog, every individual of those two, one hundred stripes. And let not pity (or compassion) influence you about these two in (implementation of the) Law of Allah — if you had been Believing in Allah and the Last Day. And let a collection of the Believers witness Azaab [punishment (of flogging)] on these two.

024/3 (O Muslim Community! You will keep a watch that) Az-Zani does not take in wedlock except a Zaniyah or Mushrika, and (as far as Az-Zaniyah is concerned) — no body takes her in wedlock except a Zani or a Mushrik. And such a thing is forbidden to the Believers.

024/4 And those who accuse chaste women, then did not come forward with four eye-witnesses — so flog them eighty stripes, and do not accept for them a testimony ever, and those people: they are the Fasiqun —

024/5 except those who repented thereafter and reformed (their personalities), then surely Allah is Oft-Forgiving, continuously Merciful.

024/6 And those who accuse their consorts and there is not on their side any witnesses except their own persons, then the testimony of one of these will be uttered as four testimonies to Allah (that) surely he indeed is of those who speak the truth.

024/7 And the fifth (testimony) that Allah's curse (be) on him if he is out of those who lie and speak not the truth.



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024/8 And it shall avert the Azaab [punishment (of flogging)] from her, if she bears witness four times to Allah, (that) certainly he (i.e., her husband) is indeed out of those who tell lies.

o24/9 And the fifth (testimony) that the wrath of Allah (be) upon her if he (i.e., her husband) is out of those who speak the truth. [Please note that in the law of evidence there is no difference between a male and a female. Rather, when both give identical evidence the punishment gets averted from the female — indicating that the evidence given by her has more credence and it prevails over the evidence given by her husband. Also note that 'curse of Allah' has been mentioned to warn the male, while much milder phrase 'wrath of Allah' has been used to warn the female. And the most important point evident and manifest over here is that the word Azaab in Verse No. 2 and Verse No. 8 refers to one and the same punishment — 'to flog one hundred stripes in public.' Allah's Book makes no distinction between a married and an unmarried person, or between a male and a female regarding this punishment. No punishment, other than flogging, is mentioned for Zina anywhere, throughout the Text of Al-Kitab. We must now ponder as to why Allah placed the first verse in this Surah which acts as a pre-amble as well as a warning. Allah, the All-Knowing and All-Aware knew beforehand that books written and produced by humans would attempt to override the ordainments of the Book of Allah and create confusion about the law of punishment applicable to Zina.]

024/010 And if (there is) not the Grace of Allah over you, and His Mercy (you would be disturbing your marital lives and breahead of state up your families without reason) — and that Allah is the One Who accepts repentance, the All-Wise.

024/011 Verily, those who came forward with the slander (a false charge against a chaste personality) are a small group out of you people. Don't regard it something detrimental or evil for you. Nay, it is positive for you. For every man among them (will come the recompense for) that which he earned of the sin. And that one amongst them who picked up and brought forward the most serious (aspect) of that (slander) — for him is a most serious punishment.

024/012 Why not, when you people heard it — the Believing men and the Believing women remained sure of chastity about their own persons and said: "This (charge) is an obvious lie.?"

024/013 Why did they not come with four eye-witnesses about that. So, when they did not come forward with (four) witnesses, then those people, in the Sight of Allah: they are the liars.



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024/014 And if (there is) not the Grace of Allah over you, and His Mercy, in this world and in the Hereafter, a great torment would have indeed touched you in what you indulged (and involved yourselves) therein.

024/015 When you produce it with your tongues and utter with your mouths that whereof there is no knowledge with you, and you regard it something very light or noncognisable, although it is extremely serious in the sight of Allah —

024/016 and why did you not, when you heard it, say: 'It becomes not to us (a right) that we talk about this (matter)? Glory be to You (O Allah), this is a very serious slander.'

024/017 Allah admonishes you that you may ever repeat something similar to it, if you are Believers.

024/018 And Allah very clearly explains the Ayaat for you. And Allah is All-Knowing, All-Wise.

024/019 Surely, those who (desire and) like that obscenity and immorality should penetrate in (the community of) those who have Believed — for them is a painful torment in this world and the Hereafter. And Allah Knows, while you, you do not know.

024/020 And if (there is) not the Grace of Allah over you, and His Mercy (your laxity would allow the spread of obscenity and immorality in the community, but Allah nips the evil in the bud). And that Allah is full of Kindness, continuously Merciful.

024/021 O you people who have Believed! Do not follow footsteps of the satan. And whoever follows footsteps of the satan, then verily, he (i.e., the satan) commands Al-Fahsha (obscenity, immorality and vulgarity) and Al-Munkar (the undesirable and the prohibited). And if (there is) not the Grace of Allah over you, and His Mercy, not one of you would ever have been pure (from sins). But Allah purifies whom he thinks proper. And Allah is All-Hearer, All-Knower.

024/022 And must not adversely swear the possessors of wealth and plenty amongst you that they give (their possessions for the use of) close relations, and the indigent and those who emigrate in Allah's Cause. And they must pardon and must forgive. Don't you like that Allah may forgive you? And Allah is Oft-Forgiving, continuously Merciful.



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024/023 Surely those who accuse Believing females, women completely unaware (of immoral acts), fully guarding their chastity — stand cursed in this world and the Hereafter, and for them is a great torment.

024/024 The Day their tongues, and their hands, and their legs bear witness against them as to what they used to do.

024/025 The Day when Allah will pay them their just due, and they will know that Allah, He (Alone) is the Manifest Truth.

024/026 Undesirable and impure females are for undesirable and impure males; and undesirable and impure males are for undesirable and impure women. And desirable and pure females are for desirable and pure males, and desirable and pure males are for desirable and pure females. Those people (who belong to this category) are absolved and innocent of whatever people utter (in their slanderous talks). For them is Forgiveness and honourable, generous provision.

024/027 O you people who have Believed! Do not enter houses other than your own houses, until you have asked and have been granted permission, and you have sent 'salam' (peace and blessing) unto their occupants; this is better for you in order that you may remind (yourself, and remind others). [This verse gives a start to the directions and admonitions to control and regulate the behaviour of the society. This counselling continues in many verses that follow. The wordings in this verse indicate that the incident of slander was cooked up on the basis of something which was noticed and misunderstood when a person entered in a house out of a sudden, without ashead of state permission of the inmates. Those who have not pondered over the Divine words have wrongly accepted another incident which was forged to malign the Last Prophet's marital life].

024/028 And if you do not find therein anyone, then do not enter it until the permission is granted for you. And if it is said to you: 'Go back'. Then you go back. That is more desirable of you. And Allah is All-Aware of what you do.

024/029 There is no blame on you that you enter houses uninhabited when therein are lying provisions meant for you. And Allah knows what you reveal and what you conceal.



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024/30 Advise the Believing males that they restrain their eyes and guard their private sexual parts. This is purer for them. Surely, Allah is Well-Aware of what they attempt.

o24/31 And advise the Believing females that they restrain their eyes and guard their private sexual parts; and (that) they do not make evident their beauty except what became apparent thereof, and that they extend their head-coverings (also) over their bosoms (and hide the prominence). And they shall not make evident their beauty except for their husbands or their fathers, or the fathers of their husbands, or their own sons, or the sons of their husbands, or their own brothers, or the sons of their own sisters, or their own women (i.e., who become their sisters in Islam and are not expected to betray them), or those whom their own right hands held in trust, or such of male employees as have no sexual appetite, or young children who have not become fully aware about the sexual areas of women. And they must not strike with their legs so that it may become known what they hide out of their beauty. And turn you to Allah — altogether, you Believers, so that you may prosper.

024/32 And arrange marriage for those amongst you who have become single after once remaining in a marital life (due to divorce or death of the marital partner), and (also arrange marriage for) the righteous amongst your males who are under your control and females who are under your control. If they have become poor Allah will enrich them of His Bounty. And Allah is All-Surveillant, All-Aware.

024/33 And those must wait who find not the financial means for Nikah (marriage) until Allah enriches them out of His Bounty. And those who seek a document (granting them independence) out of those whom your right hands held in trust — so write them (the document) if you knew in them good. And give them out of the wealth of Allah which He has given you. And compel not the females under your control towards undesirable state (of celibacy) — if they have decided protection (through a marriage-bond) — in order that you may seek the gain of the present life. And whoever compels them, then surely Allah, after their (coming under) compulsion will be Oft-Forgiving, continuously Merciful (to them).

024/34 And surely, indeed We have sent down to you Ayaatin Mobayyinat and the example of those who passed away before you, and an admonition for the righteous.

024/35 Allah is Noor of the heavens and the earth. (The) parable of His Noor is like a niche (and) inside it (is) a lamp, the lamp is in glass, the glass as it were a brilliant planet, lit from a blessed tree, — an olive (tree), not the eastern one (that gets sun-rays only in the morning),

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and not a western one (that gets sun-rays only in the evening), whose oil (it appears) would almost glow forth (of itself) even if fire does not ignite it (as its tree has remained exposed to the sun-rays all day long) — Noorun ala Noor (Light upon Light). Allah guides to His Noor (Light'. This is an attribute for Allah's Book) whom He thinks proper. And Allah sets forth parables for mankind. And Allah is All-Aware of all things.

024/36 (This Light remains lit) in houses which Allah has permitted that these may be exalted and His Name be discussed in them. Glorification is done to Him therein in the morning and the evenings —

024/37 (by) men: diverts them not business, and nor trade from Zikr ('Message') of Allah, and establishment of Salat and paying-up Zakat. They fear a Day — the hearts and the eyes will feel agitated therein,

024/38 so that Allah may pay them the better of what they did, and add (even more) for them out of His Grace. And Allah gives provision whom He thinks proper without measure.

024/39 As for those who have disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it (to be) water, until when he approached it, he does not find it to be anything but he found Allah all along with him so He paid him in full his account. And Allah is Swift in reckoning.

024/040 Or (the mind of a disbeliever is) like darknesses in a vast deep sea, a (great) wave covers it, on the upper surface of this is (another great) wave, (and) on the upper surface of this (are) dark clouds — some of them are above some (others, layers over layer). When he stretched out his hand he could not see it. And that for whom Allah has not arranged Noor (Light), then (there is) not for him from Noor.

024/041 Don't you see that Allah: pays glory to Him whoever is in the heavens and the earth and birds in formation? All of them, definitely knew Salat prescribed to it and Tasbeeh (Glorification format) prescribed to it. And Allah is All-Aware of what they do.

024/042 And to Allah belongs the dominion of the heavens and the earth, and towards Allah is the Returning Place.



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024/043 Don't you see that Allah moves up the clouds, then creates a union between it, then makes it piled up, then you see rain-water makes an exit from in between it? And he sends down from towards the sky, from the mountains — therein is of (frozen, stored) ice. Then He reaches with it whom He thinks proper and diverts it away from whom He thinks proper. It appears that the vivid flash of its (i.e., the clouds') lightning will pass away alongwith the eyes (i.e., the lightning flash will damage and blind the eye-sights of people).

024/044 Allah interchanges the night and the day. Truly, in these is indeed a lesson for the possessors of the sights.

024/045 And Allah created every living and moving creature from water. So out of them is that who creeps on its belly; and of them is that who walks on two legs; and of them is that who moves on four (limbs). Allah creates what He thinks proper. Verily, Allah is All-Capable over all things.

024/046 Surely, indeed We have sent down Ayaat [Signs (of Divine Wisdom)], Mubayyinat (that make things plain, manifest and clear). And Allah guides whom He thinks proper to the Permanent Path.

024/047 And people say: "We have Believed in Allah and in the Messenger and we have obeyed." Then a group of them turns away thereafter. And they are not with the Believers.

024/048 And when they were called towards Allah and His Messenger so that He may pronounce judgment about them, lo! A group amongst them behave as deviators.

024/049 And if the just decision remains for them (i.e., it is favourable to them) they come to him as those who are willing and are in submission.

024/050 Is there a disease in their hearts? Or they have developed doubt? Or they fear that Allah and His Messenger will show prejudice against them? Nay, those people: (it is) they themselves who are the transgressors.

024/051 Surely, what (is expected and) became a response of the Believers — when they are called towards Allah and His Messenger so that he may decide amongst them (is) — that they may say: "We heard, and we obeyed." And those people: they (very ones are) those who attain success.

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024/052 And whosoever obeys Allah and His Messenger and remains mindful of Allah and submits to Him (Alone), then those people: they (are the ones who) stand elevated.

024/053 They swore by Allah their strongest oaths that if you ordered them they will surely come out (of their houses to strive in Allah's Cause). Say: "Swear you not. What is required is desirable obedience. Verily, Allah is Well-Aware of what you do."

024/054 Say: "Obey Allah and obey the Messenger, then if you turned away, then surely what (is a fact is that) on him (is the responsibility) what has been placed on him (as a duty), and on you what has been placed on you. And if you obey him you shall attain guidance. And it is not on the Messenger as a duty except the preaching in a clear and plain fashion.

o24/o55 Allah has promised those who have Believed amongst you and have performed righteous deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted succession to those before them; and that He will surely establish for them their Religion that which He has chosen for them. And He will surely give them in exchange safety after their (state of) fear — they will pay obedience to Me (Alone), will not associate as partners to Me anything. And whoever disbelieved after this then those people: they are the Fasiqun.

024/056 And establish As-Salat and pay-up Az-Zakat and obey the Messenger so that you may be bestowed mercy.

024/057 Don't consider those who have disbelieved as people who would frustrate (Allah) in the earth. And their abode is the Fire and surely, evil is (their) destination.

024/058 O you people who have Believed! Must take permission from you those whom your right hands held in trust, and those who have not reached the age of puberty amongst you on three occasions: before Salat-ul-Fajr (dawn-prayer), and while you put off your extraclothings due to extreme heat (of the midday sun), and after Salat-ul-Isha (dark-night prayer). (These) three (times) are of privacy for you. (There is) not on you and nor on them (any) blame barring those (three times if they are) those who move about you — some of you to some (others). Thus Allah explains for you Ayaat. And Allah is All-Knowing, All-Wise.



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024/059 And when the boys amongst you have reached puberty, then let them (also) ask for permission as asked permission those who (were adults) before them. Thus Allah explains for you His Ayaat. And Allah is All-Knowing, All-Wise.

024/060 And those who are restricted in activity (due to old age) out of women — those who have no desire of marriage, then there is no blame on such females if they lay aside their outer garments without becoming those who display beauty. But if they refrain (from this concession, it would be) good to them. And Allah is All-Hearer, All-Knower.

024/061 (There is) no restriction on the blind, and no blame on the lame, and no blame on the sick, and no (blame) on yourselves — that you may eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your fathers' sisters, or the houses of your maternal uncles, or the houses of your mothers' sisters, or (from that) whereof you held the keys, or from (the house of) your personal friend. (Also there is) no restriction on you people whether you eat together or apart. But when you have entered a house, send greeting unto your own people with a greeting from Allah [i.e., the one which is prescribed by Allah in specified wordings: As-Salamu Alaikum (Peace and blessings be on you)]. (This prescribed greeting is) blessed and desirable. Thus Allah explains to you the Ayaat so that you may use intellect.

024/062 Surely, what (is a fact is that) the Believers are those who have Believed in Allah and His Messenger, and when they happened to be with him involved in some important matter, they do not move until they have obtained his permission. Surely, those who obtain your permission (before leaving) they are those who (really) Believe in Allah and His Messenger. So when they ask your permission in connection with some of their problem, then grant permission for whom you thought proper among them; and ask Allah for (giving) forgiveness to them. Truly, Allah is Oft-Forgiving, continuously Merciful.

024/063 Don't regard a call from the Messenger amongst you like a call of some of you to some (other). Definitely Allah knows those amongst you who slip away — not being marked. So let those guard who go against his advice, lest some turmoil may seize them or a painful punishment may afflict them.



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024/064 Behold! Certainly, to Allah belongs whatever is in the heavens and the earth. Surely, He knows that on which you are and (He knows) the Day they will be brought back to Him, then He will inform them about what they did. And Allah is All-Aware of every thing.

025/1 Blessed became He Who sent down Al-Furqan unto His Abd that he may become a warner to the worlds.

025/2 That One: for Him is the Dominion of the heavens and the earth, and He has not begotten a son, and does not become to Him a partner in the Dominion, and He has created all things and He has assessed it (an excellent) assessment.

025/3 And people have picked up besides Him (others as) gods — they do not create any thing, rather they (themselves) have been created. And they do not possess for themselves (any) harm, and nor (any) benefit. And they do not own death, and nor life and nor Resurrection.

025/4 And said those who have disbelieved: "This Al-Kitab is not but a lie that he has forged and a nation of others have helped him at it." So definitely, they have approached in transgression and a state of falsehood.

025/5 And they (also) said: "Writings of the earlier people which he has got written down, then these are reproduced before him morning and evening."

025/6 Say: "He has sent it down Who knows the secret in the heavens and the earth. Truly, He is Oft-Forgiving, continuously Merciful."

025/7 And they said: "What (has gone wrong) with this Messenger? He eats food and walks on the roads. Why not an angel has been sent down unto him so that he becomes a warner alongwith him?

025/8 Or (why not) has been dropped unto him a treasure, or becomes for him an orchard he may eat thereof?" And the transgressors said: "You follow not but an adult male — bewitched (i.e., under effect of sorcery and magic)."

025/9 See how they have brought forth for you similitudes, so they have gone astray, so they have no capacity (to find out the) Path.



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025/010 Blessed became He! If He thought proper, He sanctioned for you better than this — orchards, flow underneath them rivers, and He will assign you palaces (as delights in Paradise).

025/011 Nay! They have denied the Hour (i.e., the Day of Resurrection). And We have prepared for that who has denied the Hour, a Flaming Fire (in Hell).

025/012 When it (i.e., the Hell) saw them from a place far and remote, they heard for it raging and roaring sound (emitting from inside it).

025/013 And when they were thrown away from there to a narrow suffocating pocket, as chained (criminals), they cried then and there , (requesting) complete destruction.

025/014 Do not cry this Day for one single destruction, rather cry for repeated destructions.

025/015 Say: "Is this (torment) better or the Garden of Eternity which has been promised unto the righteous? It became theirs as a reward and (as a) destination.

025/016 For them (there will be) therein whatever they shall desire, abiders (therein), this has become a promise upon your Nourisher-Sustainer, prayed for (and perfectly answered).

025/017 And the Day He gathers them and that what they worship besides Allah, then He will say: "Whether it is you? You misled Ibadi — all these, or they themselves strayed from the Path?"

025/018 They said: "Glorified be You! It was not that it may suit us that we may pick up auliya besides You; but You bestowed on them and their fathers (provisions much beyond their needs) till they forgot Az-Zikr ('The Message') and became a nation completely doomed.

025/019 So, surely they gave you a lie regarding what you say. So (now) you have no capacity to avert (the punishment) and nor (you can seek) help. And whoever will transgress amongst you, We shall make him taste a great punishment.

025/020 And We did not send before you, out of Messengers, but verily, they eat food and they walk on the roads. And We have made some of you as a test and trial for some (others). Will you have patience? And your Nourisher-Sustainer is Ever All-Seer.

025/021 And said those who expect not for a meeting with Us: "Why not have been sent down unto us the angels or (that) we may see our Nourisher-Sustainer?" Surely, indeed they thought too highly of themselves and exceeded the limits to a transgression, monstrous.

025/022 The Day they see the angels: no glad tidings this Day for the criminals. And they will say: "(Would there be) a barrier, completely barred (from allowing the process of Accountability to overtake us)."

025/023 And We turned to the deeds they performed; then We crumbled it into pieces scattered (to the winds).

025/024 The inmates of Paradise, this Day are good in respect of an abode and better in respect of a place of rest.

025/025 And (bring to mind) the Day when the heaven breaks up as clouds and the angels are sent down descending continuously.

025/026 The Sovereignty this Day shall be real — exclusively for Ar-Rahman, and the Day is too hard for the disbelievers.

025/027 And (bring to mind) the Day the transgressor will bite at his two hands (and) he will say: "Oh, would that I had picked up a path with the Messenger!

025/028 Ah! Woe to me! Would that I had not taken so and so as a friend!

025/029 Surely, indeed he led me astray from Az-Zíkr after it had come to me. And the Satan, with respect to mankind, is a deserter in the hour of need."

025/30 And the Messenger said: "O my Nourisher-Sustainer! Verily, my nation treated this Al-Quran as a discarded item."

025/31 And thus did We make to every Prophet an enemy from among the sinners. And sufficient is your Nourisher-Sustainer as a Guide and Helper.



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025/32 And said those who have disbelieved: "Why not Al-Quran has been sent down to him all at one occasion? Like this, so that We may strengthen therewith your heart. And We have revealed it in small portions, slowly.

025/33 And they do not confront you with a matter but We came to you with Truth and Ahsan-o-Tafseeran ['A better commentary' or 'A better understanding' (available within the Text of this Al-Kitab)].

025/34 Those who will be gathered on their faces unto Hell — they (will be in) an evil place and more astray from (the right) path.

025/35 And surely, indeed We delivered to Musa Al-Kitab, and appointed with him his brother Harun as a co-helper.

025/36 Then We said: "Proceed you both to the nation of those who have rejected Ayaatina ('Our Ayaat'). Then We destroyed them, an utter destruction.

025/37 And the nation of Nuh — when they denied the Messengers We drowned them and We made them for mankind a Sign. And We have prepared a painful torment for the transgressors.

025/38 And (also) 'Ad and Samud, and the dwellers of Ar-Rass, and many generations in between these (nations).

025/39 And all such nations We made as examples for it (i.e., a punishment that brought forward a complete annihilation of the civilization) and each one We destroyed, an utter destruction.

025/040 And surely, indeed these have travelled through the town whereon was rained an evil rain. Have they not been that they may notice it? Nay! They had not been hoping for the resurrection (after death).

025/041 And when they saw you, they behave not with you except in jest and mockery, (saying): "Is this that whom Allah has sent as a Messenger?



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025/042 If he could, surely he will deviate us from our aaliha (gods), if not (it is) that we remained constant in (worshipping) them." And soon they will know when they see the torment, who is more astray from the (Right) Path.

025/043 Have you seen, who has taken as his ilah his own vain desire? Would then you become, to him, a wakil?

025/044 Or do you think that the majority of them do hear or understand? They are not but like cattle, Nay! They are farther away from the (Right) Path.

025/045 Have you not pondered towards (the worhead of state of) your Nourisher-Sustainer how He has extended the shadow? And if He willed, surely He would make it still — then We have made the sun as a cause and effect over it.

025/046 Then We withdrew this (shadow) to Us — a gradual silent withdrawal.

025/047 And He it is Who made to you the night as a covering, and the sleep as a repose in tranquility; and He made the day as coming up into a new life [sleep is very similar to death, and rising from sleep is very similar to Resurrection].

025/048 And He it is Who sent the winds as heralds of glad tidings in between both the hands of His Mercy (i.e., just before the approaching rains). And We sent down from towards the sky — (rain-) water completely pure and clean —

025/049 so that We may revive thereby a dead land and We may give it as drink to that which We created as cattle and mankind in abundance.

025/050 And indeed, We distributed it amongst them so that they may be reminded and remind others (about the Mercy of Allah) but the majority of mankind rejected except disbelief.

025/051 And had We thought proper, We would have surely raised a Warner in every habitation.

025/052 So obey not the disbelievers but strive hard with them with this (Al-Kitab) — (regarding it as) Jihadan Kabeeran (the greatest and supreme form of Jihad).

025/053 And He it is Who has meraja (merged) two seas, this palatable (and) sweet, and this salty (and) bitter; and He has set inbetween those two a barrier, and an obstruction, made completely obstructive (in allowing any intermixing of the two waters).

025/054 And He it is Who created a human being out of (a matter containing) water and has assigned to him blood-relationship and in-laws relationship. And your Nourisher-Sustainer is All-Capable (over anything).

025/055 And people worship besides Allah that which benefits them not and nor gives them (any) harm. And the disbeliever became one who intends to prevail against his (own) Nourisher-Sustainer.

025/056 And We did not send you but as a bearer of glad tidings, as well as a warner.

025/057 Declare: "I do not ask you, on this (propagation of the Message) any reward, except that whoever desired must pickup a path leading (him) to his Nourisher-Sustainer.

025/058 And put the trust in the Ever Living One Who does not die and glorify (Him) with His praise. And Sufficient is He as the All-Knower of the sins of His Ibad —

025/059 Who created the heavens and the earth and whatever is in between those two in six aeons, then He set (Himself) over the Throne. Ar-Rahman: then ask about Him one who knows.

025/060 And when it is said to them: "Prostrate to Ar-Rahman." They said: "And what (do you mean by) Ar-Rahman? Shall we submit to that which you command us?" And this increased them in aversion.

025/061 Blessed became He Who has set buruj in the heaven and has placed therein an emitting light and a moon that gives light.

025/062 And He it is Who has set the night and the day constantly succeeding each other — for that who intended that he may be reminded and remind (others) or intended for (showing) gratitude.



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025/063 And the Ibad of Ar-Rahman are those who move on the earth in humility and sedateness; and when the ignorant (of the Divine Book) addressed them (with bad words or in jest and mockery), they replied in mild words of gentleness.

025/064 And those who spend the night for (the Attention of and Mercy from) their Nourisher-Sustainer in a state of prostration and Qiyam (standing position while in Prayers).

025/065 And those who say: "Our Nourisher-Sustainer! Avert from us the torment of Hell. Truly, its torment is a lasting one which interrupts itself not."

025/066 Surely, this (Hell) became evil as a place of rest and as an abode.

025/067 And those when they spent, they did not indulge in extravagance and did not indulge in niggardliness and it (i.e., their attitude) stayed between these (two extremes) as something lasting and practicable.

025/068 And those who do not invoke alongwith Allah another ilah, and they do not murder (or kill or slay) a Nafs whom Allah has forbidden (to be killed) — except under demand of justice; and they do not commit Zina. And whoever commits this he will face a most grievous sin.

025/069 The punishment would be made more severe to him on the Day of Resurrection, and he will abide therein in disgrace —

025/070 except that who repented and accepted Faith and did righteous deeds, then those people: Allah will change their sinful deeds into good deeds. And Allah is (Ever) Oft-Forgiving, continuously Merciful.

025/071 And whosoever repented and acted righteously, then certainly he: he takes a turn to Allah — a desirable turn.

025/072 And those who do not give evidence (based) on falsehood, and when they passed by something indecent they passed on in grace and dignity,

025/073 and those (who) when they are subjected to preaching with the help of Ayaat of their Nourisher-Sustainer, respond not to them as if they are deaf and blind;

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025/074 and those who say: "Our Nourisher-Sustainer! Grant us of our consorts and our children the delight of (our) eyes and make us Imam (model, leader or guide) for the righteous."

025/075 Those people will be rewarded with a suite (in Paradise) because they showed patience and greeting and word of peace will be made to descend over them, therein —

025/076 (becoming) abiders therein. It became excellent as a place of rest and as an abode.

025/077 Say: "What my Nourisher-Sustainer may care for you, if there is no invokation from you?" In such a case you have surely denied (His Majesty, Mercy and Grace). So (very) soon will appear the natural result (in the form of everlasting punishment). [If a person has Belief in Allah and His Capacities and His Attributes, he must invoke Him specially in periods of crisis and states of trouble — if he does not, he denies his own Belief in Him]

026/1 T. S. M.

026/2 These (alphabets in the starting Verse are) signs of Al-Kitab-ul-Mobin (The Evident, Clear and Manifest Scripture) .

026/3 Perhaps you are becoming one who keeps his Nafs (self) in grief and anxiety that the people do not revert as Believers (to the Book of Allah).

026/4 If We thought proper We could send unto them from the heaven a Sign so their necks instantly bent under its effect as (of) those who are in humility and submission .

026/5 And there comes not to them Zikr (Message) from Ar-Rahman anew but they became unto it (as) those who keep themselves at a distance and do not attempt to listen, understand and adopt (Al-Kitab).

026/6 So indeed they have denied. So, very soon shall come the news of what they mock (at) .

026/7 And have they not seen towards the earth how many We caused to grow therein out of all kinds of palatable (growths)?



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026/8 Verily, in this is surely Aayatan (a proof, sign or a lesson), yet most of them are not Believers!

026/9 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful .

026/010 And (bring to mind) when your Nourisher-Sustainer called Musa (saying): "Proceed to the nation of transgressors —

026/011 the nation of Firaun. Will they not pay obedience (to Allah)?"

026/012 (Musa) said: "My Nourisher-Sustainer! Verily, I fear that they will belie me ,

026/013 and my chest constricts and my tongue does not speak fluently. So send (Your Inspirations) to Harun (to accompany me as a Messenger) .

026/014 And they have a charge of crime against me, whereof I fear that they will kill me."

026/015 (Allah) said: "Certainly never! Go you both with Ayaatina (Our Signs). Verily, We shall be with you (as) Listeners .

026/016 Then proceed both of you to Firaun, then both of you say: 'Surely, we are 'Messenger from the Nourisher-Sustainer of the worlds',

026/017 that you send Baní Israíel with us (as a free people desiring to emigrate).'

026/018 (Firaun) said: "Did we not bring you up among us as a child? And you did stay many years of your life with us .

026/019 And you did your deed, which you did. And you are of the ungrateful."

026/020 (Musa) said: "I did it while: and I (was) of the ignorants (— not fully conversant with the Divine Message) .



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026/021 So I fled from you when I feared you. Then my Nourisher-Sustainer bestowed me Hukman ('Verdict, Order or Ordainment'. This is an attribute for Allah's Book) and appointed me (as one) of the Messengers .

026/022 And this is the favour for which you taunt me — that you have kept Bani Israiel in bondage?"

026/023 Firaun said: "And what (is meant by the term) Rabb-ul-Alamin?"

026/024 (Musa) said: "Nourisher-Sustainer to the heavens and the earth and whatever is between those two — if you be those who become convinced."

026/025 (Firaun) said to those around him: "Do you not hear?"

026/026 (Musa further) said: "Nourisher-Sustainer to you people, and Nourisher-Sustainer to your initial fathers (who initiated your dynasty)!"

026/027 (Firaun) said: "Surely your Messenger who has been sent to you indeed (appears to be) a fanatic ."

026/028 (Musa continued and) said: "Nourisher-Sustainer for the east and the west and whatever is between those two if you had been using intellect."

026/029 (Firaun) said: "Surely, if you chose an ilah (god) other than me, I will certainly make you out of those who are put to prison."

026/30 (Musa) said: "What? Even if I approached you with something manifest?"

026/31 (Firaun) said: "Then come along with it if you are of the truthful."

026/32 So (Musa) kept his rod on the ground, so, instantly it (is) a serpent, manifest!

026/33 And he drew out his hand, so, instantly it (is) completely white for the beholders!

026/34 (Firaun) said to the chiefs around him: "Verily, this (is) indeed a well-versed magician



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026/35 He intends that he may expel you from your land through his sorcery, then what it is that you advise (for orders)?"

026/36 They said: "Put him off and his brother (for a while), and send callers for the cities .

026/37 They shall return to you with all the expert sorcerers."

026/38 So the magicians were made to assemble at a fixed time on the well-known day .

026/39 And it was said to the people: "Are you (too) going to assemble?

026/040 Perchance we may follow the sorcerers if they became: they (very ones) as winners?"

026/041 So when the magicians arrived, they said to Firaun: "Will surely there be for us a certain reward if we became — we (as) the winners?"

026/042 He said: "Yes (of course), and verily you shall then, surely be of those who have been delegated nearness (to my person)."

026/043 Musa said to them: "Throw (on the ground) what you intend to throw."

026/044 So they threw their ropes and their rods, and said "By the might of Firaun, certainly we — surely, we (will be) the winners."

026/045 Then Musa dropped his rod, so instantly it swallows all the falsehood which they indulge in!

026/046 So the sorcerers were made to drop (themselves on the ground as) those who are prostrating (in humility to Allah) .

026/047 They said: "We have developed Faith in the Nourisher-Sustainer of the worlds — 026/048 Nourisher-Sustainer of Musa and Harun!"



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026/049 (Firaun) said: "You have Believed for his sake prior to that I give you permission. Surely, he indeed is your senior-most who has taught you magic. So surely, soon you will come to know. Without doubt, I will chop off your hands and your legs on opposite sides, and surely I will crucify you all."

026/050 (The magicians who were now sincere and devoted Muslims) said: "No harm (it does to us). Surely we are those who return to our Nourisher-Sustainer .

026/051 Surely, we desire exceedingly that Our Nourisher-Sustainer may forgive for us our sins as we become the first Believers (out of the nation of Firaun)."

026/052 And We sent inspiration to Musa that: "Move away (emigrate) with My Ibad, surely you are those who are being chased."

026/053 So Firaun sent callers in all the cities .

026/054 (Saying): "Verily, these indeed are a minority — a very small band of people .

026/055 And verily, they have acted with us, surely as those who enrage (us).

026/056 And verily, we indeed are a multitude (i.e., a great nation) fully vigilant."

026/057 So, We expelled them from orchards and streams ,

026/058 and treasures and position of honour .

026/059 Thus (it all happened) and We gave it (all) in inheritance to Bani Israiel .

026/060 So they pursued them as those who were witnessing the sunrise.

026/061 So when the two groups see (each other) the companions of Musa said: "Surely, we are indeed those who have been traced (by the persecuting enemy) ."

026/062 (Musa) said: "Certainly never! Certainly, with me is my Nourisher-Sustainer, soon He guides me."



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026/063 So We sent inspiration to Musa (saying) that: "Strike with your rod (on) the sea." Instantly it parted and each separate part (of the sea-water) became like a firm mass, extremely huge.

026/064 And We made the others come at that very site .

026/065 And We saved Musa and whoever was with him — all together .

026/066 Then (then and there) We drowned the others .

026/067 Verily, in this is indeed a sign, yet most of them are not Believers .

026/068 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful .

026/069 And rehearse unto them the information about Ibrahim.

026/070 When he said to his father and his nation: "What is it that you worship?"

026/071 They said: "We worship idols and we remain confined in retreat (to them)."

026/072 (Ibrahim) said: "Do they hear you when you call (or invoke them)?

026/073 Or they give you benefit or they give (you) harm?"

026/074 They said: "Nay, we found our fathers- like this they do."

026/075 He said: "Have you then (ever) observed that which you have been worshipping —

026/076 you and your ancient fathers?

026/077 So, surely, they are enemies to me, except the Nourisher-Sustainer to the worlds ;

026/078 That Who has created me, then He (also) guides me .



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026/079 And That Who: He feeds me and gives me to drink (palatable water and other liquids) .

026/080 And when I fell sick, then He cures me .

026/081 And That Who will cause me to die, (and) afterwards shall revive me .

026/082 And That, Who: I exceedingly desire that He forgives me my faults on the Day of Accountability."

026/083 "My Nourisher-Sustainer! Bestow on me decisive power and join me with the righteous .

026/084 And grant me a truthful tongue (an honest reporting) among later generations .

026/085 And make me among the inheritors of the Garden of Delight .

026/086 And grant forgiveness for my father, surely he is of the erring ones .

026/087 And disgrace me not when (all) are resurrected —

026/088 the Day when does not benefit the wealth, and nor sons ,

026/089 except that who came to Allah with a heart in complete submission."

026/090 And the Paradise has been brought closest to the righteous .

026/091 And the Hell-Fire is brought to full view of the erring people .

026/092 And it is said to them: "Where (have gone) those whom you used to worship -

026/093 besides Allah? Do they provide you help or provide assistance to themselves in retaliation (to Allah's decision)?"

026/094 Then they were thrown on their faces into this (Fire) — they (who encouraged their own worship) and (all) the erring ones ,

026/095 and the groups of Iblis — altogether,

026/096 They said while they therein indulge in arguments :

026/097 " By Allah! When we had been surely in manifest error ,

026/098 when we hold you as equal with the Nourisher-Sustainer of the worlds;

026/099 and did not deviate us except Al-Mujrimun.

026/1 So there are not for us out of the intercessors,

026/101 nor a devoted friend.

026/102 Then if there could be for us one chance of return to the worldly life, then we will (definitely) become out of those who Believe."

026/13 Verily, in this is indeed a sign, yet most of them are not Believers .

026/104 And verily, your Nourisher-Sustainer: truly, He is the All-Mighty, the continuously Merciful .

026/105 The nation of Nuh belied the Messengers ,

026/106 when their brother Nuh said to them: "Will you not pay obedience (to Allah)?

026/107 Certainly, I am to you a trustworthy Messenger .

026/108 So pay obedience to Allah and obey me .

026/109 And I do not ask you for this any reward. My reward is not due except with the Nourisher-Sustainer to the worlds .

026/110 So pay obedience to Allah and obey me ."



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026/111 They said: "Shall we Believe for your sake while (only) those who belong to the lower-strata of society have followed you?"

026/112 He said: "And what is my knowledge about what they used to do?

026/113 Their accountability is not (the responsibility) except of my Nourisher-Sustainer if you do understand .

026/114 And I am not that who drives away the Believers .

026/115 I am not but a plain warner ."

026/116 They said: "Truly, if you do not stop (your way of propagating and preaching), O Nuh! You will surely be of those who have been rejected and expelled."

026/117 He said: "My Nourisher-Sustainer! Verily, my nation has belied me .

026/118 Therefore pronounce You, between me and between them judgement and rescue me and whosoever is with me out of the Believers."

026/119 So We saved him and those with him in the fully loaded  $\mbox{Ark}$  .

026/120 Then We drowned thereafter, the rest .

026/121 Verily, in this is indeed a sign, yet most of them are not Believers .

026/122 And verily, your Nourisher-Sustainer: truly, He is the All-Mighty, the continuously Merciful .

026/123 'Ad (people) belied the Messengers ,

026/124 when their brother Hud said to them: "Will you not pay obedience (to Allah)?

026/125 Veríly, I am to you a trustworthy Messenger .

026/126 So pay obedience to Allah and obey me .

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026/127 And I do not ask you for this any reward. My reward is not due except with the Nourisher-Sustainer to the worlds .

026/128 Do you build on every prominent place a monument? You act uselessly (seehead of state vain glory) .

026/129 And you establish industrial units as if you will stay (in the world) permanently .

026/130 And when you persecuted you persecuted as tyrants.

026/131 So pay obedience to Allah and obey me .

026/132 And pay obedience to Him Who has helped you through that which you (very well) know,

026/133 He has helped you with cattle and children,

026/134 and gardens and springs .

026/135 Verily, I fear against you a torment of a Great Day ."

026/136 They said: "It is same to us whether you gave (us) a sermon or be not of those who give sermons.

026/137 This (counselling which you have uttered before us is) nothing but the practices of the initial people .

026/138 And we will not become those who have been punished ."

026/139 So they belied him, then We destroyed them. Verily, in this is indeed a sign, yet most of them are not Believers .

026/140 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful .



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026/141 Samud (people) belied the Messengers,

026/142 when their brother Salih said to them: "Will you not pay obedience (to Allah)?

026/143 Veríly, I am to you a trustworthy Messenger.

026/144 So pay obedience to Allah and obey me .

026/145 And I do not ask you for this, any reward. My reward is not due except with the Nourisher-Sustainer to the worlds .

026/146 Will you be left in whatever (is available) over here as a people who have obtained complete security —

026/147 in gardens and springs,

026/148 and corn-fields and date-palm — its spathe (or spadix) a soft one, ready to split open ?

026/149 And you carve inside the mountains — houses, as highly skilled people .

026/150 So pay obedience to Allah and obey me .

026/151 And obey not the order of Al-Musrifun -

026/152 those who make mischief on the land and reform not ."

026/153 They said: "Surely what (is a fact is that) you are of those who are under effect of magic .

026/154 You are not but (just) a human being like us. Then come (to us) with a credential (or miracle) if you happen to be out of those who speak the truth ."

026/155 (Salih) said: "This is a she-camel. For her (must be a right) to drink (water) and for you (likewise is a right) to drink (water) on the day (specified and made) wellknown .



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026/156 And touch her not with (any) harm, otherwise torment of a Great Day shall seize уои ."

026/157 But they hamstrung her (compelling her to limp), then they became regretful —

026/158 so the torment overtook them. Verily, in this is indeed a sign, yet most of them are not Believers.

026/159 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful.

026/160 The nation of Lout belied the Messengers —

026/161 when their brother Lout said to them: "Will you not pay obedience (to Allah)?

026/162 Verily, I am unto you a trustworthy Messenger .

026/163 So pay obedience (to Allah) and obey me .

026/164 And I do not ask you for this any reward. My reward is not due except with the Nourisher-Sustainer to the worlds.

026/165 Do you approach males (to satisfy your appetite) out of (the people in) the worlds,

026/166 and you avoid what your Nourisher-Sustainer has created for you, out of your (female) consorts? Nay, you are a nation who trespass and transgress!

026/167 They said: "If you do not desist (from your sermons and counsellings) O Lout, surely you become of those who have been expelled (and banished from the land) ."

026/168 (Lout) said: "Without a speck of doubt I am of those who have a feeling of hate and detestation against your act (of homosexuality).

026/169 My Nourisher-Sustainer! Save me and my family members and followers from what the people do ."



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026/170 So We saved him and his family, all (of them) —

026/171 except an old woman, (We left her) in those who were to be covered under the dust and debris (of the torment) .

026/172 Afterwards We completely destroyed the others .

026/173 And We rained on them a rain (of torment). Then evil became the rain to those who were warned (in advance) .

026/174 Verily, in this is indeed a sign, yet most of them are not Believers .

026/175 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful .

026/176 The dwellers of Al-'Aiyka belied the Messengers,

026/177 when Shuaib said to them: "Will you not pay obedience (to Allah)?

026/178 Surely, I am, unto you, a trustworthy Messenger .

026/179 So pay obedience to Allah and obey me .

026/180 And I do not ask you for this, any reward. My reward is not due except with the Nourisher-Sustainer to the worlds .

026/181 Complete the measure or weight and be not of those who give less.

026/182 And weigh with a balance which (deceives not and) maintains its balance .

026/183 And defraud not people in their items (regarding number, quality, measure or weight etc.) and behave not in the land as disruptionists or as corrupt people .

026/184 And obey That Who created you and the generations of the earlier people .



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026/185 They said: "Certainly what (is a fact is that) you are of those who are under effect of sorcery .

026/186 And you are not but a human being like us, and surely, we regard you definitely of those who are liars.

026/187 So cause a piece (of some rock) to descend on us from the direction of the sky (to destroy us) if you are of the truthful."

026/188 (Shuaib) said: "My Nourisher-Sustainer knows better what you people do (and what you deserve in punishment)."

026/189 So they belied him, then the torment seized them in the day of over-shadowing gloom. Indeed, it was a punishment of a dreadful day .

026/190 Verily, in this is indeed a sign, yet most of them are not Believers .

026/191 And verily, your Nourisher-Sustainer: truly He is the All-Mighty, the continuously Merciful .

026/192 And truly, this (Al-Kitab) is surely a Descent from the Nourisher-Sustainer of the worlds .

026/193 Descended with it Ar-Ruh-ul-Amin (The Trustworthy Spirit) ,

026/194 to your heart so that you become of the warners ,

026/195 in the clearly evident Arabic tongue .

026/196 And surely, this (Al-Kitab) is indeed in the Zubur [this is plural of Zabur and it means sheets (of written material)] of the earlier people .

026/197 And is it not a sign to them that the learned people of Bani Israiel are conversant with it?



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026/198 And if We had made it to descend unto some of those whose mother tongue is not Arabic ,

026/199 then he had read it unto them, they would not have become Believers thereto .

026/2 Thus have We caused it (disbelief in Al-Kitab) to enter into the hearts of the sinful;

026/201 they will not Believe in it until they see the painful torment .

026/202 So it shall approach them all of a sudden while they will not perceive (it).

026/23 So they will say: "Will we become those who are granted some respite?"

026/204 Do they then wish to be hastened on regarding punishment to proceed from Us?

026/205 Have you marked? If We provided them provisions for years,

026/206 after that, reached them what they had been promised,

026/207 whatever they were being provided as provisions did not benefit them (at all).

026/208 And We did not destroy a township but for it (were sent) warners —

026/209 by way of reminder, and We are not unjust .

026/210 And did not descend with it (i.e., for bringing down Al-Kitab) the devils .

026/211 And it does not (even) suit them, and they have no capacity (to do this job).

026/212 Verily, they are indeed those who stand deprived from even listening (to it).

026/213 So invoke not alongwith Allah another ilah (god) lest you be among those who have been subjected to punishment .

026/214 And warn your tribe, nearest kinsmen .



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026/215 And lower your wing (in mercy and forgiveness) for that who has followed you out of the Believers .

026/216 Then if they disobeyed you, then say: "Surely, I am absolved of what you practice."

026/217 And put your trust in the All-Mighty, the continuously Merciful,

026/218 Who marks you when you stand up (to lead the Prayers),

026/219 and your changing postures among the Submitters.

026/220 Verily! He, only He, is the All-Hearer, the All-Knower .

026/221 Shall I inform you upon whom descend the devils?

026/222 They descend on all those who are frequent liars, (and) continuous sinners .

026/223 They transmit (without getting confirmed) what is heard and most of them are untrue in speech .

026/224 As for the poets, (only) the erring ones follow them;

026/225 have you not seen that they roam about in all the (imaginary) valleys (of thought)?

026/226 And that they utter what they do not practice,

026/227 except those who have accepted Faith, and have performed righteous deeds and have glorified and propagated Allah exceedingly, and have done an effective rebut after they were made to face injustice. And soon will know those who have indulged in injustice as to what place of return they shall return. [The poets, writers, thinkers and historians indulge in injustice and need an effective rebuttal when they direct their onslaughts against Allah, Islam, Messengers, Islamic state and the ordainments and directives available in Al-Kitab].

027/1 T. S. These (alphabets in this verse are) signs of Al-Quran and Kitab-un-Mobin,

027/2 Hudah, and Bushrah for the Believers ,

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027/3 those who establish As-Salat, and pay-up Az-Zakat, and they, regarding the Hereafter — they feel certainty .

027/4 Verily, those who do not Believe in the Hereafter, We have made their deeds (appear) fair-seeming to them, so they wander about blindly .

027/5 They are those: for them is an evil torment. And they, in the Hereafter: they become the greatest losers .

027/6 And verily you: indeed, you are being bestowed Al-Quran from the Presence of All-Wise, All-Knowing .

027/7 (Bring to mind) when Musa said to his family: "Verily, I have noticed a fire, soon I will approach you therefrom with some information or I come to you with a burning brand so that you may warm yourself."

027/8 So when he came to it he was called that: "Blessed has been made that whosoever is in the 'fire', and who is in its precincts. And glorified be Allah, the Nourisher-Sustainer to the worlds.

027/9 O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise .

027/010 And put you down your rod!" But when he marked it (that) it moves, as if it (is) a snake, he turned being one who turns his back and did not return. (It was said): "O Musa! Fear not. Verily, the Messengers fear not in My Presence,

027/011 except that who has done wrong, (and) afterwards has brought in replacement good after evil; then surely, I am Oft-Forgiving, continuously Merciful .

027/012 And put your hand into your bosom, it will come forth white without any disease. (These are) among the nine credentials to Firaun and his nation. Surely, they are a nation of those who are Fasiqun."

027/013 So when Our enlightening Credentials came to them, they said: "This is manifest magic."

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027/014 And they insulted and mocked these (credentials) — although their ownselves did get influenced by these — wrongfully and arrogantly. So see what was the end of the Mufsidun.

027/015 And surely, indeed We bestowed knowledge to Daud and Sulaiman, and they both said: "Selective Praise suits Allah (Alone) Who has preferred us in rank above many of His Believing Ibad."

027/016 And Sulaiman inherited (the possessions and qualities of) Daud. And he said: "O mankind! We have been taught the language of the birds, and we have been bestowed from all things. Surely, this indeed: it is the evident grace!"

027/017 And there were made to assemble, before Sulaiman, his regiments of jinns, and humans, and birds. So they are set in groups (ready to move) —

027/018 until when they entered unto the valley of the ants, one she-ant said: "O you ants! Enter your dwellings, lest Sulaiman and his regiments crush you, while they perceive not."

027/019 So (Sulaiman) smiled, (becoming) one who laughs at her utterance and said: "My Nourisher-Sustainer! Grant me (the initiative and desire) that I may pay thanks for Your Grace that You have showered upon me and upon my parents, and that I may do righteous good deeds with which You may agree, and admit me under cover of Your Mercy, among your righteous Ibad."

027/020 And (Sulaiman) made the (military) review of the (regiments of the) birds, and said: "What is (gone wrong) with me that I do not see the hoopoe? Or is he among the absentees?

027/021 I will surely punish him with a severe punishment, or I will surely slaughter him, or he must return to me with some convincing reasoning."

027/022 But (the hoopoe) tarried not long. So (he came back and) said: "I have surveyed what you survey not thereof. And I have returned to you from (the head of statedom of) Saba with an authentic information .

027/023 Certainly I found a woman; she rules over them, and she has been bestowed with all sorts of things (which a ruler may possess) and to her is a gorgeous throne .

027/024 I found her and her nation: they prostrate to the sun instead of Allah, and Satan has made their deeds fair-seeming to them, and has barred them from the (Right) way, so they receive not the guidance;

027/025 (and) that they do not prostrate to Allah Who brings to light what is hidden in the heavens and the earth and Knows what you conceal and what you reveal .

027/026 Allah! La-ilaha-illa-Huwa, the Nourisher-Sustainer to the Supreme Throne!"

027/027 (Sulaiman) said: "Soon We shall see whether you spoke the truth or you are out of those who misquote .

027/028 Go you, with this Kitab (Book) of mine, and deliver it to them; then withdraw from them and see what is that response with which they return (to me) ."

027/029 (The female ruler) said: "O you chiefs! Verily, me — has been delivered to me, unto me Kitab-un-Kareem (a Noble Book) .

027/30 Verily, it is from Sulaiman, and verily it (takes a start thus): With the name of Allah — the Bestower of unlimited mercy, the continuously Merciful;

027/31 (and) that: 'Be you not exalted against me and come to me as Muslims.' "

027/32 She said: "O you chiefs! Advise me in (this) case of mine. I am not a lady who takes decision until you are present with me (to give your assent)."

027/33 They said: "We are possessors of (great) might and possessors of (capacity for) intense war, but the decision lies with you; so think over what is that which you will command."

027/34 She said: "Verily, the sovereign rulers, when they entered any habitation, they despoiled it and made the more honourable of its citizens as the more disgraced ones, and thus they will do .

027/35 And verily, I am going to send them (my men) with a present, then (I will be) one who will watch and see with what the messengers return."

027/36 So when (the messengers with the royal gift) came to Sulaiman, he said: "Will you provide me aid and assistance in the form of wealth and provisions? So, what Allah has given me is better than what He has given you. Nay, you rejoice in your gift.

027/37 Go back to them. Then verily, we shall come to them with (military) forces — there is no capacity with them (i.e., with the forces of Saba) for (facing) these (Muslim regiments). And we shall surely drive them out from this (land of Saba) in disgrace, and they (will be) those who have surrendered."

027/38 (Sulaiman now addressed the chiefs in his state and) said: "O you chiefs! Which of you comes to me with her throne prior to that they may come to me as Muslims?"

027/39 An Ifrit (strong one) from the jinns said: "I will come to you with that before you rise from your sitting. And verily, I am, for this, indeed strong and trustworthy."

027/040 Said that with whom was knowledge from Al-Kitab: "I will come to you with it even earlier than ' the margin of your eyelid returns to you' (i.e., within the twinkling of an eye)." So when he saw it placed before him, he said: "This is by the Grace of my Nourisher-Sustainer so that He may test me whether I become grateful or I become ungrateful. And whoever pays thanks (to Allah, it is) for his own self, and whoever became ungrateful — then certainly my Nourisher-Sustainer is Free of all wants, Bountiful."

027/041 (Sulaiman) said: "Disguise and transform in her interest, her throne (by removing all signs and engravings that depict polytheism or disbelief). We shall see whether she receives guidance or she becomes of those who do not receive guidance."

027/042 So when she came, it was said (to her): "Is this like your throne?" She said: "As though it is that very one. And Al-Ilm ('The Knowledge') has been delivered to us even before this and we have become Muslims."

027/043 And (Sulaiman's effort) stopped her from that which she used to worship besides Allah. Surely, she used to be of a nation of disbelievers .

027/044 It was said to her: "Enter the palace." But as she saw it, she assessed it to be a wide expanse of water running in waves and she tucked up (her clothes) off her both calves (so that

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she may cross it over gracefully). (Sulaiman) said: "Truly, it is a palace (underneath which runs a river, simulating the delights in Paradise) paved smooth with slab of crystal-clear glass. She said: "My Nourisher-Sustainer! Verily, I have wronged myself and I have accepted Islam in the presence of Sulaiman in complete devotion to Allah, the Nourisher-Sustainer to the worlds."

027/045 And surely, indeed We sent to Samud (people) their brother Salih, (saying) that: "Pay obedience to Allah." Then when they (broke up into) two sects, they quarrel among each other,

027/046 He said: "O my nation! Why do you hasten in evil before good? Why don't you ask Allah for forgiveness so that you: you may be showered mercy?"

027/047 They said: "We augured ill omen from you and whoever is with you." He said: "Your (belief about) ill omen is (under record) with Allah; nay, you are a people put under test and trial."

027/048 And there were in the city nine bands of men: they create mischief in the land and do not indulge in (any) reform.

027/049 They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household; afterwards we will surely say to his heir-attorney: 'We witnessed not the slaying place of his household and verily, we are surely those who tell the truth.' "

027/050 And they devised a plot and We planned an stratagem while they perceive (it) not .

027/051 Then see how was the final end of their plot — that We destroyed them and their nation, all together .

027/052 So these are their houses in utter ruin as they transgressed. Surely, in this is indeed a lesson for a nation who know .

027/053 And We rescued those who Believed and used to obey (Allah) .

027/054 And (bring to mind) Lout when he said to his nation: "Do you indulge in Al-Fahisha while you see (the evil aspect thereof)?

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027/055 Is it (that) surely you people indeed approach men in sexual lust instead of women? Nay, you are a nation: you behave senselessly."

027/056 So there was no answer from his nation except that they said: "Drive out the family of Lout from your town. Verily, they are humans who remain clean and sanctified."

027/057 So We saved him and his household except his wife. We destined her to be of those who buried themselves under dust and debris .

027/058 And We rained down over them a rain (of stones). So evil became the rain cast over those who were warned (in advance) .

027/059 Say: "Selective Praise suits Allah (Alone), and peace be upon His Ibad whom He selected and chose (for His Message). Is Allah better, or (all) that they ascribe as partners (to Allah)?"

027/060 Is That One Who created the heavens and the earth and sent down for you water from towards the sky (better or other gods)? So We brought forth therewith orchards full of beauty and delight. It is not for you that you may grow the trees thereof. Is there any ilah (god) alongwith Allah? Nay, they are a nation who ascribe equals (to Him)!

027/061 Is That One Who has made the earth as a place of stay and has placed in its midst, rivers and has placed in its interest mountains (which give it stability of motion), and has set between two seas a barrier (which keeps the sweet and salt water as separate collections) — is there any ilah alongwith Allah? Nay, most of them know not .

027/062 Is That One Who responds to the distressed one when he called Him, and removes the evil and makes you settling-successors on the earth — is there any ilah alongwith Allah? Little is that which you remind (yourself or remind the others).

027/063 Is the One Who guides you in the darknesses of the land and the sea, and Who sends the winds as heralds of glad tidings between the two hands (i.e., just prior to) His Mercy (i.e., the rains) — is there any ilah alongwith Allah? Allah became Exalted above all that they associate as partners (to Him)!



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027/064 Is the One Who originates creation and shall thereafter repeat it; and Who provides provisions to you from the heavens as well as the earth — is there any ilah alongwith Allah? Say (to the polytheists): "Bring your proof if you are truthfull."

027/065 Say: "Does not know, whosoever is in the heavens and the earth — al-ghaib except Allah; and they perceive not when they shall be resurrected."

027/066 Nay, their knowledge went in vain regarding the Hereafter; nay, they are in doubt about it; nay, they are (rather) blind to it .

027/067 And those who have disbelieved said: "What, when we have become dust, and our fathers, shall we indeed, surely be brought out people (from our burial sites)?

027/068 Truly, indeed we were promised this — we, and our fathers, since before; it is not but writings of the earlier people."

027/069 Say, "Travel in the earth and see how (evil) was the final end of the criminals."

027/070 And do not grieve for them, and do not be in distress under effect of that what they plot .

027/071 And they say: "When will this promise (be fulfilled), if you are truthful?"

027/072 Say: "Some of that which you wish to hasten on: may be that it becomes attached to you (already, in this world)."

027/073 And verily, your Nourisher-Sustainer is indeed Possessor of Grace for mankind, yet most of them do not pay thanks.

027/074 And verily, your Nourisher-Sustainer surely knows what their chests conceal and what they reveal .

027/075 And there is not a thing hidden in the heaven or the earth but (it is) in a clear Record .



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027/076 Verily, this Al-Quran narrates to Bani Israiel most of that which they: therein they differ .

027/077 And verily, it is surely Hudah and Rahmah for the Believers .

027/078 Verily, your Nourisher-Sustainer will decide between them by Hukmehi (His Judgment). And He is the All-Mighty, the All-Knowing .

027/079 So put your trust in Allah, surely you are on Al-Haqq-ul-Mobin.

027/080 Verily, you do not make the dead to hear, and you do not make the deaf to hear to the call, when they fled turning their backs .

027/081 And you (are) not (that) who guides the blind inspite of their persistence in ignorance and error. You do not make one hear (the Message) except that who Believes in Our Ayaat, so they are Muslims .

027/082 And when the Statement (about the final destruction of this world) got issued in their presence, We brought forth to them a Daabbah from within the earth; she will talk to them (to make them realise their state) because mankind believed not with certainty in Our Ayaat .

027/083 And (bring to mind) the Day when We shall gather out of every community the horde of those who deny Our Ayaat, then they will be separated into groups (on the basis of the degree of their arrogance and disbelief),

027/084 till when they reached (the place of reckoning before their Nourisher-Sustainer), He said: "Did you deny My Ayaat while you comprehended them not in knowledge — or what else was it that you used to do?"

027/085 And the Statement (about the final punishment after accountability) got issued in their presence because they transgressed; so they speak not (in self-defence).

027/086 Don't they see that We have made the night so that they may take rest therein, and the day as sight-giving? Verily, in this are indeed signs (and lessons) for a nation who Believe.



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027/087 And (bring to mind) the Day when the siren will be blown, then became terrified whosoever is in the heavens and whosoever is in the earth except that whom Allah thought proper (to keep him stay calm and satisfied). All came to Him as beings, conscious of their lowliness.

027/088 And you see the mountains and you think them solidly fixed; and they shall fly like the passing away of the clouds. (Such is the) artistry of Allah Who provided stability to all things. Verily, He is Well-Aware with what you do .

027/089 Whoever approached with a good deed, then for him is better than that and they will be feeling safe from the terror on that Day.

027/090 And whoever approached with sin and evil then their faces (personalities) got cast down into the Fire (of Hell, and it was said to them):" Would you be recompensed (with something else) except what you used to do?"

027/091 Surely, what (is a fact is that) I have been commanded that I may pay obedience to the Nourisher-Sustainer of this Township Who has made it a Harem [a protected, prohibited (to polytheists), and an honoured area]; and all things belong to Him. And I have been commanded that I be of the Muslims.

027/092 And that I may read, understand, adopt and propagate Al-Quran. So whosoever received guidance, so surely what (is a fact is that) he receives guidance for his ownself; and whosoever went astray, then say (to them): "Surely what (is a fact is that) I am out of the warners."

027/093 And say: "Selective Praise suits Allah (Alone). Soon He will show you His Signs, so you shall recognise them. And your Nourisher-Sustainer is not unaware of what you do."

028/1 T. S. M.

028/2 These (alphabets are) Signs of Al-Kitab-ul-Mobin.

028/3 We recite unto you (something) out of the news of Musa and Firaun in original truth in the interest of a nation who Believe .



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028/4 Verily, Firaun exhibited, declared and set himself as high, superior and exalted on the earth, and turned its people (into) sects. He weakens a group amongst them (who were regarded Muslims), he slaughters their sons and lets their females survive. Surely, he was of the Mufsidun.

028/5 And (on the other hand) We wish that We may do special favour unto those who have been made weak in the land and We make them aimma (imams) and we set them as the inheritors (of the state).

028/6 And We may set effective establishment for them on the earth, and We make Firaun and Haman and the forces of these two from amongst them see what they used to fear and guard against.

028/7 And (to implement My long-term scheme and stratagem) We sent Wahi (Inspiration) to the mother of Musa (saying) that: "Suckle him, but when you became afraid regarding him (that he might be slaughtered under orders and policy of Firaun), then drop him into the river; and do not fear, and do not grieve. Verily, We are Who bring him back to you, and Who appoint him (one) of (Our) Messengers."

028/8 Then the household of Firaun picked him up (from the waters of the river) so that he becomes to them an enemy and a (cause of) grief (in accordance with the plan of Allah). Verily, Firaun and Haman and the forces of these two (under effect of Allah's Plan) became those who did blunder.

028/9 And the (pious and Muslim) wife of Firaun said: "This babe must be welcomed as a comfort of the eye for me and for you. Slay him not, perhaps he may give benefit to us or we will adopt him as a son." And they do not perceive (how the Plan of Allah is unfolding itself).

028/010 And the heart of the mother of Musa got perturbed and became restless. If she could she would have definitely made it evident had We not placed restrictions on her heart so that she remains of those who are Believers.

028/011 And she said to his (Musa's) sister: "Follow him in his movement." So she (the sister) watched him (in the style of a stranger) from afar, while they perceive not (the purpose of the girl moving along the flow of the river).



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028/012 And We prohibited unto him the foster-sucklings beforehand, (so Musa refused all foster-mothers provided to him — till the time his sister reached him). So she said: "Shall I direct you people to a household: they will rear him for you, and they, to him, will be sincere well-wishers and trainers?"

028/013 So We restored him to his mother that her eye may feel satisfaction and she might not grieve and that she might realise that the Promise of Allah is True. But the majority of the people do not know .

028/014 And when he attained his full strength and became perfect We bestowed unto him Hukman (decision-power) and Ilman (knowledge, in accordance with Allah's Book). And thus do We reward the Muhsinun (those who do good in perfection without expecting any reward from men).

028/015 And he entered the city at a time of unawareness from its residents, and he found therein two male-adults fighting among themselves — this (one) from his group, and this (one) from (the group of) his enemy. Then he who was from his group asked him for assistance against that who was from (the group of) his enemy. So Musa struck him with a fist and he (through this blunt injury) completed (his life-span) to him (i.e., the man died). (Musa) said: "This is out of Satan's handiwork; indeed he is an enemy, a manifest misleader."

028/016 (Musa) said: "My Nourisher-Sustainer! Verily, I have wronged myself, so forgive me." So He forgave him. Surely, He: He is the Oft-Forgiving, the continuously Merciful .

028/017 (Musa) said: "My Nourisher-Sustainer! With what (swiftness) You showered grace over me, so I will never be a helper for criminals . "

028/018 He faced the morning in the city as one who is apprehensive; he also feels cautious. So, behold! That one who sought his help the day before, (again) calls him for help. Musa said to him: "Surely, you are indeed an evidently misguided one."

028/019 So when as he intended that he may get hold of that: he is an enemy to both of them, he said: "O Musa! Do you intend that you may slay me as you killed a person yesterday? You do not intend but that you become a tyrant in the land; and you do not intend that you become of those who bring reform."



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028/020 And there came a male-adult, from the farther end of the city: he runs hastily. He said: "O Musa! Verily, the chiefs (of the state) are tahead of state counsel together about you that they may kill you, so escape (immediately). Truly, I am to you of those who (are well-wishers and) give sincere advice."

028/021 So (Musa) escaped from there as one who is apprehensive and in fear — he feels very cautious. He said: "My Nourisher-Sustainer! Rescue me from the nation of Zalimun (transgressors) .

028/022 And when he turned his attention to the way leading to Madyan, he said: "It may be, my Nourisher-Sustainer: that He guides me to the rightness of the Path ."

028/023 And when he arrived at the water (-supply point) of Madyan he found thereat a group of people: they provide water (to their flocks). And he found besides them two women: they keep (their flocks) back. He said: "What is the problem with you?" Both the females said: "We do not water (our flocks) until the shepherds remove (their flocks). And our father is a very old man."

028/024 So he watered (the flocks) for both of them. Then he turned back to a shade and said: "My Nourisher-Sustainer! Truly I am, for what You have bestowed on me out of good and palatable — one who is in need."

028/025 Then there came to him one of those two. She walks shyly, bashfully and modestly. She said: "Verily, my father calls you that he may pay you a reward for how you watered (our flocks) for us." So when he came to him and narrated unto him the incident, he said: "Fear you not. You have escaped from the nation of the criminals."

028/026 One of those two (damsels) said: "O my father! Hire him. Verily, the best whom you hired (if you agree) is strong and trust worthy."

028/027 (The father) said (to Musa): "Surely, I intend that I may give you in Nikah (wedlock) one of my two daughters — these two, on condition that you assist me (in my household work) eight years, but if you extended (it to) ten (years) then (it is) of your own accord. And I do not intend that I may burden you. Very soon you find me, if Allah willed (it so) out of the righteous ones ."



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028/028 (Musa) said: "That (stands settled) between me and between you. Whichever of the two terms I fulfilled, then there will be no injustice to me, and Allah is Surety over what we say."

028/029 So when Musa completed the prescribed period and moved with his family, he perceived in the direction of the mount (something like) fire. He said to his family: "Wait, surely I have perceived a fire; may be, I come to you therefrom with a news or a burning brand from the fire, so that you may warm yourselves."

028/30 So when he reached it, he was called from the side of the blessed valley, within the auspicious platform, from the direction of the tree, informing him that: "O Musa! Verily, I, I am Allah, the Nourisher-Sustainer to the worlds."

028/31 And that: "Put down your rod!" But when he saw it: it moves as if it is a snake, he turned away showing his back and did not return. (Allah called him again): "O Musa! come closer and fear not. Verily, you are of those who have found peace and protection.

028/32 Put your hand in your bosom, it will come forth white without a disease, and draw your limb close to your side (as a preventive) from (becoming a cause of) fear. These are two credentials from your Nourisher-Sustainer unto Firaun and his chiefs. Verily, they have become a nation of rebellious and disobedients."

028/33 He said: "My Nourisher-Sustainer! I have indeed killed (without intention) from amongst them a man, so I fear that they will kill me .

028/34 And my brother Harun — he is more eloquent, in comparison to me, in speech, so send him alongwith me as a help — he will verify and confirm me. Verily I, I fear that they will belie me."

028/35 (Allah) said: "Soon We will strengthen your arm through your brother and set for both of you a shield, so they shall not close-up to either of you. With Our Ayaat, you two and whoever followed you two will be the victors (i.e., those who prevail)."

028/36 So when Musa came to them with Ayaatina Bayyinatin ('Our Manifest Signs'), they said: "This is not but forged magic; and we did not hear about this (type of counsellings and admonitions) among our initial fathers."

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028/37 And Musa said: "My Nourisher-Sustainer knows better about that who came with the Guidance from His Presence, and that for whom becomes a happy ending in the staying-place (of the Hereafter). Certain it is that the transgressors do not attain success."

028/38 And Firaun said: "O you chiefs! I knew not for you any god other than me; so prepare for me energy-power, O Haman, on the ground, then build and manufacture for me a Sarhan in order that I catch information about the Ilah (God) of Musa; and surely, indeed, I regard him out of the liars."

028/39 And he and his forces behaved arrogantly and defiantly on the earth without due right, and they thought that they would not be returned towards Us .

028/040 So We seized him and his forces, then We threw them into the sea. So behold how was the final end of the transgressors .

028/041 And We have made them aimmah (imams or leaders), they will invite (people) to the Fire, and on the Day of Resurrection they will not be helped.

028/042 And We made attached to them in this world a curse, and on the Day of Resurrection, they (will be) out of those who stand despised and disgraced .

028/043 And surely, indeed We gave Musa Al-Kitab, after We had destroyed the earlier generations, as Basaira linnas (Eye Sights for mankind) and Hudah (Guidance), and Rahmah (Mercy), so that they might remind (themselves and remind others).

028/044 And you were not on the western side (of the valley, along the mountain) when We completed to Musa the command (directing him to proceed to Firaun); and you are not among the witnesses .

028/045 But We brought forth generations, then the life became prolonged for them. And you became not a dweller among the residents of Madyan (that) you (may) reproduce unto them Ayaatina, but We, We remained those who send Messengers .

028/046 And you were not by the side of the mountain when We did call (Musa to appoint him as a Prophet). But (you too are appointed as a Prophet and Messenger) as a mercy from

your Nourisher-Sustainer so that you may warn a nation — (there) has not come to them out of a warner (in the near-past) before you, in order that they may remind themselves and remind others.

028/047 And if had it not been (for the fact) that an affliction befalls them because of what their hands have sent before (them) and they may say: "My Nourisher-Sustainer! Why didn't You send unto us a Messenger so that we might follow Your Ayaat and we become out of the Believers?"

028/048 But when Al-Haqq has come to them from Us, they said: "Why he has not been delivered the like of what was delivered to Musa?" Did they not disbelieve in that which was given to Musa before? They said: "Two magics, each helping the other." And they said: "Verily, we are disbelievers to all (this)."

028/049 Say: "Then come over with a Book from Allah, which is a better guide than these two [i.e., Musa and the Divine Book (so that)] I may follow it, if you are truthful."

028/050 But if they responded you not, then know that what (is a fact is that) they follow their vain desires. And who is more astray than that who followed his (own) desire without guidance from Allah? Verily, Allah does not guide the nation of the transgressors.

028/051 And surely, indeed We have kept uninterrupted for them Al-Qawl ('The Word' or 'The Statement'), so that they may remind themselves and remind others .

028/052 Those to whom We gave Al-Kitab ('The Scripture') before this, they Believe in this (re-delivery of the same original, to you) .

028/053 And when it is reproduced to them, they said: "We have Believed in this. It is Al-Haqq ('The Truth') from my Nourisher-Sustainer. Indeed we, we had been Muslims (even) before this."

028/054 Those will be given their reward twice because they remained patient, and they repel evil with good, and they spend out of that which We have given them as provision .

028/055 And when they listened something Laghw they avoided it and said: "To us our deeds, and to you your deeds. Peace be to you. We seek not (involvement among) the ignorants ."

028/056 Verily, you: you do not guide whom you exceedingly desired, but Allah guides whom He thinks proper. And He knows better about those who have received guidance .

028/057 And they said: "If we follow Al-Hudah (The Guidance) alongwith you, we would be snatched away from our land." So, have We not established for them Haraman Aaminan (Secure Sanctuary — City of Makka and its precincts)? Are brought to that fruits of all kinds as a provision from Ourselves, but most of them know not .

028/058 And how many a town We have destroyed, they felt proud of their economic well being. So these are their residential-suites which have not been occupied as residences after them except reluctantly. And We became: We as the inheritors .

028/059 And your Nourisher-Sustainer is not a destroyer to the habitations until He raises in their Um (the parent habitation or the mother-site) a Messenger — he reproduces unto them Ayaatina ('Our Verses') and We are not a destroyer to the towns except when their residents are transgressors .

028/060 And whatever you have been given in any form, so it is an enjoyment of the life of this world and its adornment, and that which is with Allah is better and more lasting. Would you then not use (your) intellect?

028/061 Is then one, whom We promised an excellent Promise — then he is just to meet it, like that whom We have provided as an enjoyment for the life of this world — afterwards, he, on the Day of Resurrection (becomes one) who have been brought forward (to be thrown away into Hell)?

028/062 And the Day He calls them and says: "Where are My partners whom you used to assert?"

028/063 Said those, against whom the statement (about punishment) became a reality: "Our Nourisher-Sustainer! These are those whom we led astray. We led them astray, as we went astray (ourselves). We have declared our detachment (from them) before You. They had not been worshipping us alone."



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028/064 And it was said (to them): "Call upon your (so-called) partners (of Allah). So they called them but they did not respond to them and they have (already) seen the torment. (They then wished) if only they had been guided!

028/065 And the Day He calls them, then says: "What is that (with which) you responded to the Messengers?"

028/066 So this Day all news stood blocked to them, so they do not ask each other .

028/067 So as for that who repented and Believed and performed righteous deeds, so, may be that he becomes out of those who have prospered.

028/068 And your Nourisher-Sustainer creates what He thinks proper and chooses (whom He wills). It is not to them to choose. Glorified be Allah and He became Exalted over that which they associate as partners (to His Dominion).

028/069 And your Nourisher-Sustainer knows what their chests hide and what they make evident .

028/070 And He is Allah; La-ílaha-ílla-Huwa. To Him suits selective Praise in the earlier (world) and the Hereafter. And for Him is the order, verdict and decision and to Him you people shall be returned.

028/071 Say: "Have you (ever) pondered, if Allah made night continuous for you till the Day of Resurrection, who is an ilah (a god) other than Allah who will come to you with light? Will you not then listen?"

028/072 Say: "Have you (ever) pondered if Allah made day continuous for you till the Day of Resurrection, who is an ilah, other than Allah who will come to you with night wherein you take rest? Will you not then open your eyes (and see the reality)?"

028/073 And out of His Mercy: He has set for you the night and the day, so that you may rest therein (during the night) and so that you may seek of His Bounty (during the day) and in order that you pay (Him) thanks .



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028/074 And the Day He will call them and will say: "Where are My partners whom you used to assert?"

028/075 And We drew out from every community a Witness (who used to propagate Al-Kitab unto them), then We said (to these Witnesses) "Bring your Burhan — so (now) the people realised that Al-Haqq (The Truth) proceeds only from Allah; and disappeared from them what they used to invent (as gods, in addition to God).

028/076 Surely, Qarun (Korah) was of the nation of Musa, but he behaved arrogantly against them. And We gave him of the treasures to an extent that surely the keys to it would indeed be a burden to a band of men (who may even be) possessors of (much) physical strength. When his nation said to him: "Do not enjoy (in luxuries, extravagance and fun). Verily, Allah does not like those who indulge in (un-called for) enjoyment.

028/077 Rather, seek in that what Allah has bestowed unto you, the Home in the Hereafter; and neglect not your share from this world, and do good in perfection (without expecting a counter reward from men) as Allah has done good to you, and seek not mischief in the land."

028/078 He said: "Certainly, what (is a fact is that) it has been given to me on the basis of the knowledge in me." Did he then not know that Allah has indeed destroyed before him, out of the generations — that one: he (who) is mightier than him in physical power and more (possessed) than him regarding the band of people (serving and guarding him). And the criminals would not be questioned regarding their sins (but would be put to punishment after just a summary trial).

028/079 And (Qarun) appeared before his nation in his pomp and glitter. Those who cherish the life of this world (alone) said: "Ah! Would that be for us — the like of what Qarun has been given! Certainly, he is indeed a possessor of a great fortune!"

028/080 And said those who had been given Al-Ilm. ('The Knowledge'): "Woe to you! The reward from Allah is (always) better for him who has Believed, and has performed righteous deeds; and this, do not attain except those who are perseverent."

028/081 So We made the earth slide in together with him and his residential house. Then there was not for him out of (any) group who will provide him assistance besides Allah, and he became not of those who acquire help and then retaliate .

028/082 And those who had desired his position a day before, saw the morning and they (now) say: "Know you not that Allah extends the provisions (beyond needs) for whom He thinks proper out of His Ibad, and limits (it according to requirements for some others). Had it not been that Allah showered His Grace on us, He would have caused (the earth) to slide in alongwith us. Know you not that it (is a fact that) the disbelievers will not prosper."

028/083 That Home in the Hereafter, We shall assign to those who intend not self-exaltation on the earth, and nor disruption. And the successful end is for the righteous .

028/084 Whosoever approached with good (deed and Belief) so, for him is better than it; and whosoever approached with evil, so those who did evil will not be rewarded except what they used to do.

028/085 Verily, That Who has made Al-Quran binding on you (as the Book of Guidance and as the only source of Religion) will surely bring you back to the Ma'ad (Place of Return). Say: "My Nourisher-Sustainer Knows better as to who approached in guidance and who is that (who approached) in manifest error."

028/086 And you were not expecting that Al-Kitab would be delivered to you, but (it is) a mercy from your Nourisher-Sustainer. So you shall not become a supporter for the disbelievers

028/087 And let (people) not turn you away from the Ayaat of Allah after they have been sent down to you. And invite to your Nourisher-Sustainer, and be not of Al-Mushrikun.

028/088 And invoke not alongwith Allah another ilah (god), La ilaha illa Huwa (No god except He). All things await death and extinction except His Being. For Him is the Decision (Ordainment, Order and Verdict), and to Him you shall be returned.

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029/2 Have the people assessed that they would not be subjected to accountability because they say: 'we have Believed', and they would not be put to test and trial?



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029/3 And surely, indeed We put to test and trial those before them. And surely, Allah will make known those who remained true (to the requirements of the Faith) and surely He will make known (all) those who are liars .

029/4 Have those who commit evil deeds assessed that they will outstrip Us (i.e., escape Our Punishment)? Evil became that which they decide as a verdict .

029/5 Whoever used to hope for meeting Allah, then Allah's appointed time is surely coming. And He is the All-Hearer, the All-Knower .

029/6 And whoever strove, then surely what (is true is that) he strives for his own self. Verily, Allah is surely Free of all wants unto the worlds .

029/7 And those who have Believed and performed righteous deeds, surely We shall write off from them their evil deeds, and We shall indeed reward them better than what they used to do .

029/8 And We have enjoined on (every) human being (to remain) good and dutiful to his parents. And if the twain made efforts on you that you commit shirk regarding Me — about that you have no knowledge, so do not obey those two. Unto Me is your returning place, so I shall tell you about what you used to do.

029/9 And those who have Believed and have performed righteous deeds, We shall surely admit them among the righteous people .

029/010 And of mankind (is that) who says: "We have Believed in Allah," then when he was made to suffer 'in (the Cause of) Allah', he regarded the test and trial at the hands of humans like a punishment from Allah. And surely, if there came assistance from your Nourisher-Sustainer (leading to a Muslim victory), surely (the hypocrites will immediately) say: "Verily, we have remained alongwith you (Muslims)!" Is then not Allah more aware of what is in the chests of the worlds?

029/011 And surely Allah will make known those who have accepted Faith, and surely He will make known the hypocrites .



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029/012 And those who have disbelieved said regarding those who have accepted Faith: "Follow our way of life and we shall surely bear the burden of your sins," although they are not the bearer of burdens of any thing of their sins. Surely, they are indeed liars .

029/013 And surely, they will bear their own burdens and burdens (of those whom they misled) alongwith their own burdens; and indeed they would be put to questioning on (the) Day of the Hereafter about what they used to forge (as falsehoods).

029/014 And truly, indeed We sent Nuh to his nation, so he stayed among them a thousand years less (by only) fifty years; then the Deluge overtook them while they were transgressors.

029/015 Then We provided a safe-passage to him and the people in the Ark and We made this incident as Aayatan (a lesson, a sign or a warning) for the worlds .

029/016 And (remember) Ibrahim when he said to his nation: "Pay obedience to Allah, and be dutiful to Him. This to you will be better for you if you had been knowing (the reality) .

029/017 Certainly, what you worship besides Allah (are nothing but) idols and you invent (only) falsehood. Truly, those whom you worship besides Allah, they possess not for you (any) sustenance. So seek provision with Allah (Alone) and pay obedience to Him and be grateful to Him. To Him you will be brought back.

029/018 And if you deny, then surely have denied the communities before you. And there is not as a duty on the Messenger except conveying (the Message) plainly and manifestly."

029/019 Have they then not seen how Allah originates the creation, then He will repeat it ? Verily, this is very easy for Allah .

029/020 Say: "Travel through the world, then watch how He originated the creation. Afterwards will Allah spread the later creation. Surely Allah is All-Capable over every thing .

029/021 He punishes whom He thinks proper and brings mercy unto whom He thinks proper, and to Him you will be made to return .

029/022 And you are not those who may frustrate (the Plan of Allah) in the world, and nor in the heaven. And (there is) not for you, besides Allah, out of a Wali, and nor a Helper ."

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029/023 And those who have disbelieved in the Ayaat of Allah and a Meeting with Him — they have lost hope of My Mercy and they: for them is a painful torment .

029/024 And there was not an answer from his nation except that they said: "Kill him or burn him," but Allah saved him from the fire. Verily, in this are indeed Ayaat (signs) for a nation who Believe .

029/025 And (Ibrahim) said: "Certainly, what you have adopted besides Allah, (are nothing but just) idols. Attachment amongst you is restricted to the life of this world. Afterwards, on the Day of Resurrection, some of you would reject some (others), and some of you would invoke curse on some (others), and your abode will be the Fire. And (there is) not for you, out of (the) helpers."

029/026 So Lout accepted Faith because of him and said: "Certainly I become one who emigrates to my Nourisher-Sustainer. Certainly He: He is the All-Mighty, the All-Wise."

029/027 And We bestowed on him Ishaque and Yaqub, and We retained the Prophethood and Al-Kitab in his progeny, and We granted him his due reward in this world. And surely he, in the Hereafter, is indeed, out of the righteous individuals.

029/028 And (remember) Lout when he said to his nation: "Surely you, indeed you come to Al-Fahishah; no one out of the worlds has preceded you people in this (perversion) .

029/029 Is it (that) certainly you people, indeed you, approach males and cut off the highway (to force men to submit to your lusts), and you practice abomination in your social clubs?" So there was not an answer from his nation except that they said: "Come to us with the torment of Allah if you are out of the truthful."

029/30 (Lout) said: "My Nourisher-Sustainer! Provide me assistance over the nation of Al-Mufsidun."

o29/31 And when Our messengers (angels) came to Ibrahim with the glad tidings (of the birth of a son), they (also) said: "Verily, we are (appointed as) destroyers to the residents of this town. Surely, its residents have turned transgressors.



029/32 (Ibrahim) said: "Surely, therein is Lout!" (The angels) said: "We know better about that who is therein. Surely, we will save him and his family, except his wife; she has become of those who bury themselves under dust and debris."

029/33 And when it so happened that Our messengers had reached Lout, he felt concerned about them; and became, because of them, constrained. And (providing him assurance) they said: "Fear not, and do not grieve! Surely, we are rescuers to you and to your family except for your wife. She has become of those who bury themselves under dust and debris.

029/34 Surely, we are those who will bring over the residents of this town an abominable punishment from towards the sky because they have been committing Fisq (rebellion and defiance)."

029/35 And surely, indeed We left therefrom a manifest sign for a nation who use intellect .

029/36 And to Madyan (We sent) their brother Shuaib. So he said: "O my nation! Pay obedience to Allah and pay heed to the Last Day, and do not roam on the earth as disruptionists and mischief-mongers."

029/37 But they belied him, so the earthquake seized them, and they faced the morning in their residence as lying dead and motionless .

029/38 And 'Ad and Samud (people)! And indeed, has become clear to you through their (ruined) dwellings (their complete destruction and doom). And Satan made their deeds fair-seeming to them and deviated them from the (Right) Path and they became helpless beholders.

029/39 And (We also destroyed) Qarun, and Firaun, and Haman. And surely, indeed came to them Musa with Al-Bayyinat but they showed arrogance in the land, yet they did not become those who could outstrip (Us).

029/040 So every one We seized in his sin. So out of them is that We sent unto him Hasiban (a violent wind with shower of stones); and of them is that — As-Saiha (an awful cry or a monstrous sound) seized him; and of them is that We made the earth slide in with him, and of them is that we drowned (in the waters). And Allah was not that He will do injustice to them but they used to do injustice to themselves.



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029/041 The likeness of those who took 'auliya' (protectors and helpers) besides Allah is as the likeness of a she-spider — she built a house. And verily, the frailest of houses is surely a house (built by) the she-spider — if they had been knowing.

029/042 Verily, Allah knows what they invoke besides Him out of any thing; and He is the All-Mighty, the All-Wise .

029/043 And these similitudes, We put forward for mankind; and does not understand them fully except the possessors of knowledge .

029/044 Allah has created the heavens and the earth with due purpose. Certainly, herein is surely a lesson for the Believers.

029/045 Utlo (read, understand, adopt and propagate) what has been revealed to you from Al-Kitab and establish As-Salat. Verily, As-Salat prevents from Al-Fahisha and Al-Munkar. And surely Zikr (Message) of Allah (is something) Greater. And Allah knows what you people do and invent.

029/046 And do not argue with the Possessors of Al-Kitab except with that (approach) which is better, except (with) those amongst them who did injustice. And say: "We have developed Belief in that what has been sent unto us and is sent unto you people; and our Ilah (God) and your Ilah is One (i.e., Allah), and to Him we are submitters."

029/047 And this same way We have delivered unto you Al-Kitab. So those whom We have given Al-Kitab Believe in this. And (there is) out of these people who Believes in this. And does not indulge in arguments against Ayaatina ('Our Signs' or 'Our Verses') except the disbelievers .

029/048 And you had not been reproducing (unto the people) before this from (Allah's) Book and nor you write it with your right [hand, (i.e., you have not written it of your own accord or out of your own capacity or knowledge)] — in that case, indeed, might have doubted the followers of myth and falsehood.

029/049 Nay, those (are) Ayaatun Bayyinat ('Manifest Verses') — (kept protected within the hearts) in the chests of those who have been bestowed Al-Ilm ('The Knowledge'). And does not indulge in arguments against Ayaatina except the transgressors.

029/050 And they said: "Why not have been sent down unto him miracle-credentials from his Nourisher-Sustainer?" Say: "Certainly, what (is a fact is that) the miracle-credentials lie with Allah; and surely what (is a fact is that) I am (only) a plain warner."

029/051 Does it then not suffice to them that We, We sent down unto you Al-Kitab which is (being) reproduced unto them? Certainly, in this is surely mercy and admonition for a nation who Believe .

029/052 It is sufficient 'being Allah a Witness' between me and between you. He knows whatsoever is in the heavens and the earth. And those who have believed in Batil and have disbelieved in Allah — those people: they (very ones are) the losers .

029/053 And they ask you to hasten on the torment, and had (there not been) an appointed term, the punishment would certainly have come to them. And surely, it will come upon them suddenly while they will perceive (it) not.

029/054 They ask you to hasten on the torment. And verily, Hell must encircle and cover-up the disbelievers .

029/055 The Day the torment covers them from above them and from underneath their feet and (Allah) says: "Taste what you used to do."

029/056 O My Ibad who have Believed! Surely, My earth is widely spacious. So to Me Alone, so pay obedience to Me .

029/057 Every Nafs, (is) one that must taste death. Then unto Us you shall be returned .

029/058 And those who have Believed and performed righteous deeds, surely We shall build to them out of Paradise suites — will flow underneath them rivers, dwellers therein (forever). Excellent (shall be the) reward of those who act (in accordance with the guidance available in Al-Kitab),

029/059 those who exhibited patience and perseverance and put (their) trust in their Nourisher-Sustainer .



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PROLEGOMENON, TRANSLATION & COMMENTAR

029/060 And how many of the moving, living creature (exist) — she does not carry her provision (as a part of her body). Allah provides her provision and to you (also). And He is the All-Hearer, the All-Knower .

029/061 And surely, if you asked them who created the heavens and the earth, and controlled and regulated the sun and the moon, they will surely say: "Allah." Then how they indulge in forgery and falsehood?

029/062 Allah expands the provision for that He thinks proper out of His Ibad, and limits (it to the needs) for him (when He so desires). Verily, Allah is All-Aware of all things .

029/063 And if you asked them who has sent down (rain-) water from towards the sky and has revived the earth after its death, surely, they will say: "Allah." Say: "Specific Praise suits Allah (Alone)!" Nay, majority of them do not use intellect.

029/064 And this, the life of this world is not but amusement and play! And truly, the home of the Hereafter — surely it is the real life, if they had been knowing!

029/065 And when they embarked on a ship, they invoked Allah as those who keep the Religion absolutely pure in relation to Him but when He provided safe passage to them to the land — instantly they assign partners (to Him),

029/066 so that they may deny what We (Alone) gave to them, and so that they may enjoy. But soon they will know (the ultimate outcome) .

029/067 Have they then not seen that We have established Haraman Aaminan [a secure Sanctuary (at Makka)] although people are being picked-up and kidnapped from all around them (from outside the Harem)? Would they then believe in Batil, and will deny the Grace of Allah?

029/068 And who is more unjust than that who forged a lie against Allah, or he belied Al-Haqq when it reached him? Is not, in Hell, an abode for the disbelievers?

029/069 And those who strove 'in Us', surely We will show them Our tracks. And verily, Allah is indeed with Al-Muhsinun (those who do good in perfection without expecting a counter reward from fellow humans).

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THE DIVINE BOOK

30/2 Rome stands defeated (and occupied) —

30/3 in the land nearer, and they (i.e., the Romans), after their defeat, will soon be victorious,

30/4 within three to nine years. The verdict is for Allah before and after, and on that day the Believers will rejoice —

30/5 over the help of Allah (against their immediate foes). He will help whom He will think proper. And He is the All-Mighty, the continuously Merciful .

30/6 (It goes as) a Promise from Allah. Allah does not act against His Own Promise, but the majority of people do not know .

30/7 They know only the apparent from the immediate life, and they, about the after-effects — they are heedless, ignorant ones .

30/8 Do they then not ponder in their ownselves (that) Allah did not create the heavens and the earth and whatever is between those two except for a due purpose and (for) an appointed term? And indeed, the majority of mankind regarding the meeting with their Nourisher-Sustainer, are surely disbelievers.

30/9 Do they then not travel in the land that they may see what became the end of those before them? They were mightier than these in physical power; and they tilled the earth and populated it even more than what the (present) people have inhabited it. And there came to them their Messengers with Al-Bayyinat. So Allah was not (such) that He may wrong them, but they had been doing wrong to themselves.

30/010 Then the ultimate end of those who did evil, was evil, because they belied Ayaatullahe ('The Signs and Verses of Allah') and they used to mock at this .

30/011 Allah originates the creation, then He will repeat it, then to Him you people will be returned .



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PROLEGOMENON, TRANSLATION & COMMEN

30/012 And the Day the Hour establishes (itself), the criminals will feel sorry .

30/013 And there became not for them out of their self-assigned partners (to Allah) any intercessors; and they (themselves) became rejectors for their self-assigned partners .

30/014 And the Day the Hour establishes — this Day (mankind) shall be separated .

30/015 Then as for those who Believed and performed righteous deeds — so they, in the Garden, will be made to enjoy scholarly discussions .

30/016 And as for those who disbelieved and belied Ayaatina and the Meeting of the Hereafter, then those people shall be those who have entered the torment (of Hell-Fire) .

30/017 So Glory to Allah when you find the evening and when you find the morning. [This is a recommendation for the Maghrib (sunset) and the Fajr (dawn) Prayers]

30/018 And for Him is the specified Praise in the heavens and the earth and by the evening and when you face the zenith (of the sun). [This is a recommendation for the Asr and Zuhr Prayers.]

30/019 He brings out the living from the dead, and He brings out the dead from the living. And He revives the earth after its death. And thus you people would be resurrected .

30/020 And (it is) among His Signs that He created you from dust; afterwards, behold: you are humans — you are spreading and expanding (all around)!

30/021 And (it is) among His Signs that He created for you from among Anfusekum (your own Nufus or people), mates — in order that you may find solace in them. [The word Azwaj should be translated as mates because it covers both the male and female as spouses]. And He has established among you affection and mercy. Surely, in this are indeed lessons for those who think and ponder.

30/022 And creation of the heavens and the earth are among His Signs, as well as the difference of your tongues (languages) and your colours (skin). Surely, in this are indeed lessons for those who possess knowledge.



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30/023 And among His Signs (are) your sleep by the night and the day, as well as your seehead of state of His Bounty. Verily, in this (are) indeed lessons for a nation who listen .

30/024 And (it is) among His Signs (that) He makes you see the lightning by way of fear and hope. And He sends down from the direction of the sky — water (as rains), and therewith revives the earth after its death. Surely, in this (are) definitely lessons for a nation who use intellect.

30/025 And (it is) among His Signs that the heaven and the earth remain stable under His Command, then when He called you — a call (received by you) from within the earth, then and there you will come out (in Resurrection).

30/026 And to Him belongs whosoever is in the heavens and the earth. All are subservient to Him.

30/027 And He it is Who originates the creation, then will repeat it (after it has been perished), and that would be easier unto Him. And to Him Alone suits a higher similitude in the heavens and the earth. And He is the All-Mighty, the All-Wise.

30/028 He has set forth an example regarding your ownselves. Are there for you, out of those whom your right (hands) held in trust — as sharing partners in what We bestowed on you (as provisions) — so you are, therein, on equal footing — you fear them like you fear (for) your ownselves? Thus We provide details to the Verses for a nation who use intellect.

30/029 Nay, those who have transgressed have followed their vain desires without knowledge. Then who guides that whom Allah has allowed to go astray? And (there is) not for them, out of the helpers .

30/30 So let your face (personality) take a stand for the Unitarian Religion, a natural instinct of Allah, that on which he has created mankind. No change appears for the creation of Allah. This is the Religion, one which must remain established. But the majority of mankind do not know.

30/31 (You must be) those who permanently turn to Him (in all their needs) and be dutiful to Him; and establish As-Salat. And be not of Al-Mushrikun —



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30/32 of those people who split up their religion and became sects (cults). Each sect, with whatever (human-literature is) with them (are) rejoicers (therein).

30/33 And when an affliction touched mankind, they invoked their Nourisher-Sustainer, as those who sincerely turn to Him. Afterwards, when He gave them to taste mercy from Him, behold: a group from amongst them associate partners with their Nourisher-Sustainer,

30/34 so that they may deny what We have given them. So enjoy (for a limited period), then soon you know (your fate) .

30/35 Have We sent down unto them an authority, then it speaks of that wherewith they had been indulging in shirk?

30/36 And whenever We caused human beings to taste mercy, they rejoiced therewith; and if an evil afflicts them because of that which their hands have sent forth, instantly they go in despair.

30/37 Have they then not seen that Allah enlarges the provision for whom He thinks proper and (for some others) He keeps in limits? Definitely, in this are surely lessons for a nation who Believe .

30/38 So deliver to the close-relation his due, and to the poor one, and to the victim of travel. This is better for those who desire the Attention of Allah, and those people: they are those who attain success.

30/39 And what you gave (to people) out of Ríba (usury) so that it increases in the wealth of (these) people — so, (listen clearly) it shall not increase (or multiply) in the assessment of Allah. And whatever you give out of Zakat: you intend and desire attention of Allah, then those people: they (are those) who enlarge and multiply (their wealth). [Assistance provided out of usury-money shall benefit no one, while assistance provided from Zakat shall add to and cause increase in the wealth of the recipient].

30/040 Allah is That Who created you, then provided provision to you, then will cause you to die (and) afterwards will revive you. Is (there any) out of your (so-called) partners (of Allah) who may do of this to you in any form? Glory be to Him! And He became Exalted above that they associate (as partners to Him).

EGOMENON, TRANSLATION & COMMENTAR

30/041 Evil has set in on the land and the sea because of what the hands of human-beings have earned (through their beliefs and actions) — so that He makes them taste some of that which they did in order that they may return (to the Book of Allah).

30/042 Say: "Travel through the earth, then watch what became the end-result of those before (you). Most of them had been Mushrikun .

30/043 So make your face (personality) take a stand for the Established Religion before (the stage) that comes to you a Day — no withdrawal of it (is allowed) from Allah. This Day (all people) shall separate (into groups).

30/044 Whosoever disbelieved, then his disbelief goes against him; and whoever performed righteous deeds so they prepare an (ideal) abode for their own selves .

30/045 That He may reward, those who have Believed and performed righteous deeds, out of His Bounty. Verily, He likes not the disbelievers .

30/046 And (it is) among His Signs that He sends the winds as transmitters of glad tidings, and in order that He may make you taste out of His Mercy, and so that the ships may sail under His Law, and so that you seek of His Bounty, and in order that you may pay thanks (to Allah).

30/047 And surely, indeed We did send Messengers towards their nation. So they came to them with Al-Bayyinat . So We took vengeance (retribution) on those who committed crimes. And it was incumbent upon Us (to provide) help to the Believers .

30/048 Allah is That who directs the winds, so they lift up the clouds, then He spreads it in the sky as He thinks proper, and sets this into sections until you see the rain — it comes out from its midst. Then when He reached alongwith it whom He thinks proper out of His Ibad (human subjects) — instantly they rejoice.

30/049 And truly, they were before (the stage) that it may be sent unto them — even from (much) before this, they were surely those who go in despair .



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30/050 So ponder towards the effects of Allah's Mercy: how He revives the earth after its death. Certainly this: surely (He is) a Reviver for the dead ones, and He is All-Capable over every thing .

30/051 And if We sent the wind (of a destructive nature) and they saw it (i.e., their tilth) turned yellow (and dry) surely they deviated (from the Path) after this (scene) — they will disbelieve (henceforth).

30/052 So verily, you do not make the dead ones listen, and you do not make the deaf hear the call, when they turned away showing (their) backs .

30/053 And you are not a guide for the blind ones against their (insistence on) ignorance. You do not make one hear except that who Believes in Ayaatina so they are Muslims .

30/054 Allah is That Who created you in (a state of) weakness, then He established strength after weakness, then after strength He brought weakness (to reappear) and extreme of age. He creates what He thinks proper. And He is All-Knowing, All-Capable.

30/055 And the Day the Hour establishes (itself), the criminals will swear that they stayed not other than an hour. Thus they used to tell lies.

30/056 And those who were bestowed Al-Ilm ('The Knowledge') and Faith said: "Surely, indeed you stayed, (as is written) in Kitabullah — until the Day of Resurrection; so this is the Day of Resurrection, but you people: you had not been knowing."

30/057 So this Day, the excuses of those who transgressed shall not benefit them, and they shall not be provided a chance to repent .

30/058 And surely, indeed We have set forth for mankind in this Al-Quran from all kinds of examples. And if you came to them with a credential, surely those who have disbelieved will say: 'you people are not but followers of unreal system.'

30/059 Thus Allah puts a seal over the hearts of those who do not know.

30/060 So be patient, surely Allah's promise is true. And let not those discourage you who have no certainty in Faith.

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THE DIVINE BOOK

31/2 These (alphabets are) Signs of Al-Kitab-ul-Hakim,

31/3 Hudah and Rahmah for those who do good in perfection,

31/4 those who establish As-Salat and pay Az-Zakat and they, regarding the Hereafter, they have faith with certainty —

31/5 they are on guidance from their Nourisher-Sustainer and they: they are those who have attained success .

31/6 And of mankind is that who purchases Lahw-alhadees (absurd and senseless hadees) in order that he may mislead (people) against the Way of Allah without knowledge, and regards this (Prescribed Path of Allah) as a mockery. Those people: for them awaits a humiliating punishment.

31/7 And when Our Verses are reproduced unto him, he turned away becoming arrogant in pride as if he has not listened to it — as if there is a plug in his both ears. So announce to him a painful torment .

31/8 Verily, those who have Believed and did righteous deeds, for them are Gardens of delight,

31/9 abiders therein. Promise of Allah is true. And He is the All-Mighty, the All-Wise .

31/010 He has created the heavens without any supports that you might see, and He has set on the earth firm mountains lest it should become unstable with you. And He has spread therein from all sorts of living, moving creatures. And We sent down (rain-) water from towards the sky, then We caused to grow therein from all kinds of delightful (vegetation and plants etc.).

31/011 This is the creation of Allah. Then show Me what is that which those besides Him, have created. Nay, the transgressors are in evident error .



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31/012 And certainly, definitely We gave Luqman wisdom; that, adopt practical thankfulness for Allah, and whosoever would pay thanks, so surely what (is a fact is that) he pays thanks for his own self; and whosoever disobeyed — then undoubtedly Allah is Self-Independent, Immensely Praised.

31/013 And when Luqman spoke for his son, and he: he is advising him, "O my son! Do not join partners with Allah; verily, polytheism is certainly (the) biggest injustice."

31/014 And We advised human-being about both of his parents; his mother bore him in weakness upon weakness, and the termination of his (motherly feeding) is in two years, that, adopt practical thankfulness for Me and for both of your parents; towards Me is the place of return .

31/015 And if both exhorted you upon (this) that you should join (someothers) as partners with Me, there is no knowledge for you about this, then do not obey them both, and keep company with both of them in the world admirably, and follow the path of that who remained obediently attentive towards Me; then, towards Me is your place of return, then I will inform you about whatever you had been doing.

31/016 "O my loving son! Certainly it, if it be the weight of a grain from the mustard, and it be inside a rock or in the skies or in the earth, Allah will come with it; verily Allah is the Keenest Observer, the Most Well-Informed .

31/017 O my loving son! Establish As-Salat and enjoin virtue and prohibit from vice, and be patient on what befell you — undoubtedly that is from the stability (of the will-power) for the actions .

31/018 And do not puff up your cheek for men, and do not move in the earth insolently. Certainly, Allah does not like any self-centred, boasting person .

31/019 And be moderate in your gait and control from your voice — surely the harshest of the voices is definitely the voice (braying) of the ass."

31/020 See you not (O men) that Allah has controlled and regulated for you whatever is in the heavens and whatever is in the earth and has showered over you His Graces — apparent and evident as well as hidden and invisible? Yet of mankind is that who argues and disputes 'in

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Allah' without Ilm ('Knowledge,'), and not (through) Hudah ('Guidance') and not (through) Kitabun Munir ('A Light Emitting Book') .

31/021 And when it is said to them: "Follow that which Allah has sent down," they said: "Nay, we shall (only) follow that on which we found our fathers." Would they then do so even if Satan invites them to the torment of the Fire?

31/022 And whosoever submits his face (i.e., personality) to Allah while he is a Muhsin then surely he has grasped the most trustworthy handhold. And towards Allah is the final end of (all) affairs .

31/023 And whoever disbelieved, then let not his disbelief grieve you. To Us is their returning place, then We will inform them about what they did. Surely, Allah is Well-Informed about the condition of (the hearts in) the chests .

31/024 We let them enjoy a little (during the life-span in this world), afterwards We shall drive them helpless and disowned to a severe torment (in the life of the Hereafter) .

31/025 And if you asked them who has created the heavens and the earth surely, they will say: "Allah". Say: "Specified Praise suits Allah (Alone)." Nay, most of them know not .

31/026 To Allah belongs whatever is in the heavens and the earth. Verily, Allah — He is the Self-Independent, the Immensely Praised .

31/027 And if (it so happened) that whatever is in the earth out of the trees (converted itself to produce) pens and the sea helps it (becoming ink, and) thereafter seven seas (come to its aid) — the statements of Allah have not (yet) completed. Surely, Allah (is) All-Mighty, All-Wise.

31/028 Neither your creation, and nor your resurrection (is) except like that of a single Nafs. Verily, Allah is All-Hearer, All-Seer .

31/029 Don't you see that Allah merges the night into the day and merges the day into the night? [The day-time gets reduced and the night-hours get extended]. And He has controlled and regulated the sun and the moon, all continue in motion and movement for a specified term; and that Allah is All-Aware of what you do .



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31/30 This is because Allah, He is the Reality; and that what the people invoke (as deities) is Al-Batil. And that Allah, He is the Most High, the Most Great .

31/31 Don't you see that the ship sails through the sea by Allah's Grace — so that He may make you see of His Signs? Verily, in this are surely signs for all those who are perseverant, grateful ones .

31/32 And when a wave covered them like coverings, they invoked Allah as those who keep the Religion strictly pure for Him. Then when He provided them a safe passage to the land, then amongst them are seen those who adopt a middle path. And do not strive against Ayaatina except all the perfidious, ungrateful individuals.

31/33 O you mankind! Pay obedience to your Nourisher-Sustainer and be afraid of the Day when does not benefit a father unto his son, and nor the son (is one that) he pays any thing for the redemption on behalf of his father. Verily, the Promise of Allah is true. Let not then this worldly life deceive you, and let not the chief deceiver (Iblis) deceive you about Allah.

31/34 Verily, Allah! With Him is the information about the Hour; and He sends down the rain; and He knows that which is in the wombs. And a Nafs (human personality) does not know what is that she will earn tomorrow, and a Nafs does not know in what land she will die. Verily, Allah is All-Knower, All-Aware.

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32/2 Descent of Al-Kitab, no doubt therein, is from the Nourisher-Sustainer of the worlds .

32/3 Do they say he has forged it? Nay, it is Al-Haqq from your Nourisher-Sustainer, in order that you may warn a nation to whom no warner has come before you, so that they may receive guidance.

32/4 Allah is That Who created the heavens and the earth and whatever is between those two in six aeons; then He set (Himself) over the Throne. There is not for you, besides Him, out of a wali, and neither a shafee (intercessor). Will you then not remind (yourself and remind others)?



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32/5 He will plan the (Divine) Ordinance from the heaven unto the earth, then it shall ascend to Him in an eon — the duration of which became a thousand years according to what you compute .

32/6 This is the Knower of the unseen and the seen, the All-Mighty, the continuously Merciful —  $\,$ 

32/7 Who has made perfect everything He has created. And He initiated the creation of man from clay .

32/8 Then He made his offspring from an admixture of an insignificant, despicable fluid.

32/9 Then He fashioned him and breathed into him of His Spirit. And He made for you the hearing and the eyes and the hearts. Very little it is what you pay as thanks .

32/010 And they said: "Whether when we are lost in the earth (after death and disintegration), shall we indeed be in a new creation?" Nay, they, regarding the meeting with their Nourisher-Sustainer are disbelievers.

32/011 Say: "The angel of death, who is set over you, will complete your life-span (and thus cause you to die); then to your Nourisher-Sustainer you shall be brought back."

32/012 And if you see when the Mujrimun are such that hang their heads before their Nourisher-Sustainer (and say): Our Nourisher-Sustainer! We have seen and heard (every thing), so send us back, we shall do righteous deeds (in the world, henceforth). Surely, we are (now) those who have attained certainty (in Faith)."

32/013 And if We had wished, surely, We would have given every nafs her guidance. But the statement proceeding from Me took effect (about evil-doers). Surely I will fill Hell with jinn and mankind together .

32/014 Then taste you because of your forgetting the meeting of this Day of yours; indeed, We also forgot you (like-wise). And now taste the lasting punishment for what you used to do .

32/015 Certainly, what (is a fact is that) those Believe in Our Ayaat who, when they were reminded or admonished therewith, behaved as those who are in obedience, and they glorified

PROLEGOMENON, TRANSLATION & COMMENTARY OXO

THE QURAN

THE DIVINE BOOK

(Hím) with the Praise of their Nourisher-Sustainer, and they do not commit arrogance in pride .

32/016 Their sides forsake the beds; they invoke their Nourisher-Sustainer in fear and hope; and of the provisions We bestowed unto them — they spend (in accordance with the counselling and advice available in Al-Kitab).

32/017 And no nafs knows what joy of the eyes is kept hidden for them as a reward for what they used to do .

32/018 Is then he who became a Believer like one who turned a Fasiq (disobedient and a deceiver)? They are not equal .

32/019 As for those who have Believed and did righteous deeds, so for them are Gardens of abode as a welcome for what they used to do .

32/020 And as for those who committed Fisq, their abode will be the Fire. Every time they wished that they may get away therefrom, they were pushed back therein and it was proclaimed to them: 'Taste you the torment of the Fire which — you used to deny of that .'

32/021 And verily, We will make them taste out of a nearer torment (in this present world) besides the greater torment (in the life to come) in order that they may turn (to the Book of Allah).

32/022 And who is more unjust than he who is reminded (and admonished) through the Ayaat of his Nourisher-Sustainer, then he turned aside therefrom? Verily, We are those who take retribution from the criminals.

32/023 And surely, indeed We delivered Al-Kitab to Musa. So be not in doubt from coming in contact with it. And We have made it a guidance for Bani Israiel .

32/024 And We have made from among them imams (leaders), they guide under Our Command when they showed patience and used to have certainty (of Belief) regarding Our Ayaat .



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آبر. مرارات 32/025 Verily, your Nourisher-Sustainer: He will decide between them on the Day of Resurrection concerning that wherein they used to differ .

32/026 Does it not give them a lead, how many of the generations before them We have destroyed? They move about in their (abandoned) dwellings. Surely, in this are indeed signs. Would they not then listen (to the Word of God and submit to it)?

32/027 Have they not then seen that We drive the (rain-) water to the dried-up barren land? Then therewith We bring forth crops, their cattle and their own persons eat therefrom. Will they not then see?

32/028 And they say: "When this Al-Fath [ the decision (amongst men on the Day of Accountability will take place)] if you are (of) those who tell the truth?"

32/029 Say: "On the Day of Al-Fath, shall not benefit those who disbelieved, their Faith (if they attain it at the eleventh hour when they have seen the proceedings of the Hereafter), and nor they shall be allowed (any) respite."

32/30 So turn aside from them and await; truly they too are those who await.

33/1 O you An-Nabí (The Prophet)! Pay obedience to Allah and obey not the disbelievers and the hypocrites. Verily, Allah is All-Knower, All-Wise .

33/2 And adopt what is inspired to you from your Nourisher-Sustainer. Surely, Allah is Well-Acquainted with what you do .

33/3 And put your trust in Allah; and it became sufficient with Allah to be a Wakil .

33/4 Allah has not placed for any man two hearts inside his thorax; and He has not made your wives as your mothers whom: unto whom you utter 'Az-Zihar' [the 'game of backs' (i.e., you call their backs as the backs of your mothers and then discontinue marital relations with them)]. And He has not regarded your adopted ones (or your called-ones) as your (real) sons. This, for you, is your own statement emitted by your mouths, while Allah gives the True statement and He guides to the (Permanent) Path .



DR.KAMAL OMAR'S
PROLEGOMENON, TRANSLATION & COMMEN

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33/5 Call those (adopted sons) relating them to their (actual) fathers, that is more just in the Sight of Allah. But in case you do not know their fathers (or their names), then (call them) your brothers in Faith and Mawaleekum (those under your custodianship and protection). And there is (counted) no sin against you in what you made a mistake therein, but (it would be a sin) what your hearts deliberately attempted. And Allah is Oft-Forgiving, continuously Merciful (and Forgives what is past and is not repeated).

33/6 An-Nabí is closer to the Believers than their ownselves, and his wives are (like) mothers to them (as regards respect and marriage). And the possessors of (the links through) the wombs (i.e., blood-relations): some of them are closer (in personal ties) to some in Kitabullah [Book of Allah (regarding the heirship in inheritance)] than (the brotherhood of) the Believers and Al-Muhajirun (those who, become emigrants in the cause of Allah) — except that you do kindness in some desirable way to those in friendly bonds to you. This became written in Al-Kitab.

33/7 And (remember) when We took from An-Nabiyyin (The Prophets) their covenant, and from you, and from Nuh, and Ibrahim, and Musa and, Iesa,son of Maryam. And We obtained from them a binding covenant,

33/8 so that He may ask the Truthfuls (Allah's Prophets and Messengers) about their truth (i.e., , the extent of their sincerity and efforts in preaching the Message of Allah). And He has prepared for the disbelievers a painful torment .

33/9 O you who have Believed! Remind yourself about the Favour and Grace of Allah over you people when the (enemical) forces came against you; and We sent against them the wind (in fury) and forces that you saw not (physically). And Allah is (Ever) All-Seer of what you do.

33/010 When these (enemy-forces) came upon you from above you and from (a level) lower down than you, and when the eyes became wide open (not normally blinhead of state) and the hearts reached the throats (mahead of state you feel your heart-beats at the initial part of the neck, — a sign of extreme fear, anxiety and apprehensions), and you people were harbouring doubts about Allah.

33/011 Then and there the Believers were made to pass through a test and they were shaken to a violent shahead of state .



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33/012 And when the hypocrites and those in whose hearts (was) a disease say: "Allah and His Messenger promised us not but (only) delusion."

33/013 And when a group from amongst them said: "O residents of Yathrib! There is no position for you (to fight or win), therefore go back (in retreat)." And a band of them asks An-Nabi for permission (to leave the battle field). They say: 'Our houses lie unprotected and exposed,' although they lay not open and exposed. Intend they not but (only) running away (from the encounter).

33/014 And if the enemy was made to penetrate them from environs of that (city-area), and they had been incited to Al-Fitnah (disruption and treachery) they would have committed it, and would not have hesitated for it except a minority.

33/015 And surely, indeed they had been giving covenant to Allah since before that they will not turn (their) backs, and a covenant made with is a questioned one (i.e., , it will have to be accounted for).

33/016 Say: "Flight (from battle-ground) will not benefit you if you fled (out of fear of impending) death or killing, and then you will not enjoy except a little period (that you may stay in this world)."

33/017 Say: "Who is that one who will protect you against Allah if He intended for you (some) harm, or He intended for you mercy?" And they will not find for themselves, besides Allah any wali, and nor a helper.

33/018 Definitely, Allah knows those among you who obstruct (men from fighting on the side of the Muslims), and (also) those who say to their fellow men:'come here to us' (and stay away from armed encounter), and they themselves do not enter the war except very little.

33/019 (Thus they prove themselves to be) more greedy against you. Then when fear overwhelmed, you saw them: they look at you, their eyes revolve hither and thither like someone on whom death has been set hovering. But when the fear departed, they smote you with sharp tongues being more greedy for wealth (expected out of the spoils of war). Those people have not developed Faith, so Allah made their deeds and actions to go waste, and that is very easy for Allah.



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33/020 They think that Al-Ahzab [the allied forces (jointly set by all the groups enemical to Islam)] have not yet withdrawn. And if the allied forces assault again, they would wish, perchance they were wandering in the deserts among the bedouins. They would seek news about you (Muslims), and if they happened to be amongst you, they would not fight except very little

33/021 Indeed, in the Messenger of Allah became an excellent pattern of life for you — for (every) one who used to have hope in Allah and the Last Day and propagated Allah exceedingly .

33/022 And when the True Believers watched Al-Ahzab (the allied forces), they said: "This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. And it (i.e., the scene of the aggressive enemy approaching) did not increase them (in any fear or apprehension) but in Faith and submissiveness.

33/023 Among the Believers are men who remained true wherewith they made a covenant with Allah. So of them is that who fulfilled his obligation, and of them (is) one who awaits (of a chance of giving a direct fight to the disbelievers or getting martyred in the encounter). And they did not change (to any undesirable) change-over,

33/024 so that Allah may reward the men of truth for their truth and may submit to punishment the hypocrites if He so desired; or He may turn to them (in mercy and accept their repentance). Surely, Allah is Oft-Forgiving, continuously Merciful.

33/025 And Allah pushed back those who disbelieved out of their rage (against Islam); they gained not any good (neither a chance of getting martyred, nor returning as a successful fighter). And Allah sufficed for the Believers in Qital. And Allah is All-Strong, All-Mighty .

33/026 And (Allah) brought down those from among Ahl-ul-Kitab who backed those (disbelievers), from their fortified places; and He cast in their hearts terror (about the forces of Islam), (so that) you may kill a portion (of them), and mop (another) group as prisoners of war.

33/027 And He caused you to inherit their land, and their buildings, and their wealth and riches, and (also that portion of) the land you had not set your foot. And Allah is All-Capable over every thing.

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33/028 O you An-Nabí (The Prophet)! Say to your consorts: "If you had been desiring the life of this world, and its glitter, then come along! I will make a provision for you and I will break the (marital) link with you in a very graceful delinhead of state ."

33/029 And if you women had been desiring Allah and His Messenger and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (the females who do good in perfection) amongst you, an enormous reward.

33/30 O women of An-Nabi! Whoever of you females comes with an evident obscenity Al-azab (this refers to the punishment of Zina as given in Verse 24/2, 8) would be doubled for her (as a further deterrent to those who should present their example as a pattern for the whole nation). And that is very easy for Allah (to make it implemented).

33/31 And whosoever of you women devotes (herself) for Allah and His Messenger and does righteous deeds, We shall bestow on her, her reward twice over (i.e., the reward shall also be doubled). And We have arranged for such a one, a noble provision .

33/32 O Nisa-An-Nabí (women of the Prophet)! You are not just like one of the (ordinary) women. If you keep your duty (to Allah), then be not soft in speech, lest one gets excited with desire — one in whose heart is a disease; and you should utter statement in an honourable and guarded style;

33/33 and stay within your residences, and do not indulge in cosmetic make-up — the cosmetic exhibitionism of the earlier times of ignorance (when the impact of the Message of Islam starts dwindling due to the absence of the Messengers). And you women should establish salat and pay-up Zakat, and obey Allah and His Messenger. Definitely, what (is a fact is that) Allah desires that He may keep away Ar-Rijz from you — Ahl-al-baiyt and purify you with a thorough sanctification .

33/34 And remind (your selves and remind others) what is recited in your houses out of Ayaatullah-wal-Hikmah. Verily, Allah is the Keenest Observer, the Most Well-Informed .

33/35 Verily — Muslim males and the Muslim females, the Believing males and the Believing females, and the obediently devoted males and the obediently devoted females, and the truthful males and the truthful females, and the patient/perseverant males and the patient/perseverant

females, and the sincerely conscious males and the sincerely conscious females, and the males who offer donations (in the Cause of Allah) and the females who offer donations, and the males who fast and the females who fast, and the males who protect their private sexual parts and the females who protect (their's against any unpermitted and immoral indulgence), and the males who propagate Allah exceedingly and the females who propagate (likewise) — Allah has prepared for them forgiveness and an enormous reward (here and the Hereafter).

33/36 And it is not (suitable) for a Believing male, and nor a Believing female that there remains for them any option against their decision, when Allah and His Messenger have decreed a matter. And whoever disobeys Allah and His Messenger, then he has indeed strayed in manifest error .

33/37 And when you say to him (i.e., to Zaid who is an adopted son) on whom Allah has bestowed Grace, and you have (also) bestowed grace on him: "Retain your wife with you (in wedlock) and remain dutiful to Allah." And you hide in your self for which Allah is One Who will make it evident, and you are afraid of people, while Allah has more right that you may fear Him. So when Zaid broke the marital link with her, We paired you with her (i.e., We arranged your marriage to the divorced wife of your adopted son) — so that there remains no blame on the Believers about (tahead of state in their own wedlock the ex-) wives of their (own) adopted sons when (the latter) have broken marital links with such women. And Allah's Verdict got fulfilled.

33/38 There is no blame on An-Nabi (The Prophet) in that which Allah made compulsory for him. That had been Allah's Sunnah (prescribed Way) amongst those who passed away in previous times. And the Verdict of Allah became an assessment properly assessed.

33/39 Those who propagate Risalaatillahe ('Messages of Allah'), and fear Him, and do not fear anyone except Allah — and it became sufficient with Allah to be a Reckoner .

33/040 Muhammad became not a father to any male-adult amongst you, but Rasul-ullah and Khatama-n-Nabiyyin. ['a seal (of closure unto the coming) of the prophets'. 'He closed (the coming of) the prophets'. (The pronunciation 'khatam/khatama' is a noun/verb and thus acts as a double shield or protection to his status and position)]. And Allah is All-Aware of everything. [He Knows fully well that Muhammad is His final, last and closing Prophet; and also that he left no legacy in the form of male-offspring to continue his race or descendence in this world.]

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33/041 O you who have Believed! Propagate Allah to an exceeding propagation,

33/042 and praise and glorify Him by the morning and the afternoon (This is a recommendation for Fajr and Asr Prayers).

33/043 He it is Who Yusallee alaikum and His angels too, so that He may bring you out from darknesses unto light. And He is continuously Merciful to the Believers .

33/044 Greetings to them, the Day they meet Him is Salam, and He has prepared for them a generous reward .

33/045 O you An-Nabí! Veríly, We, We have sent you as witness and a bearer of glad tidings and a warner ,

33/046 and as one who invites to Allah under His permission and a source of light that emits light .

33/047 And transmit glad tidings to the Believers with (the news) that for them, (is coming) from Allah, a great Bounty .

33/048 And obey not the disbelievers and the hypocrites and feel not their attempt of harming (you), and put (your) trust in Allah. And it became sufficient for Allah to be Wakil.

33/049 O you who have Believed! When you married the Believing females, afterwards you divorced them before (the stage) that you attach (yourselves) to those women (in marital-relationship), then (there is) not for you, regarding them, out of any 'iddat [the waiting-period for next Nikah (marriage)] which you may (have to) count regarding those females. So provide them provision, and see them off in a handsome and graceful farewell.

33/050 O you An-Nabi! Verily, We made lawful to you your consorts to whom you have delivered their ujoor; and that whom your right (hands) held in trust — out of those whom Allah has gifted to you; and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts — who have migrated with you; and a Believing woman if she offered her self for (the mission of) the Prophet — provided the Prophet intended that he may take her in

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wedlock. This is a permission exclusively for you (Prophet), excluding the rest of the Believers. Indeed, We knew what We have enjoined upon them about their consorts, and what their right (hands) held in trust. (The permission and restriction applicable to the Prophet) is given in order that there remains no difficulty for you (in boosting your mission of propagation). And Allah is Ever Oft-Forgiving, continuously Merciful.

33/051 Refrain from whom you think proper out of those women, and allow unto you whom you think proper. And whomsoever you desired out of those whom you seperated temporarily from closeup — then (there is) no blame on you; that is nearer that their eyes may find solace, and these females may not get depressed, and they may feel pleased with what you provided them — all of them. And Allah knows what (resides) in your hearts. And Allah is Ever All-Knowing, Most Forbearing.

33/052 Women are not lawful to you (to be brought in wedlock) besides (these). And neither it is lawful for you that you may replace out of (your already existing wives) by these (specified) women, even if their goodness has amazed you — except what whom your right (hands) held in trust. And Allah is Ever-Vigilant over every thing.

33/053 O you who have Believed! Enter not the houses of An-Nabí, except when permission is given to you for a meal, without being those who have an eye on its preparation. But when you are invited then (only) you enter. Then when you have taken (your) meal, immediately disperse and be not Mustanesun for hadees (narration). Verily, such (a behaviour) from you used to annoy and hurt An-Nabí, but he hesitates regarding you, but Allah hesitates not regarding the truth. And when you ask those women for any thing, then ask those women from behind a screen. This (behaviour) from you (would be) purer for your hearts as well as for the hearts of these women. And it suits you not that you may hurt and annoy Rasul-ullah (Messenger of Allah), and nor that you may bring in (your) wedlock his wives after him — ever. Verily, this (attempt) of yours shall be, in the Sight of Allah, enormity.

33/054 Whether you reveal anything or conceal it, so verily, Allah is All-Knower of every thing .

33/055 There is no harm for these women (i.e., the consorts of the Prophet if they appear and move-about adorned, and in beauty) before their fathers, and nor their sons, and nor their brothers; and nor their brothers' sons, and nor their sisters' sons; and nor their own (i.e., those who are Believers and trust worthy) women, and nor (any harm before) those whom their right

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(hands) held in trust. And (o consorts of the prophet) keep your duty to Allah. Verily, Allah is All-Witness over every thing .

33/056 Verily, Allah and His angels yusalluna-ala-an-nabi (send Blessings on the Prophet). [Please compare the wordings used for general class of Believers in Verse 33/43]. O you who have Believed! Sallu alaihe (send blessings on him). [Please note: the practical implementation of this recommendation as required, is explained in Verse No. 33/43. We have to bring the personality of the Prophet from darknesses unto light. We will have to defend him on all fronts whenever he is attacked or his character assassination is done through the so-called Islamic literature produced by humans. Also note that the recommendation is in singular and is applicable to the Prophets' person alone. Furthermore, it is enjoining a duty on we Muslims, and we are not supposed to revert it back to Allah, as our traditional greeting or 'Durood-e-Ibrahim' has taught us!] And submit (to the counsellings and ordainments in Al-Kitab) with complete submission (and inclination of the hearts).

33/057 Verily, those who cause hurt to Allah and His Messenger — Allah has cursed them in this world and in the Hereafter, and He has prepared for them a humiliating torment .

33/058 And those who cause hurt to the Believing males and the Believing females undeservedly, then definitely they bore (on themselves) the crime of slander and an evident sin

33/059 O you An-Nabi! Tell your consorts and your daughters and the women of the Believers (that) they should draw close to them their Jalabib (this is a plural of Jilbab. It could be any additional outer-garment like a shawl, a cloak, a gown or an apron). That will be an (extra-precaution) nearer (to this) that they may be recognised (as their full face shall remain uncovered), but they may not be teased or harmed (as they are modestly dressed). [A practical application of this ordainment is always visible in those who are at Umra or are attending the Hajj-Congregation]. And Allah is Oft-Forgiving, continuously Merciful.

33/060 If the hypocrites, and those in whose hearts is an ailment, and those who cause agitation in Al-Madinah desist not, We shall certainly make you overpower them, then they will not dwell therein as your neighbours except for a very small (period).

33/061 Accursed, wherever found, they shall be seized and killed to a complete annihilation .



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33/062 That (had remained) Sunnah (Way) of Allah among those who passed away (in times) before. And you will not find a changing process for Sunnah of Allah .

33/063 People ask you concerning the Hour. Say: "Certainly what (is a fact is that) knowledge about that rests with Allah (Alone)." And what will make you know? It may be that the Hour becomes very near.

33/064 Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (of Hell) ,

33/065 abiders therein forever, they will not find a wali and nor a helper.

33/066 The Day their faces are turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger!"

33/067 And they further said: "Our Nourisher-Sustainer! Surely we, we obeyed our Sadat (this is the plural of Sayyid) and our great ones, and they misled us from the (Right) Path. [This is a direct pointer to those who have invented and forged spurious, unauthentic and artificial beliefs regarding racial-religious superiority in the System of Islam.

33/068 Our Nourisher-Sustainer! Give them a double from the punishment and curse them with a monstrous curse."

33/069 O you who have Believed! Be not like those who gave hurt to Musa, but Allah absolved him of what they uttered. And (Musa) was honourable in Allah's Sight .

33/070 O you who have Believed! Pay obedience to Allah and (always) give a decisive statement .

33/071 He will reform for you your deeds and will forgive you your sins. And whoever obeys Allah and His Messenger, then indeed he has achieved a great achievement.

33/072 Truly We, We did offer Al-Amanah ('The trust', or choice in choosing and adopting the Prescribed Way of Allah, inspite of being semi-independent in certain aspects) to the heavens and the earth, and the mountains, but they declined that they may bear it and became apprehensive of it; but the human personality (accepted this burden and) bore it.

Verily, thus he became unjust (to himself) and ignorant (of its responsibilities and obligations)

33/073 (The result is) that Allah will punish the male hypocrites and the female hypocrites, and the male polytheists and the female polytheists. And Allah will turn (His Attention in forgiveness and mercy) to the Believing males and the Believing females. And Allah is Oft-Forgiving, continuously Merciful

34/1 Selective Praise suits Allah, That to Whom belongs whatever is in the heavens and whatever is in the earth. And for Him is the selective Praise in the Hereafter, and He is the All-Wise, the All-Aware.

34/2 He knows what enters the earth and what comes out of it, and that what descends from towards the sky and whatever ascends therein. And He is the continuously Merciful, the Oft-Forgiving .

34/3 And those who disbelieved said: "The Hour will not come to us." Say: "Nay, by my Nourisher-Sustainer! Surely, it will come to you." (Allah is) All-Knower of the unseen. Does not escape from him (even the) weight of a minute particle throughout the heavens, and nor in the earth; — and nor (any thing) smaller from this and nor greater — but it is in a crystal-clear record,

34/4 so that He may reward those who have Believed and performed righteous deeds. Those: for them is forgiveness and an honourable provision .

34/5 And those who strove in Ayaatina ('Our Verses') as those who are bent upon frustrating the purpose — those: for them will be punishment of a painful suffering .

34/6 And those who have been given Al-Ilm ('The Knowledge'), see (and mark out) that what has been sent to you from your Nourisher-Sustainer, it is Al-Haqq ('The Truth' or 'The Original'), and it guides to the Path of the Exalted in Might, the Most Praised One .

34/7 And those who have disbelieved said: "Shall we direct you to a male-adult who will tell you (that) when you have become (finally) disintegrated into dust with full dispersion — surely, you will indeed be in a new creation?



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34/8 (Either) he has forged a lie against Allah or there is fanaticism in him." Nay, those who do not have faith in the Hereafter (shall be made to enter) into the torment and (they are) in ignorance of a far and remote nature.

34/9 Have they then not seen towards what is between their two hands (i.e., facing them) and what is behind them out of the heaven and the earth? If We thought proper We shall make the earth slide-in alongwith them, or We shall cause a piece of the heaven (i.e., of any heavenly item like a meteor etc.) fall upon them. Verily, in this (warning) is surely a lesson for all human-subjects who turn (to Allah) in sincere devotion.

34/010 And surely, indeed We bestowed on Daud from Us — Grace. (We said): O mountains! Echo (the statements) along with him; and (We also advised) the birds (likewise). And We made the iron soft for him —

34/011 (telling him) that: 'Manufacture protective jackets of armour and correctly balance the joints (and links of the composing plates), and perform righteous deeds. Truly, I am All-Seer of what you do.'

34/012 And for Sulaiman (We subdued) the wind; its morning (stride from sunrise till midnoon was) a month (in journey), and its afternoon (stride from the decline of the sun to sunset was) a month (in journey, i.e., , in a day-time Sulaiman used to cover two months' travel). And We caused a fount of (molten) copper to flow for him. And (there were) from amongst jinns that would work between his two hands (i.e., before him or in his presence or under his command) under the permission of his Nourisher-Sustainer. And whosoever of them will show dereliction of duty against Our Command, We shall cause him to taste of the torment of the blazing Fire .

34/013 They produce for him what he desires out of fortified places for defence in war, and camouflages (to contain the enemy), and huge moveable storage tanks like (the size of natural) reservoirs (of water and oil), and built to measure storage-devices firmly fixed and anchored (on the surface of the dry earth, or on the ground under water). (Continue to) act, (O) followers of Daud, gratefully. But, very few of Ibad (human subjects) are truly grateful.

34/014 So when We decreed death on him, did not inform them (i.e., to the jinns) about his (i.e., Sulaiman's) death except a worm of the earth that nibbles his rostrum. So, as it fell down,



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the jinns plainly realised that if they had been knowing the unseen they would not have stayed in the degrading penalty .

34/015 Surely, indeed there was for Saba (Sheba) a sign in their home-land — two gardens on the right (side) and on the left, (and it was said to them): 'Eat of the provisions of your Nourisher-Sustainer, and be grateful to Him'— a palatable sinless city and an Oft-Forgiving Nourisher-Sustainer.

34/016 Then they detached themselves (from the Teachings in Al-Kitab), so We directed over them Sail al'arim (flood released from the dam), and We replaced (for) them, in place of their two (ideal) gardens, (another) two gardens: producers of bad bitter fruit, and tamarisks, and a very meagre number out of the lote (trees).

34/017 This (was the way) We recompensed them because they disbelieved. And do We recompense (this way) — except the ungrateful disbelievers?

34/018 And We placed between them and between the cities wherein We established (Our) Blessing, prominently visible towns; and We regulated therein the travel (saying): 'Travel through them by night and by day, feeling absolutely secure .'

34/019 But they said: "Our Nourisher-Sustainer! Make the stages between our journeys longer." And they wronged themselves, so We made them as narrations (of the days gone by) and We dispersed them to a complete disintegration. Verily, in this are surely lessons for all those who are steadfast (and) grateful.

34/020 And truly, indeed Iblis did prove his thought regarding them, so they followed him — except a group out of the Believers .

34/021 And there is not in him (i.e., in Iblis), regarding them (i.e., the human beings), out of some authority — except that We may know (as to) who Believes in the Hereafter, as against one who is in doubt and suspicion about it. And your Nourisher-Sustainer is All-Protector and All-Surveillant over every thing.

34/022 Say: "Invoke those whom you boasted (of as associate gods or authorities) besides Allah." They possess not even the weight of a small particle in the heavens, and nor in the



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earth, and (there is) not for them in these two any share. And there is not for Him, from amongst them any as one who may prevail (over Him, regarding His decisions) .

34/023 And intercession does not profit (any one) before Him except in the interest of one for whom He permitted. Until when apprehension was removed from their hearts, they said (among themselves): "What is it (that) your Nourisher-Sustainer told (you)?" They said: "The Truth, and He is the Most High, the Most Great."

34/024 Say: "Who gives you provision from the heavens and the earth?" Say: "Allah, and verily, (either) we or you are truly on guidance, or in plain error."

34/025 Say: "You will not be asked about what we committed in crime, and nor shall we be asked of what you do."

34/026 Say: "Our Nourisher-Sustainer will assemble us, afterwards He will judge between us through Al-Haqq ('The Truth'), and He is the Most Well-Informed Judge."

34/027 Say: "Show me those whom you have joined with Him as partners." Impossible! Rather, He is Allah, the All-Mighty, the All-Wise.

34/028 And We have not sent you but as one who is sufficient for mankind as a giver of glad tidings and as a warner. But the majority of mankind do not know (this fact and position).

34/029 And people say: "When this promise is to be fulfilled if you are truthful?"

34/30 Say: "The appointment to you is for a Day you shall not detain yourselves regarding it by an hour, and you shall not advance (your arrival) ."

34/31 And those who have disbelieved said: "We shall never Believe in accordance with this Al-Quran and nor according to that which is in between its two hands." [They Believe not in Al-Quran being propagated to them through the mouth of the Prophet, and nor in Al-Kitab which is already available. They realise that Al-Kitab is Permanent and they still reject it]. And if you could see when the tansgressors are those made to stand before their Nourisher-Sustainer — some of them will make the blaming statement revert to some (other amongst themselves). Those who were prevailed upon will say to those who behaved in arrogance: "If you people were not (there to mislead us), surely we would have been Believers."

34/32 And those who behaved in arrogance said to those, who were prevailed upon: "Did we obstruct you people from The Guidance after it had come to you? Nay, you (yourselves) were sinful."

34/33 And those who were prevailed upon, said to those who behaved in arrogance: "Nay, (it was your) plotting by night and day when you order us that we may disbelieve in Allah and we may set rivals to Him." And they (either of the two groups) concealed their regrets when they watched the punishment. And We placed iron-collars around the necks of those who disbelieved. Would they be rewarded (any thing else) except what they used to do?

34/34 And We did not send to a township out of a warner, but those of its residents who were enjoying wealth and luxuries said: "Surely, we are disbelievers for that with which you (Messengers) have been sent (to us)."

34/35 And they said: "We are more in wealth and children, and we shall not be those who have been put to punishment."

34/36 Say: "Verily, (it is) my Nourisher-Sustainer (Who) expands the provisions for whom He thinks proper and restricts to needs (when He thinks so), but the majority of mankind do not know.

34/37 And (it is) not your wealth, and nor your children that bring you nearer to Us in closeness except (the personal performance of) that who Believed and did righteous deeds; so those people: for them is an enlarged and expanded reward because of what they did, and they will be those who are secure in the suites (of Paradise).

34/38 And those who strive against Ayaatina as those who are bent upon frustrating the purpose — those: would be those who have been thrown into the torment .

34/39 Say: "Truly, my Nourisher-Sustainer enlarges the provision for whom He thinks proper out of His Ibad, and also restricts it for him (according to his needs, if He thinks proper)." And whatever you spent of anything, so He will replace it. And He is the Best of providers.

34/040 And the Day He gathers them all together, (and) afterwards says to the angels: "Whether all these had been worshipping exclusively you?"

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THE DIMINE BOOK

34/041 They (angels) said: "Glory be to You! You (Alone) are our Wali instead of them. Nay, they used to worship the jinns; most of them had been believers in them."

34/042 So this Day, some of you do not possess any benefit for some (others amongst you), and nor (any) harm. And We shall say to those who transgressed: 'Taste the torment of the Fire which you used to belie.'

34/043 And when Our Clear Verses are recited to them, they said: "What is he, except a male-adult who intends that he may deviate you people from that what your fathers (i.e., ancestors) used to worship." And they (also) said: "(It is) not but a lie which has been forged." And those who disbelieved said regarding Al-Haqq (The Truth) when it reached them: "(It is) not but evident magic!" [Being convinced of its magical effects in demolishing their ancient beliefs and concepts, they brought such comments] .

34/044 And We did not give them out of Books which they must take lessons thereof, (rather We sanctioned and specified for them Only One Book). And We did not send unto them out of a warner, before you .

34/045 And those before them (also) belied, and they have not reached (even to) one tenth (1/10th) of what We had granted to those (who went as previous generations), yet they belied My Messengers. Then how (terrible) became My denial (in bringing a humiliating punishment for the deniers).

34/046 Say: "Verily what (is a fact is that) I admonish you through Wahidatin ['One single Entity'. This is also an attribute for Allah's Permanent Scripture]: that you standup for Allah in pairs and singly, (and) then ponder — there is no fanaticism in your companion. He is not but a warner unto you between the two hands (i.e., in face of) a severe torment."

34/047 Say: "Whatever reward I might have asked of you, so it is for you. My reward is not (due) except on Allah, and He is Witness over all things."

34/048 Say: "Certainly, my Nourisher-Sustainer strikes (on the target) with Al-Haqq ('The Truth'), the All-Knower of the ghuyub (the unseens)."



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34/049 Say: "Al-Haqq has arrived, and Al-Batil ('The falsehood'. This refers to all false gods, deities and authorities) does not initiate and does not repeat (or resurrect any creation) ."

34/050 Say: "If I strayed away (from the Path), then definitely what (is a fact is that) I go astray at the cost of my ownself. And if I found guidance then it is because of what my Nourisher-Sustainer inspires unto me. Truly, He is All-Hearer, Nigh ."

34/051 And if you (could) watch when they got terrified, so (there is) no escape (available), and they were caught from a nearby place .

34/052 And they said (at the stage of final accountability in the Hereafter): "We have (now) Believed in it (i.e., in Al-Kitab)." And how (could there be) for them a redemption from such a remote stage?

34/053 And indeed, they did disbelieve in this (Al-Kitab) before (i.e., in their worldly life). And they (while in their worldly life) conjecture about the unseen (world of Resurrection, Accountability, Hell and Paradise etc.) from a remote place (i.e., while they are on the planet earth).

34/054 And (a barrier) got set between them and that which they desire, as was done with the sects (cults) similar to them in the past. Verily, they have remained in grave doubt (regarding the Book of Allah).

35/1 Selective Praise suits Allah, Originator of the heavens and the earth, Maker of the angels as messengers: possessor of wings two at a time, and three at a time, and four at a time — He increases in creation what He thinks proper. Verily, Allah is All-Capable over every thing.

35/2 Whatever Allah releases out of (His) mercy for mankind, then there is no one with a power to stop it. And whatever He withholds, then there is no one with a power to release it other than Him. And He is the All-Mighty, the All-Wise.

35/3 O you mankind! Remind (yourselves and others) the Grace of Allah unto you. Is there any Creator other than Allah who provides you provision from towards the sky and the earth? La-ilaha-illa-Huwa. Whither then, you are being turned away in falsehood?



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35/4 And if they belie you, so indeed the Messengers were belied before you. And to Allah are made to return (all) matters (for final decision) .

35/5 O you mankind! Verily, the Promise made by Allah is true. So let not this present life deceive you and let not the chief deceiver (i.e., Iblis) deceive you regarding Allah .

35/6 Surely, Satan is an enemy to you, so treat him as an enemy. Truly, what (is a fact is that) he invites his group that they may become out of the dwellers of the blazing Fire .

35/7 Those who have disbelieved: for them (awaits) a severe torment; and those who have Believed and performed righteous deeds, for them (awaits) forgiveness and a great reward.

35/8 Is he then, to whom the evil of his deeds is made fair-seeming, and he regarded it as good (at par to one who is rightly guided)? So definitely, Allah allows to go astray whom He thinks proper, and guides whom He thinks proper. So your 'self' may not cripple herself (remaining) in sorrows (and regrets) over them. Certainly, Allah is All-Knower of what they do and invent

35/9 And it is Allah Who directed the winds, so they lift up the clouds, then We drove that (cloud) to a dead land, then We revived therewith the land after its death. Like this (there will be) the Resurrection.

35/010 Whosoever had been desiring honour, then to Allah (Alone) belongs all honour. To Him ascends the Al-Kalimun Tayyib (The Palatable and Desirable Statement) and the righteous deeds lift it up (to an acceptable status). And those people who plot evils — for them is a severe torment. And the plotting of those people — it shall perish.

35/011 And Allah did create you (Adam) from dust, then (the offspring) from Nutfah then He made you pairs (male and female). And no female conceives, and nor she delivers, but with His Knowledge. And no aged man is granted a span of life, and nor a deduction is made from his life, but it is in record. [Any human being granted an extra-ordinary long life or an extra-ordinary short life will find the matter written in advance in the Record of events available with Allah]. Surely, this is quite easy for Allah (to do).

35/012 And the two seas do not become equal and identical — this one is sweet, thirst-satisfying, its liquid-state pleasant to drink and swallow; while this (other one is) saltish, bitter

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and heavy — and from all you eat fresh tender meat and you bring out ornaments that you wear and put on. And you see the ships therein, cleavers (of sea-water) as they sail (through it), so that you may seek of His Bounty, and perchance you may pay thanks (to Allah).

35/013 He merges the night into the day (i.e., the decrease in the hours of the night gets added to the hours of the day), and He merges the day into the night. And He has controlled and regulated the sun and the moon, all (of these heavenly bodies) swiftly move for a term appointed. Such, to you, is Allah, your Nourisher-Sustainer; His is the Dominion . And those whom you invoke (or call upon) besides Him — they do not own even a Qitmir .

35/014 If you invoke (or call upon) them, they hear not your call, and if they (ever) heard it, they did not respond to you. And on the Day of Resurrection, they will disown your setting partners (to Allah). And would not inform you (any) like One Who is Most Well Informed.

35/015 O you mankind! You people before Allah are those who are in need, while Allah — He is Free of want, Most Worthy of Praise .

35/016 If He will think proper He will wipe you out and will come with a new creation .

35/017 And that is not hard for Allah .

35/018 And a bearer of burdens shall not bear the burden of another one. And if one heavily laden (Nafs or personality) does call another towards (bearing) her load — (there) will not be lifted any thing out of it — even if he happened to be a close relation. Certainly, what (is a fact is that) you warn (only) those who fear (and remain mindful of) their Nourisher-Sustainer (even) unseen, and established Prayers. And whoever purifies, so surely, what (is a fact is that) he purifies in the interest of his own self. And to Allah is the final Returning Place.

35/019 And the blind and the seer do not become equal,

35/020 and nor different darknesses (in degree), and (similarly) nor the Light (of different categories) ,

35/021 and nor the shade (of different natures) and nor the (sun's) heat (of different seasons) .



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35/022 And do not become equal the (different categories of) living ones, and nor the (different categories of) dead ones. Verily, Allah makes (him) hear whom He thinks proper. And you are not 'one who makes one hear' unto that who are in graves.

35/023 You are not but (only) a warner.

35/024 Verily, We have sent you with Al-Haqq ('The Truth' or 'The Original'), as a bearer of glad tidings and a warner. And (there was) not out of a nation but there did stay, among that, a warner.

35/025 And if they belie you, so, surely belied those (also who went) before them. Their Messengers came to them with Al-Bayyinat, and with Az-Zubur and with Al-Kitab-ul-Monir ('The Light Emitting Book').

35/026 Then I seized them who disbelieved, so how terrible became the final result of My denial .

35/027 Have not you seen that Allah sent down from towards the sky, water? Then We brought forth therewith fruits — their colours (are) of different variety. And of the mountains are tracts (or streaks) white and red — their shades (are) different, and also intensely dark, black ones.

35/028 And of humans, and ad-dawab and cattle — their colours (are) different (created) similarly. Surely, what (is a fact is that) the erudite (very learned ones) out of His Ibad fear (and remain conscious and mindful of) Allah. Verily, Allah is All-Mighty, Oft-Forgiving .

35/029 Verily, those who read, study and adopt Kitabullah (Book of Allah) and they established As-Salat, and spent out of what We gave them as provision, secretly and openly, hope for a commerce (or trade and business) that never perishes;

35/30 that He may pay them their wages in full and (even) increase for them out of His bounty. Certainly, He is Oft-Forgiving, Most Ready to appreciate .

35/31 And what We have inspired you in the form of Al-Kitab, it is Al-Haqq — being one that confirms or rebrings that which is between its two hands (i.e., which is already available with the people before you). Verily, Allah is indeed All-Aware, All-Seer of His Ibad .

35/32 Then We made inheritors of Al-Kitab, those whom We chose out of Our Ibad. So of them (is that) who is a transgressor against his own self, and of them (is that) who adopts a middle course, and of them (is that) who is foremost in good deeds under permission of Allah. That — that (indeed is) the supreme grace.

35/33 Gardens of Eternity, they will enter therein, they will be adorned therein with bracelets of gold, and (they would use) pearls, and their garment therein will be silk .

35/34 And they said: "Selective Praise suits Allah, Who has removed from us (all) grief. Verily, our Nourisher-Sustainer is indeed Oft-Forgiving, Most Ready to appreciate,

35/35 That Who settled us in an ever-lasting home out of His Grace; toil will touch us not therein, and nor will touch us therein any weariness ."

35/36 And those who have disbelieved — for them will be the Fire of Hell. (The punishment) shall not be made complete unto them that they may die; and nor shall be made light unto them out of its punishment. Thus We shall reward all the extreme disbelievers .

35/37 And they — they will be carried therein: "Our Nourisher-Sustainer! Bring us out, we shall perform righteous deeds quite different from what we used to do." (Allah will remark): "And did We not give you lives long enough, so that, may receive admonition therein who came in contact with admonition. And the warner came to you (but you paid no heed.) So taste (the end result of your deeds)." So, there is not for the transgressors, out of a helper.

35/38 Verily, Allah is the Knower of the unseen of the heavens and the earth. Surely, He is All-Knower of the contents of the chests .

35/39 He it is Who made you successors (generations after generations) in the earth. So whosoever disbelieved, on him will be (the bad effect of) his disbelief. And the disbelief of the disbelievers will not add (anything) before their Nourisher-Sustainer, except anger. And the disbelief of the disbelievers will not add (any thing) except loss.

35/040 Say: "Have you (ever) pondered over your (so-called) partner-gods whom you invoke besides Allah? Show me what have they created of the earth, or have they any share in (the dominion of) the heavens." Or have We given them a Book so they are on a clear stand

therefrom? Nay, the transgressors do not promise — some of them to some (others) except delusions .

35/041 Verily, Allah holds the heavens and the earth, otherwise the two go into disbalance. And if indeed the two went into disbalance — did not control these two, any one besides Him. Surely, He is Most Forbearing, Oft-Forgiving .

35/042 And people swore by Allah their most binding oaths (that) surely if a warner came to them they will indeed become more guided than any of the (previous or contemporary) communities. Yet when came to them a warner, it increased them not but 'running away' (from the Truth),

35/043 (showing) arrogance in the land and an evil plotting. And does not engulf the evil plot except its own people, (i.e., the planners themselves become a victim of the evil-plot). So what do they wait except the Sunnah (way of dealing with) the previous people. So you never find regarding the Sunnah of Allah any change. And you never find for the Sunnah of Allah, any Tahveel (reverting back to something initially practiced, then suspended or rejected).

35/044 Have they then not travelled through the earth, so they may see what was the finalend of those (who went) before them, and they were superior than them in power? And Allah is not (such) that may frustrate Him anything in the heavens and or in the earth. Verily, He is All-Knowing, All-Capable .

35/045 And if Allah gets hold of mankind for that which they earned, He did not leave on its (i.e., the earth's) surface out of (any) living, moving creature. But He gives them respite for a term appointed. So when their (appointed) term approached, then verily, Allah became All-Seer for His Ibad.

36/1 Y. S.

36/2 There is testimony (and evidence) of Al-Quranul-Hakim.

36/3 Surely, you are indeed out of the sent ones (i.e., Messengers),

36/4 on a Permanent Path .



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36/5 (Al-Quran is a) Descent arranged by the All-Mighty, the continuously Merciful ,

36/6 in order that you may warn a nation whose fore-fathers were not warned, so they are ignorant .

36/7 Surely, indeed the statement has proved true against most of them, so they will not Believe .

36/8 Verily, We have placed around their necks iron collars, so these reach to the chins, so they (become) those whose faces have been extended upwards .

36/9 And We have put between their hands (i.e., before them) a barrier, and behind them a barrier; then We have covered them up (with a state of ignorance and heedlessness), so they do not see (any reality).

36/010 And (it is the) same to them whether you warned them or you did not warn them, they will not develop Faith .

36/011 Surely what (is a fact is that) you warn that who followed Az-Zikr ('The Message'), and he remained afraid and conscious of Ar-Rahman unseen. So transmit them the glad tidings of forgiveness and a generous reward.

36/012 Verily We, We, We give life to the dead ones, and We record what they sent in advance as well as their after-effects (which they will leave in the world after death). And all things — We have enumerated them (like a census) in a manifest record.

36/013 And bring forward to them a similitude of the dwellers of the town, when there came to them the sent-ones ,

36/014 when We sent to them two, but they belied both of them; so We reinforced (the propagation work) by a third one; so (all the three sent-ones) said: "Verily, we are unto you the sent-ones."

36/015 They (the residents of the town) said: "You are not but human beings like us, and Ar-Rahman has not sent down anything. You do not (act in truth) but you tell lies."



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36/016 (The trio) said: "Our Nourisher-Sustainer knows (that) surely, indeed we are unto you the sent-ones ,

36/017 and (there is) not (a responsibility) over us except a propagation, very plain and evident."

36/018 They (the people) said: "Surely, we have become caught in an evil omen because of you. Surely, if you do not desist (from propagating Al-Kitab), we will surely (reject and) drive you out, and indeed a painful punishment will touch you from us."

36/019 They said, "Your evil omens concern you whether you have been admonished — nay, you are a nation of those who cross (and transgress the limits and bounds given in Allah's Book)."

36/020 And there came running from the outskirts of Al-Madinah (The City), a man. He said: "O my nation! Obey the sent-ones;

36/021 obey that who does not ask you a reward, and they are rightly guided people.

36/022 And what is to me that I may not pay obedience to that Who created me? And to Him you shall be returned .

36/023 Shall I patronise aaliha (gods) besides Him? If Ar-Rahman intends me any harm, their intercession will not benefit me whatsoever, and they will protect me not (against the wrath of God).

36/024 Surely, I (am) then, indeed, in manifest error .

36/025 Veríly, I have come to Believe in your Nourisher-Sustainer, so listen to me!"

36/026 (The disbelievers killed him and the martyr) was told: "Enter Paradise." (The martyr) said (in his comments): "Oh (I) wish, my nation may know (the unseen) —

36/027 of that (that) my Nourisher-Sustainer provided forgiveness for me and He made me out of the honoured ones."



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36/028 And We sent not against his nation after him a force of individuals from heaven, nor We had been those Who send (such forces on such occasions) .

36/029 [It (i.e., the destructive force)] was not but an extra-ordinary wild sound, so then they (became) those who lay silent, dead and destroyed.

36/30 O, alas for (My) Ibad! There comes not unto them a Messenger but they used to mock at him .

36/31 Have they not seen how many generations We destroyed before them? Verily, they will not return to these (anymore) .

36/32 And surely all, when (they) are all together will be those who have been made to present themselves to Us .

36/33 And a sign unto them is the dead land, We gave it life, and We brought forth from it grains, so they eat thereof .

36/34 And We have made therein orchards of date-palm and grapes, and We have caused springs of water to gush forth therein,

36/35 so that they may eat the fruit thereof, and their hands produced it not. Will they not, then, give thanks?

36/36 Glory be to Him Who has created (in) pairs all of that which the earth produces, as well as of their ownselves (i.e., male and female humans), and of that which they know not .

36/37 And a sign unto them is the night. We withdraw therefrom the day, and lo! They are those who have invited darkness unto themselves. [During certain months every year the day-portion is stripped off and replaced by the dark hours — i.e., the sun rises late and sets early. But this replacement of the day-time by the dark-hours can even occur of a sudden due to other phenomenon like eclipse of the sun, or raven-dark clouds that may hide the sun during the day-time!]

36/38 And the sun moves for the fixed course assigned for it. That is the Decree and Assessment of the All-Mighty, the All-Knowing .

36/39 And the moon: We have decreed to it stages, till it became again like an old dry branch of a date-palm .

36/040 The sun: it suits it not that it may join the moon, and nor the night that it is one that outstrips the day. [The night, by itself, cannot override the day time to merge a portion of the day-time into the hours of the night]. And all swiftly move in space .

36/041 And a sign for them is that We carried their offspring in the laden ship (and provided them a safe-passage for the desired destination),

36/042 and We have created for them the like thereof whereon they ride .

36/043 And if We think proper We drown them, then there is no cry for help available to them, and they will not be rescued -

36/044 except as a mercy from Us, and as an enjoyment for a limited period .

36/045 And when it was said to them: "Guard (yourselves against) that which is in between your hands and that which is behind you, in order that you: you may receive mercy."

36/046 And there comes not to them out of Aayatín (a Verse) out of the Ayaat of their Nourisher-Sustainer, but they remained unto it (as) those who deviate (therefrom) .

36/047 And when it was said to them:'Spend of that which Allah has provided you as provision,' those who disbelieved said to those who had Believed: "Shall we feed that whom if Allah thinks proper, He would have fed him? You are not but in manifest error."

36/048 And they will say: "When will this promise (about Resurrection be fulfilled,) if you are truthful?"

36/049 They await not except a single wild sound (like a blast) which will seize them while they are disputing (against the teachings in Al-Kitab) .

36/050 Then they will not be able to make bequest (or will), and nor they will return to their family-members .

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K THE OUD AN

36/051 And the siren has been blown (a 2nd time) and instantly they move out from their burial-places to their Nourisher-Sustainer — in haste and speed .

36/052 They said: "O woe to us! Who has raised us up from our place of sleep?" (It will be announced to them): "This is what Ar-Rahman promised and the Messengers did speak truth."

36/053 It was not but a single wild sound, so behold! They altogether are those who have been made to present themselves before Us .

36/054 So, this Day, no Nafs (personality) shall be wronged to any extent, and you people will not be rewarded except what you used to do (in your beliefs and your deeds).

36/055 Verily, the dwellers of the Garden, this Day, are those who feel joy in (any) activity (they indulge in) .

36/056 They and their consorts are in shades — (as) recliners on raised couches .

36/057 For them therein are fruits, and for them (is available) whatever they call for .

36/058 Salamun [peace and blessings (be on you, will be the greeting)] — statement from the continuously Merciful, Nourisher-Sustainer .

36/059 "O you Al-Mujrimun! Get you apart this Day (and do not approach or come close to the pious Believers)."

36/060 Don't I make a covenant with you, O Bani-Adam, that you must not obey Satan. Surely, he is an evident enemy unto you,

36/061 and that you must obey Me (Alone). This is a Permanent Path .

36/062 And surely, indeed he (i.e., Satan) did lead astray numerous groups from amongst you. Would you then not use (your) intellect?

36/063 This is Hell which had been promised.

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36/064 Slide therein this Day because you used to disbelieve .

36/065 This Day, We shall put a seal (of closure) over their mouths; and their hands will speak to us, and their lower limbs will bear witness of what they used to earn .

36/066 And if We think proper We would have surely wiped out over their eyes (the power to see), so that they would have rushed to (find) the way. But how would they see?

36/067 And if We think proper, We could have surely made them paralysed at their places—then they had no ability for moving about and (then) they will not return.

36/068 And whoever We grant long life, We do revert him in creation (towards his initial weak state). Will they not then use intellect?

36/069 And We have not taught him poetry, nor does that suit it ('it' refers to Al-Kitab). It is not but Zikr (Message) and Quranum-Mobin,

36/070 so that it may warn him who happened to be alive and the statement (about punishment) becomes justified against the disbelievers .

36/071 Have they then not seen that We created for them of what Our Hands have done — the cattle, then they thereof (have become) owners?

36/072 And We have subdued them unto them, so thereof (are) their rides and therefrom they eat .

36/073 And for them therein (are many) benefits as well as drinks. Will they not then pay thanks (to the Creator)?

36/074 And they have taken besides Allah, aaliha, so that they may be provided help .

36/075 They have no capacity for providing them help. And they (i.e., the followers of the false deities) are unto them (i.e., unto the false gods) like (a blind) horde — the people who have been brought (before Allah for receiving punishment due to their polytheism).



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36/076 So let not their statement (about other gods) grieve you. Verily, We know what they hide and what they proclaim .

36/077 Has then the human being not seen that We, We created him from Nutfah? Yet lo! He (comes forward) as an open disputer (about Our Identity) .

36/078 And he coined similitude for Us and forgot his own creation. He said: "Who will give life to these bones when they are decayed into dust?"

36/079 Say: "He will give them life Who initiated them the first time." And He is All-Knower of every creation ,

36/080 That One Who produced to you fire out of the green tree, then behold! You kindle therewith (your stoves) .

36/081 Is not then He Who created the heavens and the earth capable of this that He may create the like of them? Yes, indeed! And He (happens to be) the All-Knowing, Supreme Creator

36/082 Surely, what (is a fact is that) His Command, when He intended something (is) that He will say to it, 'Be'! Instantly it comes into being .

36/083 So glory be to Him in Whose Hand are the dominions of all things; and to Him will you (all) be brought back.

## Surah 37 - As-Saffat (Those who stand in rows)

37/1 Act as a witness those personalities who set themselves in rows — establishing the rows (in Salat) ,

37/2 then the personalities who transmit the strict warning — transmitting strict warnings (in Takbeer),

37/3 then the personalities who recite (the Text of Al-Kitab) Zikran (as a Message),



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37/4 (declaring categorically that) verily, your Ilah is indeed One —

37/5 Nourisher-Sustainer to the heavens and the earth, and whatever is between those two; and the Nourisher-Sustainer to all the easts (every point of the sun's risings).

37/6 Verily We, We have adorned the near heaven with the beauty of the planets,

37/7 and (other items) as a guard against all the rebellious Satans .

37/8 They are unable to hear to the higher elite and they are pelted from every side -

37/9 being repulsed and outcast, and for them is a constant and perpetual punishment;

37/010 except one who snatched away something snatched stealthily — then a flaming fire of piercing brightness pursued and chased him .

37/011 So ask them: "Are they more strong as a creation, or (others) whom We created (as jinns etc.)? " Verily, We created them (i.e., the humans) of sticky clay .

37/012 Nay, you wondered (at Al-Kitab) while they mock (at it).

37/013 And when they are reminded they do not remind (neither themselves, nor others).

37/014 And when they saw Aayatan ('A Verse' in Al-Kitab), they mock (at the Message),

37/015 and said: "It is not but evident magic .

37/016 Whether, when we are dead, and have become dust and bones, shall we then verily be indeed those who have been raised into a new life?

37/017 And whether our initial forefathers (also)?"

37/018 Say: "Yes (of course)! And you are those who are humiliated ."

37/019 So certainly what (is a fact is that) this (Day of Resurrection) is a single blasting (wild) sound. And behold, they are staring!

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37/020 And they said: "Oh, woe to us! This is the Day of Accountability."

37/021 This is the Day of Judgement which you used to deny.

37/022 (The advice will proceed to the angels thus): "Assemble those who did wrong and their accomplices and what they used to worship,

37/023 besides Allah, and lead them on to the way of the Flaming Fire;

37/024 but keep them detained, surely they are those who have been questioned (and have yet not given any explanation for their evil deeds and fake beliefs)."

37/025 (O opponents of Al-Kitab)! What (is the matter) with you? You do not provide help to one another.

37/026 Nay, they, this Day are submitters.

37/027 And some of them came closer to some others — they question one another .

37/028 They said: "Certainly (it was) you, you used to come to us from the right side."

37/029 They (i.e., the others) said: "Nay, you (yourselves) were not Believers .

37/30 And there was not in us, regarding you, any authority. Nay! You (yourselves) were a nation of disobedient arrogants .

37/31 So the Statement (about punishment) coming from our Nourisher-Sustainer has proved true against us. Verily, we indeed are those who shall taste it very soon .

37/32 So we led you astray, since indeed we ourselves used to be astray."

37/33 So, surely they, this  $\ensuremath{\mathfrak{D}}\xspace$  ay, will be co-partners in the torment .

37/34 Surely We, in such a manner, We deal with Al-Mujrimun .



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37/35 Truly they, when it was said to them: "La ilaha-ill-Allah [(there is) no god except Allah]", they used to show stubborn arrogance .

37/36 And they say: "Whether surely we become those who indeed will abandon our aaliha (gods) for the sake of a fanatic poet?"

37/37 Nay! (One who propagates Al-Kítab) has come alongwith Al-Haqq ('The Truth'), and he has confirmed (and verified) the Messengers .

37/38 Verily, you (arrogant disbelievers) are about to become those who taste the painful torment .

37/39 And you will not be rewarded except what you used to do -

37/040 save the Ibad of Allah who have been purified and sanctified (from every polytheism and disbelief) .

37/041 Those people: for them is a well-known provision,

37/042 fruits, and they will be honoured people,

37/043 in the Gardens of delight,

37/044 facing one another on raised couches,

37/045 round them will pass [boys in perpetual (freshness)] with a cup of a flowing (liquid),

37/046 of white colour, a delight to those who drink (it),

 $37/047\ no$  bad-effect therein, nor they will suffer intoxication therefrom .

37/048 And near them will be those who restrain their glance, (possessing) beautiful wide eyes (with a raven-black cornea on snow-white sclera) —

37/049 as if they are eggs well guarded (in a nest) .



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37/050 Then some of those (dwellers in Paradise) moved forward towards some (others). They question mutually .

37/051 One speaker from amongst them said: "Verily I, there was a companion to me (while I stayed in the world);

37/052 he would (frequently) say (to me): 'are you surely, indeed of those who confirm and verify?

37/053 Whether when we have faced death and we have become dust and bones, would surely we will indeed be those who have been fully recompensed (of their deeds)?"

37/054 (The other one) said: "Would you like to be those who would peep and see?"

37/055 So he peeped and saw; so he saw him in the midst of the Fire .

37/056 He said: "Allah is Witness, if you could, you would have surely ruined me .

37/057 And if (there was) not the Grace of my Nourisher-Sustainer, I would certainly have been among those who have been brought forth (to the midst of Fire) .

37/058 Are we then not to be those who must die,

37/059 except our first death, and we are not those who have been put to punishment?

37/060 Truly, this indeed— that is the supreme achievement ."

37/061 For this kind (of good deeds) let the performers (of actions and deeds) perform .

37/062 Is this better as a welcome or the tree of Zaqqum?

37/063 Truly, We have made that (tree) a trial for the criminals .

37/064 Verily, it is a tree that springs out in the bottom of the Hell-Fire .

37/065 The shoot of its fruit-stalk — as if it is — heads of the devils .

37/066 Truly, they (the criminals) surely, are about to eat thereof, then they are about to fill up the bellies therewith .

37/067 Then surely, for them in addition to that, is indeed a drink of an item on a boiling-temperature .

37/068 Thereafter, surely their returning-place is indeed towards the blazing Fire .

37/069 Verily, they found their fathers on the wrong path .

37/070 So they are made to run in their footsteps.

37/071 And surely, indeed most of the earlier people before them went astray .

37/072 And surely, indeed We sent amongst them warners .

37/073 Then ponder what was the final end of those who were warned —

37/074 save Ibad of Allah who were cleansed and sanctified .

37/075 And surely, indeed Nuh invoked Us, so surely (We are) the Best — those who answer (the request) .

37/076 And We rescued him and his followers from the great distress .

37/077 And We made his progeny: they (very ones, as) the survivors .

37/078 And We left, regarding him in the later generations —

37/079 'Salamun [peace (and blessings be)] upon Nuh' throughout the worlds .

37/080 Certainly We, like this, We reward the Muhsinun (who perform righteous deeds in perfection).

37/081 Verily, he was out of Our Believing Ibad .

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THE DIVINE BOOK

37/082 Afterwards We drowned the other ones .

37/083 And verily, from amongst his group (is) surely Ibrahim .

37/084 When he approached his Nourisher-Sustainer with a submitting heart .

37/085 When he counselled his father and his nation: "What is that which you worship?

37/086 Is (that) falsehood — aaliha (gods or deities) (which) you seek besides Allah?

37/087 So, what is your thought and concept regarding the Nourisher-Sustainer to the worlds?"

37/088 Then he cast a glance at the stars,

37/089 then he said: "Verily, I feel sick.

37/090 So they turned away from him, showing their backs. [Please see Verse 21/57 to understand the plan and challenge which Ibrahim had in his mind] .

37/091 Then (Ibrahim) turned to their aaliha and said: "Will you not eat (of these offerings available for you)?

37/092 What (is the matter) with you: you do not speak?"

37/093 Then he turned upon them, strihead of state (them) with (his) right (hand).

37/094 Then the people (when they came to know of this incident which took place in their absence), returned back to him; they hasten on (intoxicated in their wild fury) .

37/095 (Ibrahim) said: "Do you worship that which you (yourself) carve,

37/096 while Allah has created you as well as that which you make (as your handiwork)?"

37/097 They said: "Prepare for him a structure, then throw him into the blazing fire."

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37/098 So they intended an evil design against him, but We made them the most humiliated .

37/099 And (after remaining untouched by the fire, Ibrahim) said: "Verily, I am about to go towards my Nourisher-Sustainer; soon He will guide me .

37/1 My Nourisher-Sustainer! Grant me (a son) out of the righteous."

37/101 So We gave him the glad tidings of a forbearing, submissive male offspring .

37/102 So when he attained (reached the age of), 'striving and effort along with him', he (the father) said: "O my little son! I do see during the sleep that I will offer you in sacrifice (to some Cause of Allah), so look what you think." He said: "O my dear father! Implement what you would be commanded; soon you would find me, in-shaa-Allaho [if Allah (so) willed] out of those who patiently persevere."

37/13 So when both submitted (themselves), and he (Ibrahim) made him (Ismaiel) ready for Al-Jabeen [the forehead (i.e., , the events which Ismaiel would face as a sacrifice in the Way of Allah)],

37/104 instantly, We called out to him (saying) that: " O Ibrahim!

37/105 Indeed, you have fulfilled the vision (dream)!" Verily, thus We do reward the Muhsinun .

37/106 Verily, this (vision): indeed that (is) an obvious test and preparation!

37/107 And We interpreted unto him (the contents of the vision, and physically implemented Our Plan) through a Great Sacrifice .

37/108 And We established for him among the later generations —

37/109 'Salamun [peace (and blessings be)] upon Ibrahim'.

37/110 Thus do We reward Al-Muhsinun .



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37/111 Verily, he was out of Our Believing Ibad .

37/112 And (now, after mahead of state him experience the vision) We gave him (i.e., to Ibrahim) the glad tidings of (the birth of) Ishaque — a Prophet from the righteous .

37/113 And We showered Blessings on him as well as on Ishaque. And out of the progeny of these two (is that who is) Muhsin (who acts right in perfection) as well as (that who is) Zalim (transgressor) to his Nafs (personality) — evidently manifest.

37/114 And surely, indeed We showered Grace on Musa and Harun .

37/115 And We saved those two and the nation of those two from the great distress .

37/116 And helped them, so they became — they (very ones as) the victors .

37/117 And We delivered them Al-Kitab-al-Mustabin (The Book which explains clearly and evidently) .

37/118 And We guided them both to As-Sirat-al- Mustaqim (The Permanent, Eternal Path) .

37/119 And We established for these two among the future generations —

37/120 'Salamun [peace (and blessings be)] upon Musa and Harun' .

37/121 Surely We, thus do We reward Al-Muhsinun .

37/122 Verily, those two (were) out of Our Believing Ibad .

37/123 And verily, Ilyas (was) surely out of the Messengers —

37/124 When he said to his nation: "Will you not pay obedience (to Allah)?

37/125 Will you invoke Ba'l (proper name of a chief idol) and forsake the Better of the creators



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37/126 Allah, your Nourisher-Sustainer and Nourisher-Sustainer of your initial forefathers?"

37/127 But they denied him, so surely they will certainly be those brought forth (to the punishment),

37/128 except Ibad of Allah who were cleansed and sanctified .

37/129 And We established for him among the later generations –

37/130 'Salamun [peace (and blessings be)] upon Ilyasin' .

37/131 Surely We, thus do We reward Al-Muhsinun .

37/132 Verily, he (was) out of Our Believing Ibad .

37/133 And verily, Lout (was) surely of the Messengers —

37/134 when We saved him and his family, all together,

37/135 except one who had crossed the age of fertility and hope — (we left her) among those who bury themselves in dust and debris .

37/136 Then We annihilated the rest .

37/137 And verily, you people pass by them as those who see the morning (i.e., during the early morning journey),

37/138 and at night . Will you not then use your intellect?

37/139 And verily, Yunus (was) surely of the Messengers —

37/140 when he swiftly moved towards the fully loaded ship,

37/141 as a result he slipped, so he became of those who have fallen down .



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37/142 Then a (big) fish swallowed him while he (is) one who blames (his own, and has no complaint against his Creator).

37/143 And that (if) he had not been of those who glorify (Allah) much (i.e., those who are always mindful of the ordainments of Allah),

37/144 surely he would have tarried in its belly uptil the Day when people would be raised (to a new life of Resurrection) .

37/145 So We brought him on the bare land along the shore while he was exhausted.

37/146 And We caused to grow, for his sake, a plant of the gourd kind .

37/147 And We sent him as Messenger to a (nation of) hundred thousand (people), or, they will breed in number .

37/148 Then, (when preaching was reinforced over them), they Believed, so We gave them provision for the limited period .

37/149 So ask them: "Are (there only) daughters for your Nourisher-Sustainer and sons (exclusively) for them?

37/150 Or did We create the angels as females while they (acted as) witnesses? "

37/151 Be careful! Certainly they, out of their fabrication they will surely say :

37/152 "Allah has begotten (children)&#8221. And certainly they are indeed liars .

37/153 Has He chosen daughters in preference to sons?

37/154 What is the matter with you? How do you judge?

37/155 Will you not then remind (yourselves and remind the others)?

37/156 Or is there for you a 'Sultanun Mobin' ('Evident Authority'. This term is applied as an attribute to Allah's Book) ?

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37/157 (If it is so), then come forward with your Book if you happen to be truthful individuals.

37/158 And (the misguided) people have invented between Him and between jinns a genealogical link, although surely, indeed the jinns knew (that) out of a certainty they will surely be those who have been brought (before Allah for Accountability).

37/159 Glorified be Allah from what they attribute (unto Him),

37/160 except Ibad of Allah who were cleansed and sanctified.

37/161 So verily, you (disbelievers) and what you worship —

37/162 you are not unto him (i.e., unto a cleansed and sanctified Abd of Allah) as Fateneen [those who will put a person in doubt and suspicion (against Al-Kitab)],

37/163 except that one who is about to approach Hell-Fire.

37/164 (And the angels say): "There is not one out of us but for him is a known place.

37/165 And verily we, indeed we are those who stand in rows.

37/166 And verily we, indeed we are those who glorify."

37/167 And they (disbelievers in Allah's Book) used to indeed say:

37/168 "If (it be) that (there is available) unto us Zikr ('Message') moving down from the earlier people ,

37/169 we would have indeed been Ibad of Allah who are cleansed and sanctified."

37/170 But (now when Allah's Book is again in its Original and under active propagation), they have disbelieved therein; so very soon they will know (the ultimate result).



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37/171 And surely, indeed, Our Statement stands issued regarding Our Ibad — the Messengers ,

37/172 verily they, indeed they will be those who have received help.

37/173 And certainly it is Our Regiments (and forces) — indeed they (shall be) victorious .

37/174 So turn away from them for a while,

37/175 but keep a watch over them; then soon they will (also) see .

37/176 Do they then seek to hasten on Our Torment?

37/177 So when it has already descended into their courtyard, then the morning of those who had been warned (in advance) turned into something evil.

37/178 So turn away from them for a while,

37/179 but keep a watch; then soon they will (also) see .

37/180 Exalted and Absolved is your Nourisher-Sustainer, the Nourisher-Sustainer in Honour (and Majesty) from what people attribute (as partners unto Him) .

37/181 And 'Salamun [peace (and blessings be)] on the Messengers .'

37/182 And selective Praise suits Allah (Alone), Nourisher-Sustainer to the worlds .

38/1 S. (There is) Evidence of Al-Quran, possessor of the Message .

38/2 Nay, those who have disbelieved (are) in false pride and opposition .

38/3 How many a generation We have destroyed before them, so they called out (to Us) and it was not a time for a place of escape.

38/4 And the people wondered that has come unto them a warner from amongst them. And the disbelievers said: "This is a magician, a liar .

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38/5 Has he made the aaliha (gods) into One Ilah? Verily, this indeed is a curious concept!"

38/6 And the leaders from among them moved away (disappointed, saying among themselves) that: "Get away, and remain constant to your aaliha. Verily, this (concept of One God) is indeed a thing designed (against us)!

38/7 We heard not about this in the immediately previous community. It is not but an invention .

38/8 Has Az-Zikr (The Message) been sent down to him (alone) from amongst us?" Nay, they are in doubt (and suspicion) against My Zikr. Behold! They have not yet tasted My Punishment.

38/9 Or with them are the treasures of the Mercy of your Nourisher-Sustainer — the All-Mighty, the Real Bestower?

38/010 Or for them is the dominion of the heavens and the earth and whatever is between those two? If so, let them ascend in the pathways (of the heavens).

38/011 (They are) a horde which is to become routed then and there (like one) of Al-Ahzab [the allied forces (destroyed, before them)] .

38/012 Before them belied the nation of Nuh, and 'Ad and Firaun — of the pyramids ,

38/013 and Samud, and the nation of Lout, and the dwellers of Aika — they are Al-Ahzab .

38/014 Not all, but belied the Messengers, so My retribution became justified (against them) .

38/015 And all these await not but a single blast (a wild sound); (there is) no pause or interruption applicable to it .

38/016 And they said: "Our Nourisher-Sustainer! Hasten to us Qittana [our portion (of the punishment)] prior to the Day of Reckoning ."



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38/017 Bear patiently what they say, and bring to mind Our abd Daud, (man) of a (strong) hand (i.e., a very powerful person). Surely he was ever-returning (to Allah — even when he committed a minor error) .

38/018 Verily, We controlled and regulated the mountains alongwith him. They glorify (Allah, along with Daud) in the Ashi and Al-Ishraq.

38/019 And (also We regulated and controlled) the birds assembled in formation. All (were those) who respond to him .

38/020 And We strengthened his head of statedom and We delivered unto him Al-Hikmah ('The Wisdom'. This is an attribute for Al-Kitab) and a decisive force to (his) address and speech .

38/021 And has the news of the dispute reached you when men climbed over the wall of the fortified structure?

38/022 When they entered in upon Daud, so he felt disturbed of them. They said: "Fear not, (we are) two disputants: some of us has transgressed against some (other), so judge between us with justice, and deviate not, and guide us to the rightness of the path.

38/023 Verily, this is my brother; unto him are nine plus ninety ewes, while for me, one ewe (only). But he said: 'Hand over its control to me,' and he had been harsh to me in speech."

38/024 (Daud, without listening to the other party) said: "Surely, indeed he has wronged you in demanding your ewe (to go) towards his ewes. And verily, many of the partners: surely oppress, some of them, some (others) — except those who have Believed and did righteous deeds, and very little (are those) who are they." And (immediately) Daud realised that what (is a fact is that) we have put him to test (and that he should have given a patient hearing to the other party before producing comments against him), so he sought forgiveness of his Nourisher-Sustainer, and as one bowing down, he fell (in prostration) and turned (to Allah in repentance).

38/025 So We forgave this (slip) unto him. And surely, for him, with Us (is) indeed nearness, and excellence of abode .



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38/026 O Daud! Verily, We have placed you as a Khalifa (caliph) on the earth, so judge between mankind in full justice and follow not vain desire because that leads you astray against the Path of Allah. Surely, those who wander away from the Path of Allah, for them is a severe punishment, because they forgot the Day of Reckoning.

38/027 And We created not the heaven and the earth and whatever is between those two without purpose. That (happens to be the) view of those who have disbelieved. Then woe to those who have disbelieved — from the Fire (that awaits them).

38/028 Shall We treat those who have Believed (in the Book of Allah) and have done righteous deeds, like Mufsidun on the earth? Or shall We regard the Muttaqun (Pious and righteous), like the Fujjar?

38/029 A Book, which We have sent down to you, full of blessings: that the people may ponder over its Verses, and that people of understanding may remind themselves and remind others .

38/30 And to Daud We bestowed Sulaiman — how excellent an Abd! Surely, he (is) oftreturning (to Us, in repentance) .

38/31 When there were brought for review before him, in the later part of afternoon, As-Safinat (noblest breed, well trained) Al-Jiyad (horses, specially desired in the military);

38/32 then he said: "Certainly, I have nurtured the love of something desirable in the interest of Zikr (Message) of my Nourisher-Sustainer," [Sulaiman reminded the people that he has special love for such horses, as they help and assist in establishing a state. Muslim soldiers mount on these horses to fight to establish and defend a Divine head of statedom] — until (these horses) went out of view.

38/33 (So great was his love for them that he said): "Bring them (horses) back to me." Then he started moving his hand (to show love to the horses) over (their) calves and (their) necks .

38/34 And surely, indeed We put Sulaiman to test when We dropped on his chair Jasadan [a mere body (Sulaiman probably felt a sudden disappearance of physical power in his body and while trying to sit, he fell on the chair in semi-paralysed fashion. This could be to make him remind that all power, whether of the physical body or as head of a magnificent empire,



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proceeds from Allah,)] then (instead of blaming Allah) he turned (to Allah for forgiveness and mercy) .

38/35 (Sulaiman) said: "My Nourisher-Sustainer! Forgive me, and bestow upon me a head of statedom such as, shall not belong to any other after me. Verily You, You are the Real Bestower."

38/36 So We regulated and controlled for him the wind. It does blow gently to his order wherever he went .

38/37 And (We regulated and controlled) the devils (out of jinns) — every kind of builder and diver,

38/38 and (also) others, remaining in groups — in chains .

38/39 (Reminding Sulaiman We said): "This is Our gift, so spend or withhold without (fearing) to give an account ".

38/040 And surely, for him, with Us (is) surely nearness, and excellence of abode .

38/041 And bring to mind Our Abd Ayyub when he called out to his Nourisher-Sustainer (saying) that: "The Satan has afflicted me with exhaustion and torture."

38/042 (We advised him): "Have a brisk walk with your leg. This is a washed out (i.e., filtered), cooling one, and a (health-restoring) drink ."

38/043 And We bestowed on him his family-members and his followers, and similar to them, along with them, as a Mercy from Us, and as a reminder for those who understand .

38/044 And catch (your) anxiety with your own hand (i.e., control the anxiety with your own will-power) and move about with it (i.e., continue your daily-routine even being afflicted of it), and do not commit any undesirable act (like invohead of state false deities) Truly We, We found him patiently perseverant, (and) an excellent Abd. Verily, he (was) ever-returning (to Us, in repentance).



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38/045 And bring to mind Our Abd, Ibrahim and Ishaque, and Yaqub — possessors of the hands and the eyes (i.e., men of physical power and vision; men of strength and farsightedness).

38/046 Verily We, We purified them through a purity — 'remaining constantly conscious about the Home' (of the Hereafter) .

38/047 And indeed they, before Us (are) surely of the chosen ones — the elect.

38/048 And bring to mind Ismaiel and Al-Yas'a, and Dhul-Kifl; all of them are out of the elect.

38/049 This is Zikr ('Message'). And surely, for the Muttaqun is the excellence of the final abode —

38/050 everlasting gardens (keeping their) doors wide open for (welcoming) them —

38/051 recliners therein (on raised couches), they will call therein for fruits in abundance and (also for) liquid-drink .

38/052 And (beside them would be available those personalities) who restrain their glances, beings of identical age and nature .

 $38/053\ \mbox{This}$  is what you are promised for the Day of Reckoning .

38/054 Verily, this surely is Our provision; (there is) not unto it (applicable) any suspension.

38/055 This (is for the righteous). And verily, for the Taghun is sure evil in (their) place of stay.

38/056 Hell! They will proceed to it, so (what) an evil resting place (to lie on)!

38/057 This (is for those who cross the limits). Then let them taste it — an intensely hot and a dark dirty black (liquid) ,

38/058 and (also) other (penalties and punishments) of its type (of) various kinds .

38/059 This is a horde, those who enter along with you; there is no welcome for them. Surely, they are those who are about to become dwellers in Fire .

38/060 (The followers of those who transgressed beyond limits) said (to their 'guides'): "Nay, you (too)! No welcome for you! It is you who brought this upon us (because you misguided us in our worldly life). So, what an evil (place for) stay."

38/061 They (further) said: "Our Nourisher-Sustainer! Whoever brought this upon us, so add to him an additional torment in the Fire."

38/062 And they (also) said: "What (is the matter) with us (that) we see not men whom we used to count out of those having bad intentions?

38/063 Did we take them in mockery, or have the eyes shifted from them?"

38/064 Verily, this indeed is truth — the mutual dispute of the people of the Fire.

38/065 Say: "Surely, what (is a fact is that) I am (only) a warner, and (there is) not out of an ilah except Allah, the One, the Irresistible —

38/066 The Nourisher-Sustainer of the heavens and the earth and whatever is between those two, the All-Mighty, the Oft-Forgiving."

38/067 Say: "Huwa [That (i.e., the Message which I propagate as the Book of Allah, is the)] News, Supreme!

38/068 You are against it (as) those who remain heedless and unconcerned .

38/069 There is not for me any knowledge regarding the higher elite when they discuss and dispute .

38/070 It is not inspired to me except that what (is a fact is that) I am a plain warner."

38/071 When your Nourisher-Sustainer said to the angels: "Verily, I am about to create a human out of clay .

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38/072 So when I have perfected him, and I have breathed into him out of My Spirit, then you (all) become for him (as) those who prostrate (to Me) ".

38/073 So the angels prostrated — all of them together:

38/074 except Iblis (and being out of the jinns) he became arrogant (because he had his choice with him, which the angels do not possess) and he became out of the rejectors .

38/075 (Allah) said: "O Iblis! What prevented you that you may prostrate for what I created with My two Hands? Have you gone arrogant or are you out of those who are high and exalted?"

38/076 (Iblis) said: "I am better than he; You created me from fire and You created him from clay."

38/077 (Allah) said: (since iblis was intoxicated in genealogical pride) "Then get out from this (place and position) because you are surely an outcast .

38/078 And verily, My curse is on you till the Day of judgement."

38/079 (Iblis) said: "My Nourisher-Sustainer! Then grant me respite till the day the people shall be resurrected."

38/080 (Allah) said: "Then surely you are of those who are given respite —

38/081 till the Day of the well-known Time" .

38/082 (Iblis) said: "So, by Your Honour! Surely I will mislead them all —

38/083 except Your Ibad, out of them, who have been cleansed and sanctified (as Mercy from You)."

38/084 (Allah) said: "So (it is) The Truth, and the Truth I say .



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38/085 Surely, I will fill Hell with you and with that who followed you from amongst them all."

38/086 Say: "I do not ask you over it any reward and I do not happen to be of those who pretend and fabricate imaginary things".

38/087 It is not but Zikr (Message) for the worlds .

38/088 And you shall certainly know (the) news about it after a while, (on the Day of Judgment).

39/1 Descent of Al-Kitab is from Allah, the All-Mighty, the All-Wise .

39/2 Verily We, We sent down to you Al-Kitab in Original. So pay obedience to Allah as one who keeps Religion pure in relation to Him .

39/3 Be careful! The Religion in pristine purity is for Allah (i.e., it originates from Allah). And those who have picked up auliya besides Him (saying), 'we do not obey them except (for the sole purpose) that they may bring us near to Allah — (in) nearness,' surely Allah will judge between them concerning that wherein they differ. Surely, Allah does not guide that who is a liar (and) an arrogant disbeliever.

39/4 If Allah intended that He may pick up a son, He could have surely chosen out of what He creates, whoever He thinks proper. He is absolved (of such acts), He is Allah, the One, the Irresistible .

39/5 He has created the heavens and the earth with purpose. He makes the night cover the day; and He makes the day to cover the night. And He has regulated and controlled the sun and the moon; all swiftly move (in space) for an appointed term. Be careful! He is the All-Mighty, the Oft-Forgiving .

39/6 He created you (all) from Nafsin wahidatin (unitary living mass), then made minha ['from this' (unitary living mass)] a Zauj (mate) to ha (this) [Adam when regaded as a Nafs, is spoken in Arabic language in female-gender]. And He has sent down for you of cattle — eight types. He creates you in the bellies of your mothers — creation after creation, in threefold



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darknesses. This is Allah to you — Nourisher-Sustainer unto you. For Him is the dominion. La-ilaha-illa-Huwa. How then you are turned away (from the Permanent Path)?

39/7 If you disbelieve, then verily, Allah is not in need of you. He likes not disbelief for His Ibad. And if you pay thanks He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then towards your Nourisher-Sustainer is the place of Return of you; so He will inform you what you had been doing. Verily, He is All-Knower of the state of the chests.

39/8 And when an infliction touched a human being, he called out his Nourisher-Sustainer as one who turns to Him (in repentance and obedience); but when He showered on him grace and favour from Himself, he forgot that (for which) he used to cry to Him since before; and he set up rivals to Allah so that (this rival authority) may mislead from His Path. Say: "Enjoy your disbelief a little; surely, you are of the dwellers of the Fire."

39/9 Is one who is content and devout during the portions of the night — one in prostration and one who is in standing position — he prepares a shield for the Hereafter and has a hope for the Mercy from his Nourisher-Sustainer (— could he be treated as equal to him who even rejects the fundamentals and becomes an arrogant disbeliever)? Say: "Do those who know and those who do not know, stand at equal footing?" Surely, what (is a fact is that only) those receive and accept the Message who are possessors of understanding and knowledge.

39/010 Say: "O, those Ibad of Mine who have accepted Faith! Pay obedience to your Nourisher-Sustainer. For those who have done good in perfection in this world, is excellence. And Allah's earth is very spacious. Truly, what (is a fact is that) the patiently perseverant ones shall be paid in full their reward without measure."

39/011 Say: "Verily I, I am commanded that I may pay obedience to Allah as one who keeps Religion pristinely pure in relation to Him.

39/012 And I am commanded that I may become the First of the Muslims (i.e., , when I have started preaching Al-Kitab, I am also the First submitter to it)."

39/013 Say: "Verily I, if I disobeyed my Nourisher-Sustainer I fear the torment of a great Day."



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39/014 Say: "To Allah I pay obedience as one who keeps his Religion pristinely pure in relation to Him ;

39/015 so worship, whatever you liked besides Him." Say: "Surely, the losers are those who put to loss their ownselves and family-members on the Day of Resurrection." Beware! That (stage): that (would be) the manifest loss!

39/016 For them, from above them, (would be) covering-layers of Fire, and from beneath them, (there would also be) covering-layers (of Fire). This (is): Allah does frighten therewith His Ibad. O My Ibad! Then obey Me (Alone).

39/017 Those who have avoided At-Taghut that they may worship them and have turned to Allah (in repentance): for them are glad tidings. So announce good news to My Ibad —

39/018 those who listen to Al-Qawl ('The Statement'. This is an attribute for Allah's Al-Kitab); then they adopt the better of it — they are those whom Allah has guided; and they: they are possessors of understanding and intellect .

39/019 Is then that against whom the statement of punishment has become justified, (equal to one who has remained obedient to the Teachings in Al-Kitab)? Will you then rescue that who is in the Fire?

39/020 But those who have paid obedience to their Nourisher-Sustainer: for them are suites (and) above these are (additional) suites, properly builtup — flow underneath them rivers. (This is the) promise of Allah. Allah does not fail in promise .

39/021 Don't you see that Allah sent down from towards the sky — water? Then He caused it to penetrate (in the form of) streamlets in the earth. Afterwards He brings forth therewith herbage and crops — its colours being different. Then it grows to full bloom; (and) then you see it turned into yellow; then He reduces it to broken straw. Verily, in this is a sure admonition for those who possess understanding and intellect.

39/022 Is that one whose Sadr (chest) Allah has made open (i.e., receptive) for Islam, so he takes a stand on (the) Light (received) from his Nourisher-Sustainer, (could be considered of the same status as a disbeliever)? So woe to those whose hearts are hardened against (receiving) Zikr ('Message') of Allah; they (stand) in manifest error.

39/023 Allah has sent down Ahsan-al-Hadees ['The Better Hadees' (Narration)] Kitaban Mutashabihan Masani [a Book, mutually supporting (its statements); (and) repeating (its Verdicts in diverse forms to make one understand and grasp)]. The skins of those who are conscious and mindful of the position of their Nourisher-Sustainer, shiver from it (when they feel the force and impact of the Message). Then their skins and their hearts soften towards Zikr (Message) of Allah. This is Hudah (guidance) from Allah. He guides therewith whom He thinks proper. And whomsoever Allah lets go astray — then (there is) not for him out of (any) guide. [Please note that this Verse contains, in all, four attributes for Al-Kitab. Two of these are single worded like Zikr and Hudah. One is three worded, while Ahsan-al-Hadees is two worded attribute for the Book of Allah. Allah recognises only His Book as the collection of Authentic Ahadees].

39/024 Is then that one who takes protection from the evil of the punishment on the Day of Resurrection with his own face (i.e., his righteous deads) — could he be equal to that who is a transgressor)? And it was proclaimed unto the transgressors: "Taste what you used to earn."

39/025 Those before them belied, so the torment came on them from directions and sites they do not perceive .

39/026 So Allah made them to taste the disgrace in the present life, and surely the punishment of the Hereafter is greater, if they had been knowing.

39/027 And surely, indeed We have put forth for mankind in this Al-Quran out of all similitudes, perchance they may remind (the Message to themselves and to others) —

39/028 Qur'an (in) Arabic (language) — not a possessor of Evaj (crookedness, or deviation from rectitude)— perchance people may pay obedience (to Allah).

39/029 Allah did bring a parable: a man, in him are share-holders, those who have disputes among themselves (and do not agree on a joint or uniform approach); and (on the other side is) a man completely subservient for one person (alone). Are they both equal when a parable is brought (to explain their position)? Selective Praise suits Allah (Alone). Nay, majority of them do not know.



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39/30 Verily, you [O Prophet (the addressee is singular)] are about to die, and surely they (i.e., the other people, too) are about to die .

39/31 Then surely, you people, on the Day of Resurrection before your Nourisher-Sustainer, you will fall in disputes .

39/32 So, who is more unjust than that who forged a lie against Allah and belied As-Sidq ('The Truth') when it reached him? Is (there) not in Hell an abode for the disbelievers?

39/33 And he who has approached with As-Sidq and accepting it as truth he confirmed it: such people, they (very ones) are Al-Muttaqun .

39/34 For them (is available) with their Nourisher-Sustainer what they shall desire. That is the reward for the Muhsinun —

39/35 so that Allah may remit from them what is more evil in what they did, and may pay them their reward even with something better than what they used to do .

39/36 Is not Allah Sufficient for His Abd? People create in you fear regarding those (who are regarded as deities) besides Him. And whom Allah lets go astray, then there is not for him out of (any) guide .

39/37 And whomsoever Allah guides, then there is not for him out of one who misleads. Is not Allah All-Mighty, Possessor of Retribution?

39/38 And surely, if you asked them: "Who created the heavens and the earth?" Definitely they will say: 'Allah'. Say: "Have you then pondered (about) what you invoke besides Allah? If Allah intended unto me some harm: whether those (deities) are rescuers for the harm inflicted by Him? (And) if He intended for me some mercy, whether those (deities) are those who would be able to withhold or stop His Mercy?" Say: "Sufficient became to me, Allah. In Him put (their) trust those who put (their) trust (in the Right Authority)."

39/39 Say: "O my natíon! (Contínue to) act at your end, surely I too am one who acts. Then (very) soon you will know —



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39/040 to whom comes a punishment that puts him to disgrace, and stays over him a lasting punishment."

39/041 Verily We, We sent down unto you Al-Kitab for mankind in original, so whoever became guided so it is to his (own) Nafs; and whoever went astray, so certainly what (is a fact is that) he strays against it (i.e., against the interest of his own Nafs or personality). And you are not (appointed) over them (as) a wakil.

39/042 Allah: He completes (a span over) the Anfus at the time of her (i.e., a Nafs's) death; and (also for) that one — she has not died during (the duration of) her sleep. Then He withholds that on whom the (decree of) death stands issued; and sends back the other (on whom a decree for sleep, but not death, was issued) for a specified period. Certainly, in this are indeed signs for a nation who think and ponder.

39/043 Have the people picked up intercessors besides Allah? Say; "What? And if they do not own anything and do not use intellect — (will you still accept them as idols or deities who may help you as intercessors)?"

39/044 Tell (the people): "To Allah belongs all intercession. For Him is the Dominion of the heavens and the earth, then to Him you will be brought back."

39/045 And when Allah was described in His (absolute) Oneness, the hearts of those who do not have Faith or Belief in the Hereafter, felt disgust. And when those who are besides Him came in discussion (out of their so called intercessors and sharers in the Dominion of Allah), immediately they experience satisfaction and joy!

39/046 Say: "My Beloved Allah! Originator of the heavens and the earth, Knower of the unseen and the seen: You, You (Alone) shall judge between Your Ibad in that wherein they used to differ."

39/047 And if (it is so), that for those who transgressed, there is (to their) disposal whatever is in the earth altogether, and also similar to it alongwith it — (surely), they must have paid ransom thereby (to be rescued) from the evil of the torment on the Day of Resurrection. And has started for them, proceeding from Allah the torment which they had not been assessing.



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39/048 And have started for them the evils which they earned (during their worldly life). And that very torment which they used to mock at, has extended all around them (and they stand encircled as criminal prisoners).

39/049 So when harm touched a human being, he invoked Us. Afterwards when We bestowed on him grace from Us, he said: "Surely, what (is a fact is that) I have been given that because of (my) knowledge and learning." Nay, (it is) a trial, but the majority of those people do not know.

39/050 Verily, those before them (also) said it (the same way), yet availed them not what they used to earn.

39/051 So the evil effects of what they earned reached them. And those who have transgressed from amongst these (contemporary people): soon shall reach them the evil effects of what they earned. And they shall not be those who could ever frustrate (Allah in His Plans).

39/052 Do they not then know that Allah enlarges the provision for whom He thinks proper and (also) restricts (it to needs as and when He thinks proper)? Surely, in this are indeed signs for a nation who Believe.

39/053 Say: "O Ibadí (My obedient subjects) who have committed excesses against their own selves; despair not of the Mercy of Allah. Surely Allah forgives (and writes off) the sins — all (of them, when done out of ignorance or during a period devoid of admonitions and reminders or under any pressures). Surely He, He is the Oft-Forgiving, the continuously Merciful.

39/054 And take a turn towards your Nourisher-Sustainer (for accepting and adopting the teachings in His Al-Kitab) and submit to Him before (a stage) that the torment comes to you; then you will not be helped.

39/055 And follow the better one of that which has been sent down to you from your Nourisher-Sustainer before (the stage) that the torment comes on you out of a sudden while you perceive (it) not —

39/056 lest a Nafs may say: "O alas! For what I derelicted in the link with Allah, and that I happened to be, indeed, out of those who mock and scoff (on every thing which is Islam or Faith)."

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39/057 Or (lest) she says: "If (only) that Allah had guided me, I should certainly had been out of the righteous."

39/058 Or (lest) she may say, when she sees the torment: "Would that (there was possible) for me a return (to the world) I would then be among the Muhsinun."

39/059 Aye, surely, came to you Aayaatí ('My Verses') but you belied them and you behaved in arrogance and you became among the disbelievers .

39/060 And on the Day of Resurrection you will see those who lied against Allah — their faces are darkened (i.e., devoid of Divine Light and Awakening). Is there not in Hell an abode for the defiant and arrogant?

39/061 And Allah will rescue those who paid obedience (to Him) with their laurels. Evil shall not touch them, and they shall not grieve .

39/062 Allah is the Creator of all things and He is the Wakil over all things .

39/063 To Him belong the keys of the heavens and the earth. And those who behaved as disbelievers with Ayaatillahe ('The Verses of Allah'), those people: they very ones are the losers .

39/064 Say: "Do you then order me (that) I may pay obedience to other than Allah, O you the ignorants?"

39/065 And surely, indeed it has been inspired unto you and unto those before you (that) surely if you joined others in the Dominion and Authority of Allah, (then) indeed your action goes waste, and you certainly become out of those who have lost.

39/066 Nay! So pay obedience to Allah (Alone), and be among the grateful .

39/067 People have not made a just estimate of Allah in accordance with the esteem due to Him. And the whole earth will be His handful on the Day of Resurrection, and the heavens lie rolled up in His right (hand). Glory to Him, and exalted is He above that which they associate (with Him as their so-called partners).



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39/068 And the siren has been blown; so, has fallen down (dead) whosoever (is) in the heavens and whosoever (is) in the earth, except whom Allah thought proper. Afterwards it has been blown a second time, so instantly they are in standing position — they are loohead of state on .

39/069 And the earth is lit-up with the Light of her Nourisher-Sustainer and Al-Kitab has been placed (in position); and the Prophets and the Witnesses have been brought forward; and the judgment has been pronounced among them with full justice; and they will not be put to injustice.

39/070 And each Nafs (human personality) has been paid in full of what she did. And He knows more about what the people do .

39/071 And those who disbelieved have been driven to Hell in groups, till when they reached it, its doors were opened, and its keepers (or guards) said to them: "Didn't the Messengers come to you from amongst you — they reproduce before you the Verses of your Nourisher-Sustainer, and they give you warning about meeting this Day of yours?" They said (in reply): "Of course, true!" And, but the statement about punishment stands implemented against the disbelievers.

39/072 It has been said (to them): "Enter you the gates of Hell as abiders therein." So evil is the abode of the arrogant (and defiant) ones .

39/073 And those who obeyed (and submitted to) their Nourisher-Sustainer, were led to the Garden in groups, till when they reached it, and were opened its gates, and its keepers said to them: "Salamun Alaikum (peace and blessing be upon you)! Tibtum (you passed a clean, sanctified life), so enter you therein as abiders (for an everlasting honourable life)."

39/074 And they said: "Selective Praise suits Allah (Alone) Who has fulfilled to us His Promise and has made us inherit (this) land (in Paradise). We may establish our abode (at any place) out of the Garden, as and where we may desire. How excellent a reward for those who act [in submission to Al-Kitab, and adopt Sirat-e-Mu'staqim (the Permanent Path) described therein]!"

39/075 And (in the Hereafter) you will watch the angels as those who move about all around Al-Arsh [The (Divine) Throne or Seat of Power]. They swiftly and obediently act with (word of) Praise to their Nourisher-Sustainer. And a decision has been announced amongst them in

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full justice and it has been declared: Al-Hamd-o-lillahe-Rabbil-Alamin [Selective Praise suits Allah (Alone), the Nourisher-Sustainer to the worlds] .

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040/2 Descent of Al-Kitab is from Allah, the All-Mighty, the All-Knowing ,

040/3 Ghafír (Forgíver) of sín, Acceptor of repentance, Severe in retríbutíon, Possessor of a Long Reach, La-ílaha-ílla-Huwa (no god except He). To Hím is the (ultimate) returning place

040/4 Does not dispute in Ayaatillahe except those who have disbelieved. So let not their frequent travels in the cities deceive you .

040/5 The nation of Nuh, belied (The Message) before them; as well as the allied forces (which came) after these people. And all communities did intend regarding their Messenger that they may arrest him (and confine him to an isolated place with restrictions on movement). And they brought arguments based on Batil so that they may refute and neutralise Al-Haqq therewith. Then We seized them (in punishment), so how (terrible) was My Retribution!

040/6 And thus came to be true the statement of your Rabb against those who disbelieved — that they (will be the) dwellers of the Fire .

040/7 Those (angels) who bear the Throne (of Allah) and whoever is around it, glorify the Praise of their Nourisher-Sustainer, and Believe in Him, and seek forgiveness for those who have Believed (saying): "Our Nourisher-Sustainer! You extended in Mercy and Knowledge over all things, so forgive those who took a turn (in repentance) and adopted Your Way, and save them from the torment of the blazing Fire.

040/8 Our Nourisher-Sustainer! And make them enter Jannaat (Gardens) Adnin (everlasting) which You have promised them, and that who reformed (himself) from amongst their fore-fathers, and their consorts and their offsprings. Verily You, You are the All-Mighty, the All-Wise.



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040/9 And save them (from the bad effects of) the sins, and whomsoever You save (from the after-effects of) the sins this Day, then surely You have showered on him (Your) Mercy. And that: that is the supreme achievement."

040/010 Certainly, those who have disbelieved will be addressed (thus): "Surely Allah's aversion is greater (against you) than your aversion against your (sinning) selves when you are called to the Faith (in your worldly life) but you reject (and disbelieve)."

040/011 They said: "Our Nourisher-Sustainer! You brought death on us twice; and You gave us life twice. So (now) we have confessed our sins; then is there any way for escape (from the punishment of the Fire)?"

040/012 (It will be said): "This is for you because it (is so, that) when Allah was invoked, He — Alone, you disbelieved (the concept of Monotheism); and if partners were joined to Him, you will accept. So the Verdict (is only) with Allah, the Most High, the Most Great!"

040/013 He it is Who makes you see His Signs; and He sends down for you provision from towards the sky. And does not remind (himself and others) except that who takes a turn (towards Al-Kitab).

040/014 So do invoke Allah as those who keep for Him the Religion pristinely pure even if the disbelievers despised .

040/015 (Allah is) Highly Exalted in Ranks, Owner of the Throne. He makes Ar-Ruh ('The Spirit,' 'The Revelation') to descend by His Command over one whom He thinks proper out of His Ibad — so that he may warn against the Day of the Gathering —

040/016 the Day, they are — those who are coming out (of their resting places). Does not remain hidden on Allah, out of them (any) thing. For whom is the Dominion this Day? For Allah! The One, the Irresistible!

040/017 This Day shall be rewarded every Nafs in accordance what she earned. No injustice (shall be done to any body) this Day. Surely, Allah is extremely Swift in reckoning .

040/018 And warn them of the Day of the Approaching Event when the hearts (beat and pulsate) surely near the throats (mahead of state them as) those who suppress feelings (of grief,

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terror and self-condemnation). (There is) not for the wrongdoers (any one) out of a sincere friend, and nor an intercessor who could be given heed to .

040/019 He knows the deceiving attempt of the eyes, as well as what the chests (i.e., the hearts) hide .

040/020 And Allah judges by Al-Haqq ('The Truth'); while those, they invoke besides Him — they judge not by anything (because they do not have with them any standard or criterionr). Verily, Allah: He is the All-Hearer, the All-Seer .

040/021 What! And they have not travelled through the land that they might see what was the final end of those who went before them. They were more than them in power and landmarks on the earth, so Allah seized them for their sins. And there was not unto them a saviour against Allah.

040/022 This (happened to them) because they: their Messengers used to approach them with Al-Bayyinat but they disbelieved; so Allah seized them. Surely, He is All-Strong, Severe in Retribution .

040/023 And surely, indeed We sent Musa with Ayaatina ('Our Signs') and Sultanin Mobin ('Evident Power') ,

040/024 to Firaun, and Haman and Qarun, but they said: "(This is) a sorcerer, a liar!"

040/025 So as he came to them with Al-Haqq ('The Truth') from Us, they said: "Slay the sons of those who have Believed alongwith him and let their women folk survive." And the plan of the disbelievers is not except (going further away) in straying (or deviating from the Path).

040/026 And Firaun said: "Leave me (to myself so that) I may kill Musa, and let him invoke his Nourisher-Sustainer! Surely, I fear that he will change your way of life, or that he may cause mischief in the land."

040/027 And Musa said: "Verily, I have sought protection with my Nourisher-Sustainer and your Nourisher-Sustainer against every arrogant one who does not Believe in the Day of Reckoning."



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040/028 And a Believing male-adult out of the people of Firaun who conceals his Faith, said: "Would you people kill a male-adult just because he says: 'my Nourisher-Sustainer is Allah'? And surely he (i.e., Musa) has approached you with Al-Bayyinat proceeding from your Nourisher-Sustainer. And if he happens to be a liar then against him is his falsehood. And if he happens to be a truthful person, then some of that (punishment) which he promises you, will reach you. Surely, Allah does not guide that who is one who breaks the limits (and is) a liar.'

040/029 O my nation! Under you is the country this day. (You are) the controlling and administering ones in the land. But who will provide assistance to us from the destruction proceeding from Allah if it did approach us?" Firaun said: "I do not make you see except what I (myself) perceive; and I do not guide you except to the desired way."

040/30 And he who had accepted Faith (further) said: "O my nation! Surely, I fear against you something similar to the day of (disaster faced by) the allied forces (who united themselves against the Message) —

040/31 something similar to the fate of the nation of Nuh, and 'Ad, and Samud and those who (were destroyed) after them. And Allah does not intend injustice for (His) Ibad .

040/32 And O my nation! Certainly I, I do fear against you the Day when people call one another (for help or escape) —

040/33 (the) Day you will take a turn showing (your) backs. There is not unto you, against Allah, out of one who protects. And whomsoever Allah allows to go astray, then (there is) not for him out of a guide.

040/34 And surely, indeed, Yusuf did come to you in times gone by with Al-Bayyinat, but you ceased not (remaining) in doubts and suspicion against what he came to you with — till when he died you said: 'Certainly, Allah sends not a Messenger after him.' Thus Allah allows to go astray that one who breaks the limits, and is in doubt and suspicion (against Allah).

040/35 Those who make arguments and disputes against Ayaatillahe without an authority that has come to them — the hatred (of such a behaviour) became great in the Sight of Allah and in the sight of those who have Believed. Thus Allah puts a seal over whole of the heart of (every) arrogant, tyrant."



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040/36 And Firaun said: "O Haman! Build me a sarhan ['a device' (luxurious space-going flying ship)] that I may reach the pathways —

040/37 the pathways of the heavens; then I may attain information about the Ilah (God) of Musa, since surely, I indeed assess him (as) a liar." [Please refer Verse No. 28/38 to understand the 'Challenge'!] Thus it was made fair-seeming for Firaun the evil of his deed; and he was detached from the (Right) Path. And the plan of Firaun was not (put to any result) except in loss and destruction .

040/38 And that who had Believed (in the Message delivered and propagated through Musa, again continued his speech in the consultative Assembly and) said: "O my nation! Follow me, I will guide you to the way of right conduct.

040/39 O my nation! Certainly, what (is a fact is that) this worldly life is a (temporary) enjoyment. And definitely, the Hereafter: it is the staying and continuing abode .

040/040 Whosoever acted evil, so he will not be rewarded except the like thereof; and whosoever acted righteousness, whether being out of male or female, and he is (also) a Believer — then those people will enter Paradise. They will be provided provision therein without measure.

040/041 And O my nation! What (is) to me? I call upon you to salvation while you invite me to the Fire!

040/042 You invite me so that I may disbelieve in Allah and commit shirk (polytheism) with Him for which there is no knowledge in me; and I invite you to the All-Mighty, the Oft-Forgiving.

040/043 No doubt that, a certain one, you call me towards him — there is no (title) for him to be called upon in this world, and nor in the Hereafter. And that our return is (certainly) to Allah and that those who cross the limits: they (are to be the) dwellers of the Fire.

040/044 So soon you will discuss and realise what I utter for you; and I entrust my affair to Allah. Verily, Allah is All-Seer of (His) Ibad."

040/045 So Allah saved him from the evils of whatever they planned; and the evil of the punishment encircled the Aal-e-Firaun —

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040/046 the Fire, they are exposed to it (every) morning and evening (even during the silent phase which is called Barzakh). And (the) Day the Hour establishes (itself, it will be proclaimed): 'Cast Aal-a-Firaun in a more severe punishment.'

040/047 And when they will dispute with one another in the Fire, so the weak-ones will say to those who remained proud, arrogant and dominant: "We were submissive unto you, so are you those who are able to remove from us a portion out of the Fire?"

040/048 Those who remained proud, arrogant and dominant (in their worldly life) said: "Verily we, all (of us have to stay) therein! Verily, Allah has surely pronounced judgment amongst (His) Ibad."

040/049 And said those (who were staying) in the Fire to the keepers of Hell: "Call upon your Nourisher-Sustainer, (so that) He may lighten from us, out of the punishment (at least) for a day."

040/050 They said: "Did not, then, your Messengers continue to come to you with Al-Bayyinat?" They said: "Yea." They said: "Then call upon (you, yourself)." And the call of the disbelievers is not, except in disarray.

040/051 Verily We, surely We provide help to Our Messengers and those who have Believed in the life of this world and (also) the Day the Witnesses will stand forth .

040/052 The Day their excuse does not benefit the transgressors; and for them is curse and for them will be the evil of abode .

040/053 And surely, indeed, We delivered to Musa Al-Hudah ('The Guidance') and We caused Bani Israiel to inherit Al-Kitab —

040/054 (as) a Guide and Reminder for the possessors of intellect and knowledge .

040/055 So show patience. Surely, Allah's promise is truth; and invoke forgiveness for your wrong-doing, and praise (Allah) with the Praise of your Nourisher-Sustainer by the Ashi (from late afternoon till sunset) and by the Ibkar (early dawn till sunrise). [This refers to the Asr and Fajr Prayers].

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040/056 Verily, those who dispute in Ayaatillahe without (any) authority that came to them: there is not in their chests except a desire for greatness; (although) they will not be those who attain it. So seek refuge with Allah. Certainly He, He is the All-Hearer, the All-Seer .

040/057 Surely, the creation of the heavens and the earth is greater than the creation of mankind, but the majority of mankind do not know .

040/058 And do not become equal the blind and the strong in eye-sight. And those who have Believed and did righteous deeds — and (these do) not become equal to the one who indulges in evil. Very little it is what you remind (yourselves or remind others)!

040/059 Verily, the Hour is surely approaching. (There is) no doubt therein, but the majority of mankind do not Believe.

040/060 And your Nourisher-Sustainer said: "Invoke Me, I will respond to you. Verily, those who show pride and arrogance against paying Me obedience — soon they will enter Hell as humiliated and disgraced ones .

040/061 Allah is He Who has made for you the night that you may rest therein, and the day which makes things evident. Truly, Allah is indeed Possessor of Bounty unto mankind, but majority of mankind do not pay thanks.

040/062 This is unto you, Allah — Nourisher-Sustainer to you! Creator of all things, Lailaha-illa-Huwa. Then whither you are being turned away in falsehood?

040/063 Thus were turned away in falsehood those who used to oppose the Verses of Allah .

040/064 Allah is He Who has made for you the earth as a resting-bed and the sky as a roof; and He gave you a proper shape — so He made your appearances perfect; and He provided you provision out of palatable, useful items. This to you is Allah, your Nourisher-Sustainer. So Blessed be Allah, Nourisher-Sustainer to the worlds.

040/065 He is the Ever-Living, La-ilaha-illa-Huwa; so invoke Him (Alone) as those who keep (their) Religion pristinely pure for Him. Specific Praise suits Allah (Alone), Nourisher-Sustainer to the worlds .

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040/066 Say: "I have been forbidden that I may pay obedience to those whom you invoke besides Allah when Al-Bayyinat has reached me from my Nourisher-Sustainer. And I have been ordered that I may submit in Islam to the Nourisher-Sustainer of the worlds ".

040/067 He it is Who created you (as Adam) from clay, afterwards from Nutfah, then from a clinging mass. Then He brings forth you as a child, then keeps you growing in order that you may reach to your full strength; then He keeps you alive that you may become senior citizens. And of you is that whose life-span is completed before (reaching this senior age), and (all these differences in age exist to make you realise) that you reach an appointed (and) specified term (or life-span), and perchance you may use intellect.

040/068 He it is Who gives life and causes death. And when He decided a matter, then surely what (is a fact is that) He will say to it: "Be!" So it becomes (a thing that exists).

040/069 Have you not seen towards those who dispute against Ayaatillahe how are they being turned away (from the Message)?

040/070 Those who have belied Al-Kitab and that with what We sent therewith Our Messengers, soon they will come to know (their fate). [Certain ordainments in Al-Kitab, like Itikaf, Salat, Tawaf, Umra, Hajj and Zakat adopt a practical format when being implemented. The format adhered to by all the Prophets of Allah is the only format recognised by Him. It is preserved by Him at and around Kaba. See Verse No 2/125, 17/77-79 and 95/3].

040/071 When (there are) iron-collars in their necks, and (they stand hand-cuffed and fettered in) chains, they shall be dragged (along) —

040/072 in the boiling water, then in the Fire they will be thrown ,

040/073 then it is said to them: "Where are those whom you used to join as partners —

040/074 besides Allah?" They said: "They have vanished from us. Nay, we did not use to invoke any thing in previous (world)." Thus Allah allows the disbelievers to lose the track.



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040/075 This is to you because of what you used to enjoy in the earth without right, and because you used to rejoice insolently .

040/076 Enter the gates of Hell becoming abiders therein. So (what an) evil abode for the arrogants!

040/077 So be patient, the promise of Allah is true. So if whatever We may show you — some of what We promise them, or We cause you to die, then to Us they shall be returned back .

040/078 And indeed, We have sent Messengers before you; out of them is that whom We have narrated unto you, and of them is that whom We did not narrate unto you. And it was not (suitable) for a Messenger that he may approach with a credential — except under permission of Allah. So when the decree of Allah proceeded, the decision was taken in full justice, and then and there lost those who indulged in falsehood and forgery.

040/079 Allah is He Who has made quadrupeds for you (so) that you may ride on some of them, and some of them you eat .

040/080 And for you therein are benefits, and that you may reach by their means (the) desire which is in your chests; and on them and on the ships you are taken as a rider .

040/081 And He makes you see His Signs. Then which of the Signs of Allah you shall deny?

040/082 Did they then not travel through the earth so (that) they may see what was the final end of those (who passed) before them? They were more numerous than them, and mightier in strength; and the landmarks and monuments (they left) on the earth. So did not benefit them whatever they used to earn (through their beliefs and deeds).

040/083 So when came to them their Messengers with Al-Bayyinat they remained fully satisfied with what was with them out of knowledge. And surrounded them (as punishment) whatever they used to ridicule thereat .

040/084 So when they watched Our Punishment (about to seize them) they said: "We have Believed in Allah — His Oneness, and we have rejected with what we remained thereby as polytheists."



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040/085 Then (at such a stage) does not become their faith that it will give them (any) benefit when they have already sensed Our torment. This is the Sunnah of Allah which has definitely functioned amongst His Ibad. And then and there the disbelievers lost utterly.

041/1 H. M.

041/2 (It is a) Descent from Ar-Rahman, Ar-Rahim .

041/3 Kítab ('Book') — íts Verses have been fully detaíled — Quran ('Reading') in Arabíc — (meant) for a nation who know (and appreciate the importance and utility of the Divine Book)

041/4 Bashir ('the transmitter of glad tidings'. This is used as an attribute for the Divine Scripture), and Nazeer ('Warner'. This also is an attribute for Allah's Book); but most of them have remained unconcerned (of this Book), so they do not listen.

041/5 And they said: "Our hearts are under coverings against that to which you invite us; and in our ears is a blockage; and between us and between you is a barrier. So carry on your deeds, surely we are those who act (according to our inclinations and knowledge)."

041/6 Say: "Certainly, what (is a fact is that) I am a human like you. It is inspired in me that what (is true is that) your Ilah (God) is One Ilah. So be steadfast to Him and invoke Him for forgiveness. And woe to Al-Mushrikun —

041/7 those who do not pay Zakat, and they, regarding the Hereafter — they (are) disbelievers

041/8 Truly, those who have Believed and have performed righteous deeds — for them is a reward not prohibited .

041/9 Say: "Do you verily, indeed disbelieve in Him Who created the earth in two aeons; and you set up unto Him rivals? This is Nourisher-Sustainer to the worlds ."

041/010 And He placed therein firm mountains from above it (i.e., projecting on its surface and also penetrating beyond its superficial strata), and He blessed inside it (provisions for life)



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and provided in measured needs therein its foods in four aeons — equally available for (all) seekers .

041/011 Then He paid (His) attention towards the heaven while it is smoke. So He said to it and to the earth: "Come (submit) both of you, willingly or unwillingly." Both said: "We both have come willingly."

041/012 So He perfected them (into) seven (many) heavens in two aeons and Auha in each heaven its way (of functioning). And We adorned the nearest heaven with Masabeeh and as protective (missiles that shoot the devils. See Verse No. 67/5). This (is the) assessment of the All-Mighty, the All-Knower.

041/013 But if they have bypassed (Al-Kitab and have remained heedless of its Teachings), then say (to them): "I have warned you of a Saiqa similar in nature to the Saiqa meant for 'Ad and Samud (people)".

041/014 When the Messengers came to them from in between their hands (i.e., who passed away before them) and from behind them [who came after them (saying)] that: "Pay not obedience but to Allah (Alone)." They said: "If Our Nourisher-Sustainer willed, He would have surely sent down angels. So indeed we, with what you have been sent therewith (are) disbelievers."

041/015 So, as for 'Ad (people) — so they indulged in arrogance in the land without right and they uttered: "Who is mightier than us in strength?" See they not then, that Allah Who has created them — He (was and is) mightier than them in strength. And they used to argue and dispute regarding Ayaatina .

041/016 So We directed against them a furious wind (storm) during the days (becoming) bad omen (unto them) in order that We may make them taste a punishment of humiliation and disgrace in the life of this world. And surely, the torment of the Hereafter is more disgracing; and they will not be helped.

041/017 And as for Samud, so We gave them guidance but (afterwards) they preferred blindness over guidance; so Saiqa proceeding as a humiliating punishment overtook them because of that which they used to earn (through their beliefs and actions).



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041/018 And We saved (and rescued) those who had Believed, and they used to be obedient .

041/019 And the Day, are made to assemble the enemies of Allah, at the Fire; — so they will be set in groups —

041/020 until when as they approached it their hearing and their eyes and their skins brought evidence against them as to what they used to do .

041/021 And they said to their skins: "For what you have given evidence against us?" They said (in reply): "Allah has made us to speak, He Who made all things to speak". And He has created you the first time, and to Him you are made to return.

041/022 And you had not been hiding that your hearing (i.e., the ears) may give evidence against you, and nor your eyes and nor your skins. But you thought that Allah does not know much of what you do .

041/023 And this (had been) to you your thought which you harboured regarding your Nourisher-Sustainer. That (thought) has destroyed you, so you have become out of those who have lost.

041/024 And (even) if they showed patience, yet the Fire is their abode. And if they bring an excuse, then they are not whose excuse is entertained .

041/025 And We have assigned them (devils as) intimate companions (in this world), so they have made fair-seeming to them what is between their hands (i.e., in front of them) and what is behind them (i.e., , what awaits them); and the decree against them has become true (just like) in communities that surely passed before them out of Jinns and mankind. Indeed they were losers.

041/026 And those who have disbelieved (in Al-Kitab) said: "Do not listen to this Al-Quran and make disturbance therein, so that you may prevail".

041/027 So surely, We shall cause those who have disbelieved to taste a severe torment; and We shall surely reward them the worse of what they used to do .



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041/028 This is the recompense of the enemies of Allah. The Fire — for them therein is the lasting home — a recompense because they used to argue and dispute against Ayaatina .

041/029 And those who have disbelieved said: "Our Nourisher-Sustainer! Show us those among jinns and mankind who led us astray. We shall take them both under our feet (to crush and disgrace them), so that they become the lowest (of the low)."

041/30 Verily, those who said, 'Our Nourisher-Sustainer is Allah,' and then remained steadfast, on them descend angels (at the time of death, saying) that: "Fear not and nor feel anxiety, depression or grief; and receive the glad-tidings of the Garden (of Paradise) which you have been promised (by your Allah).

041/31 We (have been) your friends in (your) worldly life and (so will be) in the Hereafter. And for you therein (will be available) whatever your Anfus (personalities) desire, and for you therein (will be made available) whatever you ask for —

041/32 as a welcome hospitality from Oft-Forgiving, continuously Merciful ".

041/33 And who is better in statement than that who invited towards Allah (i.e., towards the Book of Allah) and performed righteous deeds and said: "Surely, I am (one) of the Muslims." [Please note that associating ourselves to any sect whatsoever amounts to becoming polytheists (mushriks) in the Sight of Allah. All sectarian divisions whether of the past like Jews, Christians, Hindus, Buddhists, Zoroastrians etc. or of the present like Sunnis, Shias, Ahmadis etc. are refered to by one and the same single word in the holy Scripture].

041/34 And does not become equal (every) good deed, and nor (every) evil, (there are ranks and categories to every action). Repel (the evil) with that which is a better (than normal and usual behaviour) then immediately that one — there is enmity between you and between him — (may become) as if he is (to you) a sincere friend.

041/35 But it is not granted except to those who remained steadfast; and it is not granted but to a possessor of supreme share (from the Message in Allah's Scripture).

041/36 And if whatever reaches you as an evil whisper from the devil as a whisper, then seek refuge with Allah. Verily He: He is the All-Hearer, the All-Knower .



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041/37 And from among His Ayaat (Signs) are the night, and the day, and the sun, and the moon. Prostrate not to the sun, and nor to the moon; but prostrate to Allah Who created those (marvels) if you, to Him Alone, you pay obedience.

041/38 Then if they indulged in arrogance out of pride, then those (angels) who are in the close presence of your Nourisher-Sustainer, they swiftly pay Him obedience night and day and they do not feel tired .

041/39 And among His Signs (is this), that you see the earth barren, but when We sent down over it (rain-) water, it stirred up to life and flourished. Surely, That Who revived it (becomes) a Sure Life-Giver for those who have died! Indeed, He is All-Capable over every thing .

041/040 Verily, those who behave in crookedness in Ayaatina, they do not hide (their personalities) from Us. Is then, that one who is cast in the Fire better, or that who comes secure on the Day of Resurrection? (Continue to) do what you desired. Verily, He is All-Seer of what you do.

041/041 Verily, those who have disbelieved in Az-Zikr ('The Message') when it approached them — and verily, it is indeed Kitabun Aziz ('A Mighty Book') .

041/042 Batil (false, forged or unauthentic material) does not come to it from in between its two hands (i.e., from its front) and nor from behind it. (It is a) Descent proceeding from All-Wise, Worthy of all praise .

041/043 A thing is not said to you except what has indeed been said to the Messengers before you. Verily, your Nourisher-Sustainer is indeed Possessor of Forgiveness, and (also) Possessor of a painful retribution .

041/044 And if We had made it a Quran in a not fully comprehensive language (i.e., any language other than Arabic), people would have said: "Why not its Verses are armed with details? What! (A Book) not in Arabic, and (the Messenger) an Arab?" Say: "It is for those who have Believed — a Guide and a Healing. As for those who do not believe, there is a block in their ears. And it (i.e., the Quran) unto them is blindness, and they feel they are called from a very far away place". [They are so ignorant and misinformed of the Quran that when its teachings are brought before them, their eyes get blind and their ears appear partially deaf].



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041/045 And surely, indeed We delivered Musa Al-Kitab ('The Book'). Then a dispute was created (by people about the teachings) therein. And if a statement had not already proceeded from your Nourisher-Sustainer (that Final Judgment shall be pronounced on the Day of Resurrection), surely, (their case) would have been decided between them. And truly, they are indeed in grave doubt thereof.

041/046 Whosoever did righteous deed (it is) for (the benefit of) his ownself; and whosoever did evil, so it is against her (i.e., against his own Nafs or self). And your Nourisher-Sustainer is not (at all) unjust to (His) Abeed.

041/047 To Him is referred the knowledge of the Hour (by all men of learning). And does not come out of its sheath any of the fruits; and does not conceive any one of the females, and nor she delivers, but with His Knowledge. And the Day He calls unto them: "Where (have gone) My (so-called) partners?" They said: "We have informed You — there is not from amongst us (any one) out of a witness (to our false claims that You had partners in Your Dominion)."

041/048 And vanished from them whom they used to invoke in (times) before. And they have realised (that there is) not for them (any) out of a place of refuge .

041/049 A human being does not get tired of an invokation (or prayer) for good; and if an affliction touched him, then (immediately he is that) who has given up all hope, (and one) who has gone in despair.

041/050 And surely, if We gave him a taste of mercy from Us after an adversity that has touched him, he will surely say: "This (came) to me (as a right due to my personal capabilities and qualities), and I think not the Hour as an event that (must) establish (itself). And (even) if I returned to my Nourisher-Sustainer, surely for me with Him (will be) indeed something extremely good." So surely, We shall inform those who have disbelieved about what they did; and surely, We will make them taste out of a severe torment.

041/051 And when We favoured a human being, he deviated, and he bowed to his own inclination. And when an adversity inflicted him, then instantly (he is one) involved in long supplications .



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041/052 Say: "Have you (ever) thought if (this Al-Kitab or Al-Quran) be from Allah but you disbelieved therein, (then) who is more astray than that? He is in opposition, far (and remote)."

041/053 Soon We show them Our Ayaat (Signs) in the universe, and in their own persons, until becomes clear unto them that it is Al-Haqq ('The Truth'). Does it not then suffice with your Nourisher-Sustainer that He (remains) a Witness over all things?.

041/054 Beware! Truly, they are in doubt concerning the meeting with their Nourisher-Sustainer. Be careful! Surely, He is All-Comprehending to every thing.

042/1 H. M.

042/2 'A. S. Q.

042/3 In this fashion Allah, the All-Mighty, the All-Wise makes wahi (sends inspiration) to you and to the people who (went) before you .

042/4 To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great .

042/5 (As the Hour approaches), the heavens reach the stage that they fall down from their high position; and the angels swiftly act with Praise of their Nourisher-Sustainer and they seek forgiveness for that who is in the earth. Beware! Surely Allah: He is the Oft-Forgiving, the continuously Merciful.

042/6 And those who have adopted 'auliya' besides Him-Allah is Hafeez (Real Protector) over them; and you are not wakil (disposer of affairs) over them .

042/7 And thus We have inspired unto you Quranan Arabiyyan ('A Quran in Arabic Language', 'An Arabic Reading') so that you may warn mother of (all) habitations (i.e., the parent-city of mankind), and whoever is (anywhere) around it. And warn of the Day of Assembly — there is no doubt about it: a group (is provided permanent abode) in the Garden (of Bliss), while (another) group (is provided permanent residence to burn) in the blazing Fire (of Hell).



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042/8 And if Allah had willed, He could have surely made them one community; but He admits whom He thinks proper in His Mercy. And the transgressors: (there is) not for them out of a wali and nor a helper.

042/9 Or have they adopted auliya besides Him? But Allah: He (Alone) is the Wali; and He gives life to the dead; and He is All-Capable over every thing .

042/010 And whatsoever you people differed in this (i.e., if you have a dispute regarding any ordainment in this Al-Kitab, then be careful) that its verdict (is traceable) to Allah. This is to you, Allah, (He is) my Nourisher-Sustainer. In Him I have put my trust and to Him (Alone) I turn (for help and forgiveness).

042/011 The Creator of the heavens and the earth! He has made for you mates from yourselves (i.e., of the people of your own species). And He has made various kinds of quadrupeds. He spreads you herein (i.e., in this earth). (There is) not any thing like unto Him, and He is the All-Hearer, the All-Seer.

042/012 To Him belong the keys of the heavens and the earth. He enlarges provision (beyond needs) for whom He thinks proper and provides according to needs (when He thinks proper). Surely, He is All-Knower of everything.

042/013 He has ordained for you from The Religion what He advised Nuh therewith; and what We inspired to you; and what We enjoined therewith Ibrahim, and Musa, and Iesa, (saying) that: "You should establish Religion and do not create sects therein". Has become intolerable for Al-Mushrikun, what you call upon them thereto. Allah makes closer to Himself whom He thinks proper, and He guides to Himself whoever turns (to Him).

042/014 And they did not fall in sects but after Al-Ilm has already reached them due to selfish transgression between themselves. And if the Statement had not been issued already from your Nourisher-Sustainer regarding an appointed term, (the matter) would have been surely settled between them. And verily, those who were made to inherit Al-Kitab after these (sects) are surely in grave doubt against it.

042/015 So because of this (grouping of sects do not become disappointed) but call upon (and invite people to the Book of God) and be steadfast as you are commanded, and follow not their vain desires and declare: "I have Believed in accordance with what Allah has sent down in the

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form of (Hís) Kitab (Scripture); and I have been commanded that I may do justice among you. Allah is our Nourisher-Sustainer, and Nourisher-Sustainer to you. For us our deeds and for you your deeds. There is no dispute between us and between you. Allah will create a link between us (i.e., He shall make us assemble all at one place); and to Him is the final returning-place."

042/016 And those who dispute and argue concerning Allah after what has been accepted (on a universal level) regarding Him — their 'mahead of state disputes' is something that is 'about to be defeated' in the Sight of their Nourisher-Sustainer, and on them is wrath, and for them (awaits) a severe torment.

042/017 Allah is That Who has sent down Al-Kitab in original, and (He has sent down) Al-Mizan ('The Balance'. This is also an attribute for Allah's Scripture). And what will make you realise — perhaps the Hour is close at hand!

042/018 Those who Believe not therein seek to hasten it, while those who have Believed are fearful of it and they know that it is a definite truth. Beware! Verily, those who dispute regarding the Hour are surely in remote error .

042/019 Allah is (the) Keenest Observer to His Ibad. He gives provisions to whom He thinks proper. And He is the All-Strong, the All-Mighty .

042/020 Whosoever had been desiring harvest in the Hereafter, We do increase in his harvest. And whosoever used to intend and desire a harvest in the immediate world, We deliver him thereof. And there is not for him in the Hereafter (anything) of the share.

042/021 Are there for them such associates who have prescribed for them as religion (something) what Allah has given no permission thereof? And had there not been issued a decisive statement, the matter would have been surely judged between them. And verily, the transgressors: for them is a painful punishment.

042/022 You will see the transgressors as those who are fearful of that which they have earned, and it (Allah's torment) is as one which is about to befall over them. And those who had Believed and performed righteous deeds (will go) in the flowering meadows of the Gardens (in Paradise). For them (would be available) with their Nourisher-Sustainer, whatever they shall desire. This: it is the Supreme Grace.

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042/023 This is (the Paradise) whereof Allah gives glad tidings to His Ibad who have Believed and have performed righteous deeds. Say: "I do not ask you (any) reward over this (propagation work) except Al-Mawaddatah (The loving desire) for Al-Qurbah [nearness or closeness (to Allah)]". And whoever shall earn a good deed, We shall increase for him therein, goodness. Surely, Allah is Oft-Forgiving, Most Ready to appreciate.

042/024 Do they say that he has forged a lie against Allah? Then, if Allah thinks proper He will put a seal (of closure) over your heart (mahead of state it unreceptive to the contents of Al-Kitab). Rather, Allah wipes out Al-Batil and establishes as true Al-Haqq ('The Truth') through His Statements. Verily, He is All-Knowing regarding the state of the (hearts in the) chests.

042/025 And He it is who accepts repentance from His Ibad, and overlooks the sins; and He (fully) knows what you do .

042/026 And He responds to the invokation of those who have Believed and have done righteous deeds, and increases them (in possessions) out of His Bounty. And the disbelievers: for them (awaits) a severe torment.

042/027 And if Allah increased the provisions for His Ibad, surely they rebelled in the land. But He delivers according to needs whatever He thinks proper. Verily, He is Well-Aware, All-Seer of His Ibad .

042/028 And He it is Who sends down the rain after that stage where they despaired (and lost all hopes), and He spreads His Mercy. And He is the Wali, the Highly Praised One .

042/029 And among His Credentials is the creation of the Heavens and the earth and whatever moving, living creatures He has dispersed in these two. And He is All-Capable over their assembly together en-masse, as and when He thinks proper .

042/30 And whatever adversity or affliction befell you, so it is because of what your hands have already earned; and He pardons and overlooks numerous (of your errors and deviations).

042/31 And you are not those who will frustrate (Allah regarding His punishment) in the earth. And there is not for you besides Allah, out of a wali, and nor a helper .

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042/32 And among His Credentials are the ships in the sea like mountains .

042/33 If He thinks proper He causes the wind to cease (its motion), then the ships become those who are without motion on its surface. Surely, in this are indeed signs for all the patient and grateful individuals,

042/34 or He explodes or breaks them up because of what they earned, although He overlooks and pardons numerous (of the errors and deviations committed by His Ibad) .

042/35 And (Allah) knows those people who argue and make disputes against Ayaatina; (there is) not for them out of a place of escape .

042/36 So whatever you have been provided in the form of anything, then it is a passing enjoyment for this worldly life; and whatever is available with Allah (in the Hereafter,) is better and more lasting for those who have Believed and in their Nourisher-Sustainer they put their trust;

042/37 and those who avoid the more grievous sins and Al-Fawahish, and when they became angry, (they do not lose temper but rather) they pardon and forgive;

042/38 and those who responded to their Nourisher-Sustainer, and they established Salat, and their affairs are handled through mutual consultation amongst them, and of what We have provided them as provisions, they spend (in accordance with the recommendations and priorities set in Allah's Scripture);

042/39 and those who, when an oppressive and aggressive wrong is done to them, they do take revenge .

042/040 And a recompense for an evil is an evil similar to it, but whoever overlooked and forgave and made a reform or correction, then his reward is due from Allah. Verily, He likes not the transgressors .

042/041 And surely, whoever took revenge after an injustice done to him, then those people — there is not against them any way (of blame or condemnation) .



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042/042 Certainly, what (is a fact is that) the way (of blame) is against those who commit wrong against people, and rebel (against the law in Al-Kitab) on the earth without (any) right. Those people: for them is a painful torment.

042/043 And truly whoever remained patient and pardoned, certainly this (attitude is) surely out of great will-power for handling affairs.

042/044 And whomsoever Allah allows to go astray, then (there is) not unto him out of a wali after Him. And you will notice the transgressors as and when they saw the Punishment — they will say: "Is there any wayout for tahead of state a return (to the worldly life)?"

042/045 And you will notice them (when) they will be pushed to that (Hell-Fire), behaving as very humble because of disgrace; they will look with stealthy glance. And those who had Believed said: "Verily, the real losers are those who put their selves to loss and their followers — on the Day of Resurrection". Beware! Definitely, the transgressors (will be) in a lasting torment.

042/046 And there is not unto them out of any auliya who will help them besides Allah. And whomsoever Allah allows to go astray, then there is not unto him any wayout.

042/047 Give response to your Nourisher-Sustainer before the stage that there may come (the) Day for which there is no reversing (allowed) from Allah. There is not for you people any place of refuge this Day and there is not (possible) for you any (way of) denial (or rejection regarding the Day of Resurrection).

042/048 So if they have turned away, then, We have not sent you (unto them) as a protector. (There is) not (made any thing as) compulsory on you except the propagation (of the Book). And certainly We, when We made man to taste mercy from Us, he rejoiced thereat. And if an adversity inflicts him because of what their hands brought forward, then the human being (behaves as an) ingrate.

042/049 To Allah belongs the dominion of the heavens and the earth. He creates what He thinks proper. He bestows for whom He thinks proper, females (as offsprings); and He bestows for whom He thinks proper, males (as offsprings).



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042/050 Or He gives them males and females together. And He makes whom He thinks proper as barren (or infertile). Verily, He is All-Knowing, All-Capable .

042/051 And it is not (possible) for a human-being that Allah may talk to him except through Revelation, or from behind an (invisible) barrier, or He sends a Messenger, then he delivers inspiration under His permission whatever He thinks proper. Verily, He is Aliyyun (Most High), Most-Wise [The three lettered word Ali (Ain, Lam and Ya, together) has not been used in Allah's Scripture for any human being].

042/052 And thus Auhaina (We inspired) to you Ruhan ('an Inspiration', 'a Revelation', 'a Spirit'. This is one of the attributes for Allah's Scripture) proceeding under Our command. You had not been realising what is Al-Kitab and nor Al-Iman (The Faith). But We made this (Al-Kitab) a Light wherewith We guide whom We think proper out of Our Ibad. And verily, you indeed guide to the Permanent, Eternal Path —

042/053 Path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. Beware! To Allah slide the affairs (of all the creations) .

043/1 H. M.

043/2 Wal-Kitab-il-Mobin ('The Evidently manifest Book' is a Witness).

043/3 Verily We, We have made it an Arabic Quran, perchance you may use your intellect .

043/4 And certainly it is in Um (source) of Al-Kitab with Us; indeed (We being) Aliyyun (Most High), Most Wise .

043/5 Shall We then slide-away Az-Zikr ('The Message') from you people, overloohead of state (your faults and bringing no punishment over you) although you are a nation composed of people who break or cross the limits?

043/6 And how many a Prophet have We sent among the initial people .

 ${\it 043/7}$  And there comes not to them a Prophet but they used to ridicule and mock at him .



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043/8 So We destroyed groups stronger than them in power, and the example of the initial people has already been put forward (in the previous pages of this Book).

043/9 And indeed if you asked them 'who has created the heavens and the earth,' they will surely say: "The All-mighty, the All-Knower has created them"—

043/010 That (One) Who made for you the earth as a resting-bed; and He established for you walhead of state-tracks therein, so that you may be guided (to your destinations) .

043/011 And That Who made the water descend down from towards the sky in due measure (i.e., according to needs). Then We spread in revived form therewith a dead land. Likewise you will be brought out (from the dead).

043/012 And Who created pairs to all things of it, and He has set for you out of ships and the quadrupeds on which you ride (or embark) —

043/013 in order that you may mount firmly on their backs, (and) then remind (yourself and remind others) about the favour of your Nourisher-Sustainer and you may say: "Glory be to Him Who has controlled and tamed this for us, and we were not unto it as those who could subdue (them).

043/014 And surely, we are indeed those who return back to our Nourisher-Sustainer."

043/015 And people have assigned unto Him out of His Ibad a portion (as a son, as a daughter or as a co-deity). Verily, the human being is indeed a manifest ingrate .

043/016 Has He taken daughters from what He has created, and honoured you with sons?

043/017 And when one of them is given the glad-news about that which he associated with Ar-Rahman in an example, his face became pale and gloomy and he is choked with grief (at the news of the birth of a daughter):

043/018 "What then? Such a one who is reared in ornaments and that who is not clear (when pleading) in a disputation." [The anti-women comments proceed from misguided people].



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043/019 And (misled) people have made the angels who are Ibad of Ar-Rahman as feminine (in gender). Have they witnessed the creation of those (angels)? Soon will be recorded their testimony and they will be put to questioning .

043/020 And they said. "If Ar-Rahman had desired we would not have worshipped them (i.e., the false gods)". (There is) not for them, about this, (anything) of knowledge. They are not (on the Right Path), but they indulge in senseless thinhead of state.

043/021 Have We delivered them a Book before this (Al-Kitab), then they are those who are attached to it?

043/022 Nay! They have said: "Surely we, we found our ancestors with a certain concept, and truly we in their foot-steps are those who have received guidance."

043/023 And similarly, We did not send before you a warner to (any) habitation but its richclass of people said: "Surely we, we found our fore-fathers with a concept, and truly we are those who move along their foot-steps."

043/024 (The warner-Prophet) said (to them): "What? And if I have approached you with a more guidance-giving (source) than that over which you found your fore-fathers?" They said: "Certainly, we are disbelievers with what you have been sent (unto us)".

043/025 So We took retribution from them, then ponder how was the final end of the deniers .

043/026 And (bring to mind) when Ibrahim said to his father and to his nation: "Verily, I am absolved of what you people worship,

043/027 except Him, Who did initially create me, so surely He will very soon guide me (to the desired Path) ".

043/028 And he made that statement as a lasting, well-remembered and oft-repeated utterance among his posterity, perchance they may take a turn (to Allah).

043/029 Nay! (It is) I (Who) made these people enjoy (the life of this world) until Al-Haqq as well as a Manifestly-evident Messenger came to them .



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043/30 And when Al-Haqq has already come to them, they said: "This is sorcery, and surely we are disbelievers to it."

043/31 And they said, "Why is not this Al-Quran sent down to a great person of the twain cities?" [Throughout the parent human world (i.e., the Arabic-speahead of state area of the planet) the most important city is Makka, while the next important is Al-Madinah].

043/32 Is it they who would allot the mercy of your Nourisher-Sustainer? We, We have distributed their provisions among them in the life of this world; and We have elevated some of them, over some (others) in ranks, so that some of them may pick-up some (others) as employees (or subordinates). And the Mercy proceeding from your Nourisher-Sustainer is better than that which they amass (as the temporary wealth of this immediate life).

043/33 And were it not that mankind would have become one community, We would have indeed provided for that one who disbelieves in Ar-Rahman— for their houses, roofs made of silver, and the stair-ways they will mount thereon,

043/34 and for their houses, doors and couches — they would recline thereat,

043/35 and gold-ornaments. And yet all this would have been but an enjoyment and provision relating to the life of this world. And the Hereafter with your Nourisher-Sustainer is meant for Muttaqun (those who pay obedience to Allah in accordance with the teachings in Al-Kitab).

043/36 And whosoever withdraws (himself) from Zikr (Message) from Ar-Rahman, We specify for him a Satan, so he unto him is a constant companion .

043/37 And definitely they (these satans) surely hinder them from the Path, but they assess that they are guided ones,

043/38 till, when (such a one) came unto Us he said: "Would that, between me and between you were the distance of the two easts. So, (what an) evil companion (indeed)!

043/39 And will never profit you this Day when you transgressed, that you (together with your Satan-companions become) sharers in the Punishment (in Hell) .



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043/040 Would you then make the deaf to hear; or would you guide the blind, and that who is in manifest error?

043/041 And if (it) so (happens) that We move away with you, then surely We (become) those who take vengeance on them .

043/042 Or (if) We show you that which We promised unto them, then surely We (become) those who have perfect command and control over them .

043/043 So be attached to what has been inspired unto you. Surely you stand on SiratimMustaqim .

043/044 And certainly this (Al-Kitab or Al-Quran) is surely a Zikr ('Message'.) for you and for your nation. And you will be put to question soon.

043/045 And ask whom We sent before you out of Our Messengers: 'Díd We appoint besides Ar-Rahman, aalíhah (gods) that may be obeyed (by people)?'

043/046 And surely, indeed We did send Musa with Our Credentials to Firaun and his chiefs. So he said: "Verily, I am a Messenger of the Nourisher-Sustainer to the worlds."

043/047 And when he came to them with Our Signs, behold, they laugh thereat .

043/048 And We show them out of a sign but it is greater than its sister (-sign); and We seized them with torment, perchance they may turn (to Allah's Book).

043/049 And they said (to Musa): "O you sorcerer! Invoke your Nourisher-Sustainer in our favour of that which He covenanted with you. Verily, we shall indeed be those who accept the guidance."

043/050 But when We removed from them the torment, behold, they break (their undertahead of state) .

043/051 And Firaun proclaimed among his nation (and) said: "O my nation! Is not mine the head of statedom of Misr (Egypt) and (all) these rivers that flow underneath me? Will you not then see?

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043/052 Am I better than this who is Maheen and does not become capable (that) he may express himself (forcefully)?

043/053 Then why have not been bestowed unto him bracelets of gold; or (why have not) come, along with him, angels — marching as guards of honour?"

043/054 So he (i.e., Firaun) paralysed the intellectual capacity of his nation so they obeyed him. Surely, they were a nation of Fasiqun .

043/055 So when they made Us angry, We took retribution from them, so We drowned them en-masse .

043/056 And We made them a precedent and an example to (keep the eyes open, of) the future generations .

043/057 And when (Iesa) the son of Maryam is quoted as an example, behold, your nation present a repelling feeling against him .

043/058 And they said: "Are our aalihah better or he?" They did not make him a target before you except for creating trouble. Nay! They are a nation of quarrelsome people .

043/059 He (i.e., Iesa) is not but an Abd. We granted Our Favour to him, and We made him an example for Bani Israiel .

043/060 And if We may think proper We would have made from amongst you, angels in the earth; they will stay as successors .

043/061 And certainly it [i.e., the DivineBook (contains)] a sure knowledge for the Hour. So have no doubt against that (Hour of Resurrection) and follow me. This is the Permanent Path [Numerous Verses specially 31/34, 33/63, 41/47, 43/85 and also 6/31, 40 7/187 12/107 15/85 16/77 18/21 19/75 20/15 21/49 22/1, 7, 55 25/11 30/12, 14, 55 34/3 40/46, 59 41/50 42/17, 18 45/27, 32 47/18 54/1, 46 79/42 and numerous other Ayaat in the Text) emphasize the reality about the Hour and discuss the events to occur on the Doom's Day. There is no other source which provides this knowledge].



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043/062 And let not Satan hinder you (from the Permanent Path). Surely, he is unto you an open enemy .

043/063 And when Iesa came with Al-Bayyinat, he said: "Indeed I have come to you with Al-Hikmah and in order that I may make clear to you some of that you create disputes therein. So pay obedience to Allah and follow me.

043/064 Surely, Allah — He is Nourisher-Sustainer to me and Nourisher-Sustainer to you, so pay obedience to Him (Alone). This (becomes) the Permanent Path .

043/065 But the forces allied (against Islam) from amongst these people have created disputes and arguments (against the Permanent Path). So woe to those, who have transgressed — from the torment of a painful Day .

043/066 What do they await except the Hour — that it comes to them out of a sudden while they will perceive it not.

043/067 The friends, this Day — some of them for some (others) are foes except Al-Muttaqun.

043/068 O My Ibad! There is no fear on you this Day, and nor you feel any grief,

043/069 those who have Believed in Ayaatina, and have remained Muslims.

043/070 Enter Paradise, you and those allied to you (in Beliefs and deeds), you shall be provided peace, tranquility and happiness .

043/071 (Boys in lasting freshness) shall be made to pass round them with trays made of gold and (also) cups; and therein (are eatables and drinks) what the personalities desire and wherein the eyes feel delight. And you shall be abiders therein (forever).

043/072 And this is the Garden which you have been made to inherit because of what you had been acting upon .

043/073 For you therein are fruits in abundance — out of it you will consume (as you desire)



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043/074 Surely, the criminals shall be abiders in the punishment of Hell .

043/075 It shall not be reduced unto them, and they therein will be as those who feel sorrow.

043/076 And We did no injustice or wrong to them; but they remained: they (themselves) as those who do wrong (against their persons) .

043/077 And they called upon: "O Maalík (this is the title of the keeper of Hell)! Let your Nourisher-Sustainer make an end unto us". (The keeper-angel) said: "Surely you are those who stay (in the torment of Hell and shall not die)."

043/078 Surely indeed, We came to you with Al-Haqq ('The Truth') but a vast majority of you people are those who feel disgust against Al-Haqq .

043/079 Have they prepared a plan, so surely We are Planners (against the disbelievers and arrogant tyrants) .

043/080 Do they assess that We do not hear their secret (talks) and their private counselling? Definitely (We do) and Our messengers (attached) with them record (every thing) .

043/081 Declare: "If there is unto Ar-Rahman a son, then I am the first of those who obey."

043/082 Glorified and Exalted became (the) Nourisher-Sustainer of the heavens and the earth, Nourisher-Sustainer of the Throne — above that which people concoct .

043/083 So leave them — they may indulge in useless, unproductive talk, and they may remain involved in sport and play until they meet the Day of theirs, which they have been promised (for Resurrection and Accountability).

043/084 And He it is Who is Ilah in the heaven and Ilah in the earth. And He is the All-Wise, the All-Knowing .

043/085 And became Blessed That: for Him is the Dominion of the heavens and the earth and whatever (exists) between those two; and with Him lies the knowledge about the Hour, and to Him you will be made to return .



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043/086 And those whom people invoke besides Him do not own any power or authority for intercession except who gave testimony in accordance with Al-Haqq and they know (their limits).

043/087 And if you asked them as to who has created them, they will surely say: "Allah". How then they are made to deviate in falsehood?

043/088 His statement becomes a witness: "O my Nourisher-Sustainer! Verily, all these people are a nation who do not attain Faith!" [See the allied statement in 25/30]

043/089 So politely bye-pass them and say: "Salam [Peace (on you)]." So (very) soon they will come to know (their fate) .

044/1 H. M.

044/2 Wal-Kitab-il-Mobin ('The Manifestly Clear Book' becomes a witness).

044/3 Surely We, We made it to descend during a blessed night. Verily We, We had been acting as the Warners .

044/4 During that (night) is made differentiated all of the order based on wisdom .

044/5 (The) order (proceeding) from Us; We had been acting as those Who send (Messengers) ,

044/6 as a mercy proceeding from your Nourisher-Sustainer. Verily He: He is the All-Hearer, the All-Knower .

044/7 Nourisher-Sustainer of the heavens and the earth and whatever is between those two, if you had been those who have developed certainty in Faith .

044/8 La ilaha illa Huwa (No god except He). He gives life and He causes death, — Nourisher-Sustainer to you, and Nourisher-Sustainer of your initial fore-fathers .

044/9 Nay! They, remaining in doubt and suspicion, indulge in sport and play .

044/010 Then wait for the Day the sky comes (closer) with a clearly, well defined smoke .

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044/011 (The smoke) covers mankind, this is a painful torment.

044/012 (The disbelievers are awakened from their slumber and being in extreme fear, cry out): "Our Nourisher-Sustainer! Remove and fold over the torment from us, truly we (are) Believers."

044/013 How (could) the admonition (become beneficial) for them (at this stage)? And surely the Messenger did come to them — being one who was manifestly evident .

044/014 Then they turned away from him and said: "A tutored fanatic!"

044/015 If We are about to remove the punishment a little, you are surely those who repeat (the sins).

044/016 The Day We seize (mankind in) the Great Seizure, then surely We (act) as those who take retribution .

044/017 And surely, indeed We put to test (the) nation of Firaun before them; and (there) came to them a noble Messenger ,

044/018 (saying) that: "Return to me Ibad of Allah. Surely I am unto you a trustworthy Messenger ,

044/019 and that, feel not high over Allah. Surely, I come to you with Sultanim Mobin ('Evident Power') .

044/020 And truly I have sought refuge with my Nourisher-Sustainer and your Nourisher-Sustainer, lest you extern me .

044/021 And if you developed not Faith because of me, then leave me untouched."

044/022 So (Musa) called upon his Nourisher-Sustainer that: "These (people) are a nation of criminals."



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PROLEGOMENON, TRANSLATION & COMMENT

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044/023 (Allah said): "Then depart with My Ibad during the night. Surely, you would be pursued people .

044/024 And cross the sea (while it is) motionless. Verily, they are the forces who stand drowned."

044/025 How many of the gardens and springs they abandoned,

044/026 and corn-fields and the noble site ,

044/027 and the grace, they used to be therein as those who enjoy and take delight .

044/028 Thus (it all happened). And We made another people inherit them .

044/029 So the heaven and the earth shed no tears for them, and they did not become those who are given respite .

044/30 And surely indeed, We rescued Bani Israiel from a humiliating torment,

044/31 (i.e., ) from Firaun. Surely he was haughty among those who break the limits .

044/32 And surely indeed, We chose those (Bani Israiel) because of knowledge (they possessed), over the worlds .

044/33 And We brought before them some of the Signs of that wherein (was evident) a plain trial.

044/34 Verily, these people will surely say :

044/35 "It is not but our first death, and we shall not be those who stand revived (into another life) .

044/36 So approach (us) with our fore-fathers, if you are those who speak the truth!"

044/37 Are they better or the nation of Tubba and the people before these? We destroyed them. Surely, they were criminals .

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044/38 And We have not created the heavens and the earth and whatever (is) between those two — (behaving as) those who indulge in sport and play.

044/39 We did not create those two but with a definite purpose, but the majority of those people do not know (that the worldly life-span is for striving, test and reward, while the Hereafter is exclusively for accountability and a permanent reward).

044/040 Verily, the Day of Judgement is the Migat (the appointed time) for them altogether.

044/041 The Day when maulan (a friend or a near relative) shall not avail anything for maulan; and nor they will be helped,

044/042 except that on whom Allah had Mercy. Verily He, He is the All-Mighty, the continuously Merciful.

044/043 Surely, the tree of Zaqqum,

044/044 will be the food of the sinners,

044/045 acting as hot, thick oil which shall boil in the bellies,

044/046 like the boiling of a heated water.

044/047 (The angels shall receive the orders): "Seize him, then drag him into the midst of blazing Fire .

044/048 Then pour over his head from the torment of heated water."

044/049 (The sinner will be told): "Taste (it)! Surely you (pretended that) you (were) very powerful, very generous.

044/050 Certainly, this is what you used to doubt thereof."

044/051 Certainly, the Muttaqun will be in a trustworthy site,



044/052 inside orchards and springs;

044/053 they will put on dresses made of fine silk and heavy brocade, (they will recline on couches) facing each other .

044/054 Like this (they will pass their life), and We provided them company of Hur (wonderful members of a new creation, with very fair skin, and raven-black cornea on a snow-white sclera) Eein (possessing beautiful wide eyes).

044/055 They will call therein for every fruit, feeling peaceful and secure .

044/056 They will not taste the death therein, except the earlier, initial death (which they experienced at the completion of their worldly life-span). And (Allah) saved them from the torment of the blazing Fire —

044/057 as a Grace from your Nourisher-Sustainer. That: that (becomes) the supreme achievement .

044/058 So, truly, what (is a fact is that) We have made it most easy in your (mother) tongue in order that they may remind (their own selves and remind others).

044/059 So wait, surely they too are those who wait (for their final fate).

045/1 H. M.

045/2 Descent of Al-Kitab (proceeds) from Allah, the All-Mighty, the All-Wise .

045/3 Surely, in the heavens and the earth are indeed signs for the Believers;

045/4 and (also) in your (own) creation; and whatever He scatters out of the living (moving) creatures (are) signs for a nation who develop Faith with certainty .

045/5 And in the alternation of the night and the day, and what Allah sent down from towards the sky as provision — then He revived therewith the earth after its death, and in the swift movement of the winds — (there are) signs for a nation who use intellect.



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045/6 These are Ayaatullahe ('Statements of Allah') which We reproduce unto you in original. Then in which Hadees — after Allah and His Ayaat, the people will develop Faith?

045/7 Woe to every liar, sinner!

045/8 He hears Verses of Allah which are reproduced unto him; even then he insists (on manwritten books) as a disobedient, arrogant person — as if he heard it not. So pronounce to him a painful torment .

045/9 And when he came to know something of Our Verses, he took it as a jest. Those people, for them (is a) humiliating torment .

045/010 On the other side of them is Hell. And does not benefit to them at all whatever they earned (as beliefs and practices in the life of the world); and nor whatever they picked up as auliya besides Allah; And for them is a great punishment.

045/011 This (Al-Kitab) is Guidance. And those who have disbelieved in the Verses of their Nourisher-Sustainer — for them is punishment in the form of a painful abomination .

045/012 Allah is He Who controlled and regulated for you the sea so that the ship may sail through it under His Command; and that you may seek of His Bounty, and that you may pay thanks .

045/013 And He has controlled and regulated in your interest whatever is in the heavens and whatever is in the earth — all of it together. Verily, in this are surely signs for a nation who think.

045/014 Say to those who have Believed (that) they should forgive those who hope not for the Days of Allah — so that (Allah Himself) recompense a nation in accordance with what they used to earn.

045/015 Whosoever performed righteous deeds — then (it is) in the interest of his own self; and whosoever did evil so (it is) against her (Nafs). Afterwards you will be made to return to your Nourisher-Sustainer.



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045/016 And surely indeed, We gave Al-Kitab to Bani Israiel and Al-Hukm ('The Ordainment'), as well as Prophethood. [See Verse No. 6/89]. And We gave them provisions out of palatable and useful items, and preferred them over the worlds .

045/017 And We delivered them Bayyinat ('Manifestly Evident Items') proceeding from the Decree. And they developed not differences of opinion but after that which came to them (as) Al-Ilm ('The Knowledge'.) — as internal rebellion being bred amongst them (against their self-created, self-imposed sectarian divisions). Surely, your Nourisher-Sustainer will judge between them on the Day of Resurrection in that wherein they used to differ .

045/018 Then (it is) We (Who) have set you on sharia (the specified form of the Religion as explained in Al-Kitab) proceeding from the Decree. So follow you that and do not follow the vain desires of those who do not know (the Contents of the Divine Scripture).

045/019 Verily, they will never avail you anything against Allah. And surely the transgressors — some of them are auliya to some (others). And Allah is the Wali of the righteous .

045/020 This (Scripture is) Basair-o-linnas ('Eye-Sights for mankind'.), and Hudah ('Guidance'), and Rahmah ('Mercy') for a nation who have certainty in Faith .

045/021 Have they, who have persisted in evil deeds, assessed that We will regard them equal to those who have accepted Faith and performed righteous deeds — (during) their life-span (in this world) and (at the time of) their death? (It is evident) injustice what they pronounce as (My) judgement.

045/022 And Allah has created the heavens and the earth with purpose — so that each Nafs (personality or soul) is recompensed in accordance with what she earned, and they will not be put to injustice .

045/023 Have you then seen who has adopted his vain desire as his ilah (god or deity); and Allah made him go astray based on knowledge (He had)? And He put a seal (of closure) over his hearing and his heart, and placed a covering on his eye-sight. Who then will guide him after Allah? Will you not then remind (yourself and remind others)?



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045/024 And people said, "This (state of our existence is) nothing except the life-span in this world. We die or we live. And nothing kills us except ad-Dahr (the passing time)." And (there is) not for them, regarding this, (any thing) of the knowledge. They (are) not (saying sense) except (that) they conjecture.

045/025 And when are produced unto them Ayaatuna Bayyinatin ('Our Manifestly Clear Verses') — their argument is not except that they said: "Approach (us) with our (dead) forefathers, if you are those who speak the truth."

045/026 Say: "Allah gives you life, afterwards He will cause you death, afterwards He will assemble you towards the Day of Resurrection — there is no doubt or suspicion regarding it." But the majority of mankind do not know.

045/027 And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour establishes (itself) — this Day, those who indulge in falsehood, shall lose (every thing).

045/028 And you will watch every community kneeling (on their knees). Every community will be called to its record. This Day you will be recompensed what you used to do .

045/029 This record (produced by the two record-keepers set on every individual) by Us, speaks about you with truth. We had been tahead of state into record whatever you used to do .

045/30 So regarding those who have Believed and performed righteous deeds — so their Nourisher-Sustainer shall admit them in His Mercy. (Then) that, that is the evident achievement.

045/31 And as for those who disbelieved (it will be said to them): "Were not then Ayaati (Our Verses) recited unto you? So you people behaved in arrogance; and you had been a nation of transgressors ."

045/32 And when it is declared (that) surely the Promise made by Allah is Truth; and the Hour: there is no doubt in it — you said: "We do not perceive what is (meant by) the Hour. We don't regard (it) except as a conjecture, and we are not those who develop faith (or belief in such a concept) &#8220.



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045/33 And the evils of what they did became evident unto them. And whatever they were mahead of state a mockery thereat encircled them (as a disgraceful punishment) .

045/34 And it was said (to them): "This Day We forget you as you forgot the meeting about this Day of yours. And your abode is the Fire. And (there is) not for you out of the helpers .

045/35 This (faces) you because you picked up the Verses of Allah as a jest and mockery; and the worldly life deceived (and bewitched) you." So this Day they shall not be taken out from that (Hell-Fire) and nor they shall be provided a chance for bringing an excuse.

045/36 So Selective Praise suits Allah (Alone) — Nourisher-Sustainer to the heavens, and Nourisher-Sustainer to the earth, Nourisher-Sustainer of the worlds .

045/37 And all the majesties in the heavens and the earth are restricted to Him; and He is the All-Mighty, the All-Wise .

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046/2 Descent of Al-Kitab proceeds from Allah, the All-Mighty, the All-Wise .

046/3 We created not the heavens and the earth and whatever is between those two but with a definite purpose and for an appointed term. And those who have disbelieved: they are deviators from what they have been warned against .

046/4 Say: "Have you thought over what you invoke besides Allah? Show me what is that which they have created out of the earth, or is for them a share in the (creation of the) heavens? Come to Me with a Book from (a time period) before this (Al-Kitab) or any traces of Knowledge if you are those who speak the truth.

046/5 And who is more astray than that who invokes besides Allah, such as will not respond him till the Day of Resurrection; and they regarding their calls (are) unaware .

046/6 And when mankind are assembled (on the Day of Resurrection), they (i.e., the false gods) became enemies unto them (who used to invoke them), and became deniers regarding their own worship (at the hands) of these people.



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046/7 And when Our manifestly clear Ayaat (Verses) are reproduced before them, those who disbelieved said, regarding Al-Haqq when it reached them, "This is evident sorcery."

046/8 Do they say he has forged it? Say: "If I have fabricated (or forged) it, then you have no power for (supporting) me against Allah — in any way. He knows more about that wherein you involve (yourselves). For Him (to act) as a Witness is quite sufficient. And He is the Oft-Forgiving, the continuously Merciful."

046/9 Say: "I am not something unique out of the Messengers; and I do not perceive what will be done with me and nor (I do perceive what will be done) with you people. I do not obey except what has been revealed unto me. And I am not except a plain warner."

046/010 Say: "Have you (ever) pondered, if it is proceeding from Allah and you disbelieved it — while a witness from amongst Bani Israiel gave testimony in favour of something identical to it, so he developed Faith, while you became arrogant?" Verily, Allah does not guide the nation of transgressors.

046/011 And those who disbelieved said about those who had Believed: "Had it been something good, they would not have preceded us thereto." And when they did not get guidance through it, then soon they will utter: "This is a lie (quite) ancient."

046/012 And since before this (when the Book is revealing itself on the Last Prophet) Kitab-o-Musa (is) Imam (Leader) and Rahmah (Mercy). And this Book is Musaddiq in the Arabic tongue — so that those who have transgressed may be given warning; while it is as glad tidings for Muhsinun .

046/013 Verily, those who said: "Our Nourisher-Sustainer is Allah and thereafter remain steadfast, then there is no fear over them, and they will not be down in grief.

046/014 They are the companions of the Garden, abiders therein — as a reward for what they used to do (while in their worldly-life) .

046/015 We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. And the gestation-period for him and the weaning of him (make) thirty months — until when he attained his full strength and attained forty years, he said, "My Nourisher-Sustainer! Bestow me (the power) that I may pay thanks for Your

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favour which You have bestowed upon me and upon my parents, and that I may perform righteous deeds that You may agree with it; and make reform in my offspring for my sake. Truly, I have turned to You, and truly I am (one) of the Muslims."

046/016 They are those from whom We shall accept the better of what they did, and We will overlook their evil deeds. (They as a group shall stay) among the companions of the Garden — a promise of truth which they have been promised.

046/017 And (on the other hand is) that one who said to his parents: "Fie upon you both! Do you twain hold out a promise to me that I shall be raised up (alive after becoming a part of the dust and mud), and surely, the generations have passed away before me (but none has risen from the dead)?" While those two (the father and the mother) both invoke Allah for help (and admonish their son thus): "What a pitty for you! Develop Faith, surely the Promise of Allah is true." Still he utters: "This (Al-Kitab) is not but written records of the initial people."

046/018 They are those against whom the statement has proved to be true among the communities of jinns and mankind, which surely have passed before these people. Surely, they have become the losers .

046/019 And for all (the people there would be) ranks according to what they did; and in order that He may recompense them in full for their deeds. And they will not be subjected to injustice .

046/020 And the Day those who have disbelieved are exposed to the Fire, (they would be told): "You have received in full your due as palatable and desirable things in your life of the immediate world and you fully enjoyed therewith. So, this Day you shall be rewarded a humiliating punishment because you used to behave in arrogance in the land without right; and because you used to rebel and disobey."

046/021 And bring to mind the brother of 'Ad when he warned his nation in Al-Ahqaf. And surely, the warners have passed away from in between his two hands (i.e., , before him) and from behind his back (i.e., , after him) — (saying) that: "Obey not except Allah; truly, I fear against you the torment of a Mighty Day."



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046/022 They said, "Have you come to us that you may make us disgusted against our aaliha (gods)? Then approach us with that which you promise us (as a threat), if you are of those who speak the truth".

046/023 (Prophet Hud) said, "Certainly, what (is a fact is that) the Real Knowledge is with Allah. However, I propagate unto you that wherewith I have been sent, but I, I see you a nation: you are falling in ignorance."

046/024 Then, when they saw it (as) a dense cloud, one that comes quite in front of their valleys — they said: "This is a thick cloud, about to rain on us." Nay! (Rather) it (is) which you asked to be hastened. (It is) a wind wherein (exists) a painful torment.

046/025 It shall destroy everything under the order of her Nourisher-Sustainer. So they became (such people that) nothing is seen except their houses. Thus do We recompense the nation of criminals .

046/026 And surely, indeed We established them so firmly wherewith We have not established you. And We have bestowed them (the faculties of) hearing, and eye-sights and hearts; but benifitted them not their hearing, and nor their eye-sights and nor their hearts — anything when they used to oppose Ayaatillah, and got encircled around them that whereat they used to mock and ridicule.

046/027 And surely indeed, We destroyed that which (existed) around you of the towns, and We have scattered the Verses (in the Text of the Scripture on any particular subject) so that they may turn (their attention to Al-Kitab for a detailed view).

046/028 So why didn't help them those whom they adopted besides Allah as a way of nearness (to Him) — as aaliha (gods)? Nay! They deserted them. And that is their lie (that they need a false god for attaining nearness to the Real God), and this is what they used to forge and invent (as a belief and as a practice).

046/029 And when We diverted towards you Nafaran (a group of three to ten individuals) of the jinns: they listen to the Al-Quran. When they stood in the presence thereof, they said: "Be silent"! So when (the recitation) got completed, they went back to their nation as warners.



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046/30 They addressed (their nation thus): "O our nation! Verily we, we have listened to the Book, made to descend after Musa, being one that is a confirmation to that what is between its two hands (i.e., what had been already there as Allah's Scripture). It guides towards the truth and towards the permanent Path.

046/31 O our nation! Respond to Allah's summoner, and Believe in Him; He will forgive for you out of your sins, and He will protect you from a painful torment ".

046/32 And whosoever does not respond to Allah's summoner, then he would not be one who will frustrate (Allah) on the earth; and (there are) not for him, besides Him (any) auliya. Those people (who do not respond to the Message of Allah) are in manifest error.

046/33 Have they not then seen that Allah Who created the heavens and the earth and was not wearied by their creation, is All-Capable that He may revive the dead? Of course! Surely, He is All-Capable over every thing .

046/34 And the Day, those who have disbelieved are exposed to the Fire (of Hell, it will be said to them): "Is this not (in line) with the truth (promised to you)?" They said: "Of course, by our Nourisher-Sustainer!" He said: "Then taste the punishment because you used to disbelieve."

046/35 So be patient in the same way as remained patient the possessors of strong will from amongst the Messengers; and do not show haste regarding them. As if they, the Day they see what they are promised — they have not stayed except an hour of the day-time. Conveying (the Message is the duty of the Messenger). So, would one be destroyed except the nation of Al-Fasiqun (the rebellious, disobedient people)?

047/1 Those who disbelieved and hindered (others) from the Way of Allah, He allowed their deeds to follow a wrong track .

047/2 And those who Believed and did righteous deeds and Believed in accordance with what has been delivered to Muhammad, for it is Al-Haqq coming from their Nourisher-Sustainer, He absolved them of their misdeeds and improved and reformed their state.



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047/3 This (is so) because those who disbelieved have followed Al-batil. And that those who Believed have followed Al-Haqq coming from their Nourisher-Sustainer. Thus Allah sets forth for mankind their similitudes .

047/4 When you became interlocked (in an armed encounter) with those who disbelieved, then smiting the necks (becomes obligatory) until the stage when you have fully subdued them. Then firmly establish the process of arrest. Then if whatever generosity (is to be done, it would be done) later on; and if whatever ransom (is to be eccepted it also would process later on. Generosity or ransom do not apply) untill the war lays down its burdens (i.e., it has completely exhausted its fury). That (is the Law). And if Allah desires, He will surely implement retribution on them; but (He prefers a bitter fight) so that He may test some of you through some (others). And those who are slain in the Way of Allah — so He will never let their deeds be lost (or go in vain).

047/5 Soon He will guide them and set right their state,

047/6 and admit them to the Garden which He has fully introduced to them .

047/7 O you people who have Believed! If you provide help to Allah, He will help you and make your footholds firm .

047/8 And those who have disbelieved, then for them is destruction and He allowed their deeds to follow a wrong track .

047/9 This (happened) because they hated what Allah has sent down (as His Permanent Scripture); so He made their deeds go as waste .

047/010 Have they not then travelled through the earth, so that they may watch what became the final end of those (who inhabited the earth) before these people? Allah made the destruction descend on these people; and for the disbelievers — similar to it.

047/011 This is because Allah is Maula (Protector, Ally, Helper, Master) of those who have Believed and as those who are disbelievers — there is no Maula for them .



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047/012 Certainly, Allah will admit those who have Believed and have done righteous deeds into Gardens, flow underneath them rivers. And those who have disbelieved enjoy and eat as the four-legged animals eat, and the Fire (will be) their abode .

047/013 And how many of the towns — that (had been) mightier in power than your town which has driven you out — We have annihilated, so there was no helper unto them .

047/014 Is then that, who is on Bayyinah ('Clear Proof') coming from his Nourisher-Sustainer — like one for whom the evil of his deed has been made fair-seeming to him, and they followed their vain desires?

047/015 The example of the Garden which has been promised to the righteous individuals: therein are rivers of water, not that which changes (its colour, taste or smell), and rivers of milk whose taste changes not, and rivers of fermented liquid — a delight to those who may sip, and rivers of honey — purified and cleansed. And for them, therein are available from all kinds of fruits as well as forgiveness proceeding from their Nourisher-Sustainer. (Is such a righteous individual) like that who is an abider in the Fire? And they were made to drink very hot water, so it cut off their intestines.

047/016 And among them is that who will listen to you until when they dispersed from your presence, they said to those who have been given Al-Ilm ('The Knowledge'): "What is that which he uttered just now?" They are those Allah has put a seal over their hearts, and they have followed their vain desires.

047/017 Those who accepted Guidance, He increased them in Guidance, and He bestowed on them their piety .

047/018 Do they then await (any thing) other than the Hour, so that it may come upon them out of a sudden (and they remain unprepared for it)? So surely, have gone forth pre-requisites to it. Then how (will it be useful) to them, when it (the Hour) has already arrived on them — zikrahum (a reminder unto them). [The emergence of the Last Prophet (33/40), the swift assault by Yajuj and Majuj (18/92-99, 21/96) and the appearence of Daabbah to admonish the people (27/82) are the three pre-requisites for the Doom's Day].



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047/019 So do realise that it (is so): La ilaha ill Allah [(there is) no god except Allah]; and ask forgiveness for your sin and for (the sins of) the Believing males and Believing females. And Allah knows the site and state of your activities and movement, and your (final) resting place.

047/020 And those who have Believed say: "Why is not a Surah sent down?" So when a decisive Surah has been sent and Qital (an armed encounter) has been mentioned therein — you have seen those in whose hearts is sickness — they look towards you with the look of one who has a shadow of death hanging over him. But preferable for them (is) —

047/021 obedience and a straight forward statement. And when the decision (for Qital) became firm, then if they had remained truthful to Allah (in their commitment), surely it would have been better for them .

047/022 Would you then be tempted if you gained authority, that you may create mischief on the earth and cut off your wombs (i.e., sever your ties of kinship)?

047/023 Those individuals are those whom Allah has cursed so He has made them deaf and has blinded their sights.

047/024 Would they then not ponder deeply in Al-Quran, or (is it that) on the hearts (are set) locks of their own?

047/025 Verily, those who have turned away on their backs after Al-Huda became fully evident unto them — Satan has seduced them, while (Allah) has sanctioned a temporary respite for them .

047/026 That is because they said to those who hated what Allah has sent down: "Soon we obey you in some of the matters." And Allah Knows their secret (thoughts) .

047/027 Then how (will they protect their integrity) when the angels will cause them to die? They will smite their faces and their backs .

047/028 That is because they followed which angered Allah, and they disliked His pleasure and assents. So He made their deeds go waste .



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047/029 Have those in whose hearts is sickness assessed that Allah will not expose their ill-wills and filthy plans ?

047/30 If We think proper We will show them to you, then you surely recognised them by their marks and signs; and surely you would recognise them in the very tone of their statement. And Allah Knows your deeds .

047/31 And surely, We shall test you until We know Al-Mujahidun (those who strive hard) amongst you, and As-Sabirun (the perseverent and steadfast individuals), and We will verify the news about you .

047/32 Verily, those who have disbelieved and they have hindered (people) from the Way of Allah, and have created hurdles for the Messenger after what became manifestly clear to them as Al-Huda — they will never hurt Allah in the least, and soon He shall make their deeds go waste.

047/33 O you who have Believed! Obey Allah and obey the Messenger, and render not vain your deeds .

047/34 Surely, those who have disbelieved and they have hindered (people) from the Way of Allah, then they have died and they (remained) disbelievers — so Allah shall never grant forgiveness unto them .

047/35 So feel not weak and ask not for ceasefire, and you are those who must have the upper hand, and Allah is alongwith you, and He will never lookdown your performances .

047/36 Certainly, what (is a fact is that) the life devoted to this immediate world (becomes) a play and sport. But if you accept Faith and pay obedience, He will pay you your rewards and will not ask for your possessions .

047/37 If He will ask you for that, then (also) pressurise you — you would covetously withhold and (thus) He will expose your ill-wills (and undesirable intentions) .

047/38 So you people are indeed those individuals: you are called upon that you may spend in the Cause of Allah. So amongst you is that who behaves as a niggardly person. And whosoever behaves as niggardly, so surely what (is a fact is that) he becomes niggardly against his own

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Nafs. And Allah is the Self-Sufficient while you are the needy. And if you will turn back He will bring in place a nation other than you, then they will not be your likes.

048/1 Surely, We have provided you success, an evidently manifest success,

048/2 that Allah may forgive whatever preceded of your sin and whatever occurred later; and He may complete His Favour on you, and He may guide you to the Permanent Path ;

048/3 and Allah may provide you help, aid and assistance — a mighty and powerful assistance .

048/4 He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the Believers so that they may increase Faith-wise alongwith their (existing depth of) Faith. And to Allah belong the forces of the heavens and the earth, and Allah is All-Knower, All-Wise,

048/5 so that He may admit the Believing males and the Believing females to Gardens, flow beneath them rivers, abiders therein; and (so that) He may write-off from them their misdeeds. And became this, in the sight of Allah, a supreme gain .

048/6 And He may submit to torment the hypocrite males and the hypocrite females, and the polytheistic males and the polytheistic females who harbour thoughts against Allah — evil thoughts. On them has descended a calamity of evil, and Allah became angry with them and He cursed them, and prepared for them Hell; and it happened to be evil as a place of stay.

048/7 And to Allah belong the forces of the heavens and the earth. And Allah is All-Powerful, All-Wise .

048/8 Verily We, We have sent you as a witness, and as a bearer of glad-tidings, and as a warner ,  $\frac{1}{2}$ 

048/9 in order that you (entire mankind) may Believe in Allah and His Messenger; and you may assist him, and you may protect his honour; and (that) you may glorify Him at the break of dawn and in the late afternoon. [This refers to Fajr and Asr Prayers].

048/010 Verily, those who swear allegiance to you, surely what (is the fact is that) they swear allegiance to Allah. The Hand of Allah is over their hands. Then whosoever now broke (his

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pledge), then he breaks (the pledge) against the interest of his own Nafs; and whoever fulfilled (the covenant) on which he has made a pledge with Allah, then soon He will pay him a great reward.

048/011 Soon will say unto you those who lagged behind out of the bedouins: "Our possessions kept us involved; so ask forgiveness for us." They utter with their tongues what is not in their hearts. Say: "Who then will have any power at all (to intervene) on your behalf with Allah, if He intended you (any) harm or He intended you (any) benefit? Nay, Allah is All-Aware of what you do."

048/012 Nay, you thought that the Messenger and the Believers would never return back to their own people — something permanent, and that was made fair-seeming in your hearts, and you did think an evil thought, and you became a nation in bad shape .

048/013 And whosoever did not Believe in Allah and His Messenger, then verily We, We have prepared for the disbelievers a blazing Fire .

048/014 And to Allah belongs the sovereignty of the heavens and the earth. He forgives for whom He thinks proper, and He will punish for whom He will think proper. And Allah is Oft-Forgiving, continuously Merciful .

048/015 Soon they who lagged behind (and did not volunteer for Qital) will say when you attended to the spoils (of war) that you may pick it up (as your share what you are allotted): "Allow us (so that) we may follow you." They want that they may change (the wordings in) Kalamallah ('Statement of Allah'.). Say: "You shall never follow us; thus Allah has said about you beforehand." Then soon, they will utter: "Nay, you envy us." Nay, they had not been understanding, except very little.

048/016 Say to those who lagged behind out of the bedouins: "Soon you shall be called upon to a nation given to great warfare. They shall either fight you in an armed encounter, or they shall seek peace (with you). So if you pay obedience Allah will pay you a fair reward; and if you turned away as you have turned back on previous occasion, He will put you to punishment — of a painful torment."

048/017 No blame (is applicable) to that who is blind, and nor there is blame upon that who is lame, and nor there is blame on one who is down with sickness (if they did not volunteer

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themselves for Qital,). And whosoever obeys Allah and the Messenger, He will admit him to Gardens, flow underneath them rivers. And whoever will turn back, He will punish him with a painful torment .

048/018 Surely, indeed Allah gave His assent to the Believers when they swear a pledge to you under the tree. So He knew what is in their hearts, so He made to descend As-Sakinah (calmness and tranquility) over them and He rewarded them an immediate success .

048/019 As far as abundant spoils of war (are concerned) they will pick it up in future. And Allah is All-Mighty, All-Wise .

048/020 Allah has given you a promise regarding abundant spoils of war; you will receive it (in some coming encounter); so He has hastened for you this (immediate success) and He has restrained the hands of (the enemical) people from you (through a treaty of peace signed within the belly of Makka. See Verse No. 24). And (this He appreciated) so that it (i.e., the signing of a peace treaty to overcome adverse conditions and periods) becomes a Sign for the Believers; and in order that He may guide you to Siratam Mustaqim.

048/021 And the later one, you have definitely not made an assessment thereof, surely Allah has compassed it — and Allah is All-Capable over every thing .

048/022 And if would have fought against you those who have disbelieved they certainly would have turned (their) backs (in spite of being greater in numbers), then they will not find a wali and nor a helper.

048/023 That had been the Sunnah of Allah which definitely continued and persisted since before. And you will never find a change for the Sunnah (Practice) of Allah .

048/024 And He it is Who restrained their hands from you and (withheld) your hands from them within (the) Batn (belly) of Makka; after that He had made you dominating over them. And Allah has remained Well-Acquainted of what you do .

048/025 They happened to be those who have disbelieved and hindered you from Al-Masjid-al-Haram, and thus Al-Hadiya (the Gift of sacrificial animals) became detained — that it may reach its specified place. And had there not been Believing men and the Believing women, you people do not know them, so you will trample them; and because of them a serious

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deviation from the correct step inflicts you (and goes to your account as a sin) because of the absence of knowledge. (If the situation was not such, We would have allowed an armed encounter in place of a treaty of peace) — so that Allah may admit into His Mercy whom He may think proper. If (the two groups, i.e., the Believers and the disbelievers were not intermixed and had already) separated (to be recognised easily, then) surely We would have punished those who had disbelieved amongst you in the form of a painful torment (by the aided hands of the Believing army).

048/026 When those who disbelieved had placed in their hearts the pride and haughtiness — pride and haughtiness based on ignorance, then Allah made to descend His Sakinah upon His Messenger and upon the Believers. And He kept them attached to the statement of obedience (La-ilaha-ill-Allah Muhammadun Rasulullah. See Verses 37/35, 48/29), and they were more entitled to it and worthy of it. And Allah is All-Knower of every thing.

048/027 Surely, indeed Allah has fulfilled for His Messenger the vision with full justice. Certainly, you shall enter Al-Masjid-al-Haram, if Allah thought proper, as attainers of peace, (and as) those who have submitted their heads to a clean-shave, and (as) those who (got their scalp-hair) trimmed. You will feel no fear. So He knew what you knew not, that is why He sanctioned instead of this Fathan Qariban ['an immediate success.' (This Fathan Qariban is the treaty of peace signed in the belly of Makka which makes the Believers to interrupt the programme of attending the Hajj and also stops them from offering Animal-Sacrifice at the proper place meant and specified for it)][Please note that attending to the haircut is compulsory before initiating the 2nd part of the Hajj-Congregation].

048/028 He it is Who has sent His Messenger with Al-Hudah and the True, Legitimate, Original Religion that He may make it prevail over way of life — to each and every aspect of it, and sufficient is Allah as Witness .

048/029 Muhammadun Rusulullah [Muhammad (is the) Messenger of Allah], and those who are with him are extremely strict against disbelievers, (and) highly merciful and concerned among themselves. You see them bowing, and falling down in prostration (while in Prayer). They seek the Bounty from Allah and (His) Assents and Agreements. Their marks (are evident) in their facies from the effect of the submissions. This (becomes) their example in At-Taurat, and (another) example for them in Al-Injeel: like a (sown) seed which sent out its shoot, then made it firm, then it became thick, then it stood (straight and stable) on its stem. (Now) it puts the sower to wonder — that He may enrage the disbelievers because of these

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(happy sowers). Allah has promised those who have Believed and performed righteous deeds amongst them — forgiveness and a mighty reward .

049/1 O you who have Believed! Do not go beyond 'from in between the two hands' (from the limits allowed) of Allah and His Messenger; and pay obedience to Allah. Surely, Allah is All-Hearing, All-Knowing .

049/2 O you who have Believed! Raise not your voices above the voice of the Prophet; and nor speak aloud to him in talk like the loudness of some of you towards some (others) lest your deeds go in vain while you perceive not .

049/3 Verily, those who lower their voices in the presence of Allah's Messenger, they are those whose hearts Allah has tested for piety. For them is forgiveness and a mighty reward .

049/4 Truly, those who give you a call (while they are) at a distance from (your private) cubicles, most of them use not (their) sense .

049/5 And if (it was) that they showed patience till you could come out to them, surely, it would have been better for them. And Allah is Oft-Forgiving, continuously Merciful .

049/6 O you who have Believed! If a Fasiq (one who is disobedient) approached you people with a news, then properly verify (the news) lest you behave with a nation in ignorance (and) afterwards you become regretful over what you have done.

049/7 And do realise that amongst you (is) the Messenger of Allah. If he obeys you in the major portion of (any) matter, you would surely be in trouble, but Allah has endeared the Faith to you and He has established it in your hearts as something beautiful and to be proud of, and has made hateful to you Al-Kufr (disbelief and rejection), and Al-Fusuq (the disobediences and rebellions), and Al-Isyan [breahead of state the limits (set in Al-Kitab)]. Those people: they are those who stay in Guidance —

049/8 (this becomes) a Grace from Allah and a Favour. And Allah (is) All-Knowing, All-Wise

049/9 And if two groups of the Believers are engaged in fighting, then make peace and reform between those two. Then if one of them went beyond limits against the other, then fight that

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(group) which crosses the limits until that (group) takes a turn to the ordainment of Allah. Then if the (erring group) complied, then make reconciliation between those two with justice, and be equitable. Surely, Allah likes those who behave in equality.

049/010 Certainly, what (is a fact is that) the Believers are brothers (to one another). So make reconciliation between two of your (warring) brothers. And pay obedience to Allah so that you may be placed under Mercy .

049/011 O you who have Believed! A nation shall not scoff at (another) nation. May be that the (latter) are better than them. And nor (shall scoff) women at (some other) women, may be that (the latter) are better than those (former, who scoffed). And do not defame your own persons, and do not insult one another by (allotting ridiculous) titles (or nicknames). (What) an evil is the name indicating Fusuq after (one has attained) the Faith. And whosoever does not desist and repent, then those people: they (very ones are) Az-Zalimun.

049/012 O you who have Believed! Avoid most of the suspicion. Surely some types of suspicions (are) sin. And spy not, and some of you shall not back-bite some (others). Would anyone of you like that he may devour the flesh of his dead brother? So (definitely) you people disliked and hated it. And pay obedience to Allah. Verily, Allah is Oft-Returning (in Forgiveness), continuously Merciful.

049/013 O you mankind! Verily We, We created you from a male and a female, and made you into sub-tribes and tribes in order that you may recognise each other. Verily, more honourable of you in the Sight of Allah (is that) who is more obedient amongst you. Verily, Allah is All-Knowing, All-Aware .

049/014 The bedouins said: "We have accepted Faith." Say: "You have not (yet) developed Faith, but you (only) say, 'we have submitted (to Islam)', and surely the Faith has not entered in your hearts." And if you obey Allah and His Messenger, He will not leave unaccounted anything out of your (good) deeds. Truly, Allah is Oft-Forgiving, continuously Merciful.

049/015 Certainly what (is a fact is that) the Believers are those who have Believed in Allah and His Messenger, (and) afterward do not doubt; and they strove hard with their possessions and their persons in the Cause of Allah. Those people: they are those who stand on truth .



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049/016 Say: "Will you acquaint Allah with your religion?" And Allah Knows whatever is in the heavens and whatever is in the earth. And Allah is All-Aware of every thing.

049/017 They present it as a favour to you that they have accepted Islam. Tell (them): "Count not your Islam as a favour upon me. Rather, Allah has conferred a favour upon you that He guided you to Faith, if you are those who speak the truth."

049/018 Verily, Allah Knows the unseen of the heavens and the earth. And Allah is All-Seer of what you do.

050/1 Q. The Glorious Quran acts as a Witness

050/2 Nay! They have wondered that there has come to them a warner from amongst themselves. Then the disbelievers said: "This (Al-Kitab in the hands of this warner is) something strange .

050/3 Whether, when we are dead and we became dust (shall we be resurrected, as claimed in this Book)? That Return (to life, is something) very remote."

050/4 Surely, We knew how much of them the earth consumes, and with Us is a book (of records) which fully preserves (every thing) .

050/5 Nay! They have belied Al-Haqq ('The Truth') when it reached them. So they are in a state of doubt and disagreement .

050/6 Have they then not pondered towards the heaven above and over them how We have made it and adorned it, and there are not any of the flaws relating to it?

050/7 And the earth: We have spread it out, and We have impregnated therein mountains (standing firm and stable), and We have produced therein out of all kinds of lovely (growths)

050/8 as a means of enlightenment and (as a) reminder for every Abd who repeatedly turns (to Allah) .



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050/9 And We sent down from towards the sky cleansed and purified water; then We produced therewith orchards and grains of harvests ;

050/010 and date-palm tree, tall and stately; for it is a spathe in ranged clusters (piled one above the other) —

050/011 as a provision for Ibad, and We revived therewith a dead habitation; in this manner (would be) the resurrection .

050/012 Before them did deny the nation of Nuh, and the dwellers of Rass, and (the) Samud,

050/013 and (the) 'Ad, and Firaun and the brethren of Lout,

050/014 and the dwellers of Aíka and the nation of Tubba. All these (groups) denied the Messengers; so My warning (about the torment) proved true .

050/015 Did We then become tired with the first creation? Nay, they are in (a state of) despair against the new creation (in Resurrection) .

050/016 And surely, indeed We have created mankind, and We know what his ownself whispers thereby. And We are nearer to him than Hablil vareed (the main blood-vessel of life) .

050/017 When the two Receivers (imposed angels) receive from the right and from the left in sitting posture ,

050/018 not a word does he (i.e., , the human being) utter but (then and there) with him is a sentinel ever ready (to record) .

050/019 And the stupor of death approached in full truth: this is what you used to remain heedless thereof!

050/020 And the Siren (or Trumpet) has been blown, this (happens to be) the Day of the Warning.

050/021 And every Nafs has arrived; with her is one who brings (her) and one who acts as a witness .

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050/022 (It will be said to the sinners and disbelievers): "Surely, indeed you remained heedless of this; so We have removed your covering, so your eyesight this Day is very sharp."

050/023 And his companion (i.e., the angel who was preparing his record) said: "(Here), this, what (is) with me (is) completely ready .

050/024 (The two angels will be ordered): "Both of you throw into hell every stubborn disbeliever,

050/025 hinderer of good, transgressor, doubter,

050/026 that one who has set up another ilah (god) alongwith Allah. So both of you cast him in the severe torment."

050/027 His companion said: "Our Nourisher-Sustainer! I did not make him a rebel, but he himself slipped into remote ignorance."

050/028 (Allah) said: "Dispute not in My Presence. And without doubt We sent you the warning beforehand .

050/029 The Statement (issued from Us) is not changed and I am not unjust to (My) Abeed (human subjects)."

050/30 The day We say to Hell: "Are you filled up to capacity?" And she will say: "Are there any more (to enter)?"

050/31 And the Garden is brought near for Al-Muttaqun. (It is) no more a remote (place for them) .

050/32 This is what you are promised, meant for all those who are oft-returning (to Allah and are) full protectors (of His ordainments) ,

050/33 whoever remained sincere with Ar-Rahman unseen, and arrived with a heart that turns (to Allah, in repentance and obedience).



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050/34 Enter you therein with (sense of) peace and security. This is the Day of everlasting (stay) .

050/35 For them is available whatever they desire therein; and with Us additional (comforts and graceful enjoyments await them) .

050/36 And how many out of the generations We destroyed before them — they happened to be stronger than them power-wise. At this stage they ran hither and thither in the cities, (and they were constantly crying): "Is there any place of escape or refuge?"

050/37 Verily, herein is indeed an admonition for one — for him is a heart (that retains counselling and warning), or he made attentive his hearing and he (stood as a) witness .

050/38 And surely, indeed We created the heavens and the earth and whatever (exists) between those two in six aeons; and did not overcome Me any of the fatigue .

050/39 So remain steadfast against (all) that they say and glorify (Allah) with the praise of your Nourisher-Sustainer before the rising of the sun and before (its) setting. [This refers to the Fajr and Asr Prayers].

050/040 And (out of the hours of) the night also glorify Him. [This refers to Isha Prayer]. And (do glorify Him) after the declines (of the sun). [The decline after the Zenith refers to Zuhr Prayer. The final decline is 'becoming set' after remaining visible throughout the day . This refers to Maghrib Prayers]

050/041 And listen! The Day the caller will call (as if) from a nearby place,

050/042 the Day they will hear As-Saiha in its true sense. This will be (the) Day for coming out (of the burial places) .

050/043 Verily We, We, We give life, and We cause death; and to Us is the Final Return .

050/044 The Day the earth cracks up exposing them off instantly. This (will be the Day of the Final) Assembly, quite easy for Us (to bring into being).



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050/045 We know more about what they will say. And you are not unto them as a tyrant (to pressurise them for developing Faith). So propagate the Message through Al-Quran to that who is afraid of My Warning.

051/1 Those that scatter to full scattering act as a witness;

051/2 then those that bear heavy burden;

051/3 then those that float with ease and gentleness;

051/4 then those that distribute (the) matter.

051/5 Definitely what you are promised is surely true.

051/6 And indeed the Judgement is sure to happen.

051/7 The heaven full of paths and tracks is a (sure) witness,

051/8 certainly, you are surely discordant in (your) utterance.

051/9 Is turned against it (i.e., against the Book of Allah) that one who is turned aside because of falsehood and forgery.

051/010 Have been annihilated those who indulge in mythology and falsehood—

051/011 those who being in stupor are heedless (of the Scripture).

051/012 They ask: "When will be the Day of Judgment?"

051/013 The Day they are put to torture over the Fire:

051/014 "Taste you your torture! This is what you desired to be hastened."

051/015 Surely, Al-Muttaqun (will be) in the Gardens and springs,



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051/016 as those who receive and enjoy what their Nourisher-Sustainer has bestowed unto them. Verily, they used to be Muhsinun.

051/017 They are — a small period out of the night which they pass in rest and sleep.

051/018 And in the hours just before dawn, they ask (Allah) for forgiveness.

051/019 And in their possessions remains a specified share for that who asks (for assistance) and (is) unpossessed (of the basic needs).

051/020 And within the earth are signs for those who are seehead of state certainty in Faith,

051/021 and (even) in your ownselves. Will you not then see?

051/022 And in the heaven is (the source of) your provision, and that which you are promised.

051/023 Then by (the) Nourisher-Sustainer of the heaven and the earth! Definitely it (the Day of Judgement) is sure truth similar to what as you speak.

051/024 Has the Hadees of the guests of Ibrahim reached you— honoured individuals (out of the angels)?

051/025 When they entered in his presence and said: "Salam [peace (and blessing be upon you)]." (Ibrahim) said: "Salam." (He thought in his mind): 'a nation of nonfamiliar people!'

051/026 Then he turned to his household, and returned with (a portion of) a healthy, fatty (roasted) calf.

051/027 Then he brought it close to them; (but when they touched it not) he said: "Will you not eat?"

051/028 Then he conceived a fear of them. (The angels) said: "Fear not." And they transmitted him the glad tidings (about the conception and birth) of a male offspring, gifted with deep knowledge.



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051/029 Then (Ibrahim's) wife moved forward in emotional excitement and brought her hand over her face in the normal style exhibiting wonder, and uttered: "(What a news for one who is) at extreme of age and (is) infertile!"

051/30 (The angels) said (to the wife): "Thus has uttered your Nourisher-Sustainer! Without doubt He is All-Wise, All-Knowing,"

051/31 (Ibrahim) said: "So, what is your mission, O you who have been sent?"

051/32 (The angels) said: "Surely we, we have been sent to the nation of sinners,

051/33 so that we may shower over them stones of clay,

051/34 (stored and) marked with your Nourisher-Sustainer for those who commit excesses."

051/35 So We brought out (to safety) that who was therein out of the Believers.

051/36 But We found not therein other than (only) one house out of the Muslims.

051/37 And therein (i.e., within this incident) We left a sign for those who fear the painful torment.

051/38 And in (the incident of) Musa (there is also a lesson) when We sent him to Firaun with Sultanin Mobin ('Manifest Power').

051/39 But (Firaun) turned away in the pride of might and power, and said: "(This Messenger is) a sorcerer or a fanatic."

051/040 So We seized him and his military forces; then We threw them (all) into the sea, while he was one who blamed (his ownself).

051/041 And in (the destruction of) the 'Ad (-people is also a lesson) when We directed against them a destroying wind (-storm);

051/042 it spares not of anything over which it blew, except that it turned it into something like a destroyed and decomposed matter.

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051/043 And in (the incident of) Samud (there is also a lesson) when it was said unto them: "Enjoy yourself for a limited period."

051/044 Then they insolently defied the command of their Nourisher-Sustainer, so the Sa'iqa (thunder-bolt) overtook them while they were loohead of state on.

051/045 So they could not be able to continue (their existence), and they did not behave as those who acquire assistance and aid and then take revenge.

051/046 And the nation of Nuh since before: they had remained a nation of Fasiqun.

051/047 And the heaven: We constructed it with (Our Own) hands; and surely We are indeed those Who make expansion and create vastness.

051/048 And the earth: We spread it out; so what Excellent Spreaders (We are)!

051/049 And to every thing We have created pairs, perchance you may remind (yourselves and remind others).

051/050 So run swiftly towards Allah. Verily, I am unto you, from Him, a warner — plain (and evident).

051/051 And do not set up alongwith Allah another ilahan (god). Verily, I am unto you, from Him, a warner — plain (and evident).

051/052 Likewise, there did not come to those before them, out of a Messenger, but they said (about him): "A sorcerer or a fanatic."

051/053 Have these people bequeathed one another about it? Nay, they are a nation of those who transgress beyond bounds.

051/054 So turn away from them (who are stubborn opponents), then you are not (to be regarded as) a blamed one.

051/055 And remind (the Believers); for verily, reminding does benefit the Believers.

051/056 And I did not create jinns and mankind except that they may obey Me .

051/057 I do not desire any provision from them, and I do not desire that they may feed Me.

051/058 Verily, Allah: He is the All-Provider, Owner of Power, the Most Strong.

051/059 So verily, for those who have transgressed (are the accumulated) sins (with all their resultant effects) similar to the sins of their colleagues (in crimes). So let them not ask Me to hasten on (the resultant punishment).

051/060 Then woe to those who have disbelieved of (the destructive effects of) their Day which they are being promised!

052/1 The Mount acts as a witness,

052/2 (The) Book written in straight lines acts as a witness,

052/3 on wide pieces of parchment-paper.

052/4 'Always being visited' House (The Kaba) acts as a witness.

052/5 The elevated roof (as Heaven) acts as a witness.

052/6 The sea in high tides acts as a witness.

052/7 Surely, the torment coming from your Nourisher-Sustainer is about to occur without any doubt.

052/8 (There is) not unto it any who can avert.

052/9 The Day the heaven trembles in a dreadful shahead of state;

052/010 and the mountains slide away in a swift movement.

052/011 Then woe that Day for the deniers –

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052/012 those: they sport and play in senseless items.

052/013 The Day they are pushed down to the Fire of Hell, pushing down with full force.

052/014 This is the Fire which you used to deny.

052/015 Is this then magic? Or you people do not see (the reality)?

052/016 Slíde you therein. Then (whether) you show patience or you do not show patience — (it is the) same to you. Surely what (is a fact is that) you will be rewarded what you had been doing.

052/017 Verily, the Muttaqun will be in Gardens and Bliss,

052/018 as those who enjoy with what their Nourisher-Sustainer has provided them; and their Nourisher-Sustainer has saved them from the torment of the blazing Fire.

052/019 Eat and drink Haniyan (in full happiness) because of what you used to do (in your worldly life) —

052/020 recliners on couches arranged in rows; and We provided them the company of Hurin Eenin.

052/021 And those who have Believed and whose offspring followed them with Faith We did join to these their offspring; and We did not nullify from their deed any thing. Every individual, for what he has earned (in his worldly life,is) mortgaged.

052/022 And We provided them assistance in (getting) fruits and meat, such as they desire.

052/023 Therein they shall toast the cup (showing their attachment to one another); there shall be no Laghw [dirty, bad or intoxicating (-effect thereof)] therein; and nor Tasim (a sinful act).

052/024 And there will move all around them youthful boys reserved for them — as if they are pearls guarded and preserved.

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052/025 And some of them came directly in front of some others; they would question one another.

052/026 They said: "Verily, we used to be, aforetime, among our family-members and followers as those who were always conscious of the position (of Allah).

052/027 So Allah showered grace on us, and He saved us from the torment of an extremely hot atmosphere.

052/028 Verily we, we used to call Him aforetime (in our needs and in our regular Prayers). Surely He: He is Al-Barr (The Most Generous, The Most Kind), the continuously Merciful.

052/029 So propagate the Message. So, by the Grace of your Nourisher-Sustainer you are not a clairvoyant, and nor a fanatic.

052/30 Or do they say: "Is he a poet? We await doubt and suspicion which people will have about the Divine'good and grace' (which some relate to his person)."

052/31 Say: "Wait. Then surely I am with you being out of those who await."

052/32 Do their delusions command them for this, or they are a nation of those who exceed the bounds?

052/33 Or do they say: "He (who is propagating the Book) has (himself) uttered it (i.e., he himself is its producer and author)?" Nay, they (actually) develop not Faith (in Allah's Book).

052/34 Let them then come with Hadees like unto it if they happened to be those who speak the truth.

052/35 Have they been created out of nothing, or they themselves (are) the creators?

052/36 Or have they created the heavens and the earth? Nay! They develop not the certainty in Faith.



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052/37 Or, are with them treasures of your Nourisher-Sustainer, or are they the keepers (controllers thereof)?

052/38 Or, for them is a receiver they listen to therein (the secret signals of the heavenly administration)? Then let their listener approach with evident power.

052/39 Or, for Him the daughters and for you the sons?

052/040 Do you ask them for a reward, so they with a load of debt are burdened people?

052/041 Or, with them (under their surveilance is) Al-ghaib (the unseen), so they record it down?

052/042 Or, they intend a plan? Rather those who have disbelieved: they (themselves are) those who are encircled and caught in a stratagem.

052/043 Or, for them is an ilah other than Allah? Be Allah glorified against what they ascribe as partners (to Him).

052/044 And if they watch a piece as one falling down from towards the sky, they will say: "Clouds, piled-up!"

052/045 So leave them till they meet their Day — that (one) wherein they will be over-taken by a thunder bolt.

052/046 (That) Day their plotting does not benefit them at all, and nor they will be helped.

052/047 And verily, for those who have transgressed (awaits) a torment additional to this; but the majority of them do not know.

052/048 So show steadfastness for the Ordainment of your Nourisher-Sustainer. So verily, you are under (protection of) Our Eyes. And glorify with the Praise of your Nourisher-Sustainer when you stand up (for offering or leading a Prayer).

052/049 And out (of the hours) of the night, do glorify Him and (at the) retreat of the stars. [This is a recommendation for Isha and Fajr Prayers].

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053/1 The star when it lost its brightness acts as a witness,

053/2 (that) your companion has not strayed, and he has made no error.

053/3 And he does not speak of (his own) desire.

053/4 It is not but Inspiration that has been provided as inspiration.

053/5 Mighty in power [the arch-angel Jibriel (Gabriel)] has transmitted him Knowledge.

053/6 Capable of most swift movement; then he became stationary and stable —

053/7 while he (was) in the higher part of the horizon;

053/8 afterwards he came closer, then became face to face.

053/9 So he was at a distance of two bow-lengths, or (so to say, even) nearer.

053/010 Then did (Allah) convey the Inspiration to His Abd whatever He did convey as Inspiration.

053/011 The heart (of the recipient) did not deny whatever he viewed.

053/012 Will you then dispute with him about what he has witnessed?

053/013 And surely, indeed he (i.e., the recipient of Inspiration) did see him (i.e., the archangel Jibriel in his natural angelic state during) another descent,

053/014 close to Sídrat-ul-muntaha (lote-tree that demarcates the límits or the borders).

053/015 Close to that (lote-tree) lies (the original site of) the orchard of abode.

053/016 When covered the lote-tree whatever did cover it.



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053/017 The sight (of the recipient of Inspiration) did not move hither and thither, and it did not transgress the limits.

053/018 Surely, indeed he witnessed some of the great Signs of his Nourisher-Sustainer. [Please note that two different incidents are recorded in these initial verses of the Surah. One thing which is common to both the incidents is the descent of angel-Jibriel. The ascent of the person who is receiving the Inspiration is mentioned nowhere. It appears that some lifegenerating Rays or Light was showered by Allah on a garden that appeared extinct. The Lifegiving source revived the garden in original state to make the recipient of Inspiration witness some of the Great Signs out of the Miraculous Signs of Allah]

053/019 Have you then ever seen (with your own eyes) Al-Lat, and Al-'Uzza,

053/020 and Manat the third, the later one? [These are some of the proper-names of some imaginary deities of the people].

053/021 What! For you a son and for Him a daughter?

053/022 This then (becomes) a distribution most awkward and unjust.

053/023 These are not but names which you have allotted them as names — you and your forefathers. Allah has sent down no proof thereof. They follow not but conjecture and (follow) that which the Anfus (selves) desire. And surely, indeed, has come to them, from their Nourisher-Sustainer, Al-Hudah.

053/024 Is (it) available to a human being whatever he desired?

053/025 But for Allah (is) the Hereafter and the initial (world).

053/026 And how many (are) from among the angels in the heavens—their intercession (in favour of a human being) does not benefit (one) in any form except after that Allah permits for whom He thinks proper and He agrees (therewith).

053/027 Verily, those who do not believe in the Hereafter, surely allot names to the angels (like) allotting the name to a daughter —



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053/028 although there is not for them regarding this (aspect of the angels) anything of knowledge. They do not follow but conjecture. And surely, conjecture does not make one unconcerned of Al-Haqq to any extent (i.e., a guess work is no substitute for 'The Truth').

053/029 Therefore withdraw from that who turned away from Our Zíkr ('Message'), and desires not except the life of this world.

053/30 That (becomes) the ultimate aim for them from the knowledge. Verily, your Nourisher-Sustainer — He knows more about that who strayed from His Way; and He knows more about that who received guidance.

053/31 And to Allah belongs whatever is in the heavens, and whatever is in the earth, so that He may recompense those who did evil with what they did, and reward with excellence those who did good —

053/32 those who abstain from serious types of Al-Ism (the sins) and Al-Fawahish (the obscenes) except the small faults (which could be overlooked): verily, your Nourisher-Sustainer is Most Vast regarding forgiveness. He knows more of you when He initiated you from within the earth; and when you (remain) hidden and unrecognisable ones (i.e., as foetuses and embryos) within the bellies of your mothers. So ascribe not purity to yourselves. He knows better that (person) who has remained obedient.

053/33 Did you then observe that who turned away,

053/34 and spent a little and (then) stopped?

053/35 Is with him knowledge about the unseen so that he sees?

053/36 Or has he not been informed with what is in Suhuf-e-Musa,

053/37 and Ibrahim who fulfilled (whatever he was commanded by Allah as a test or as an ordainment)?

053/38 That a burdened person shall not bear the burden of another one,

053/39 and that (there is) not (available) to a human being except what he strove (for),

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053/040 and that his effort would soon be examined,

053/041 then he would be recompensed with a complete and full recompense,

053/042 and that to your Nourisher-Sustainer is the ultimate border (limit and source).

053/043 And that He, He made (one) laugh and He made (one) weep.

053/044 And that He, He caused death and He gave life.

053/045 And that He created two kinds, male and female,

053/046 from Nutfah when it is emitted.

053/047 And that on Him is the responsibility for another creation.

053/048 And that He, He gave abundant wealth, and He made content (in possessions strictly according to needs).

053/049 And that He, He is the Rabb of Ash-Shera (mighty star, Sirius).

053/050 And that He annihilated the initial (tribes of) 'Ad (people),

053/051 and Samud (people). So He spared (none of the transgressing individuals);

053/052 and the nation of Nuh aforetime. Surely, they used to be, they — more unjust and more rebellious,

053/053 and that which remained involved in falsehood, He destroyed (them to extinction),

053/054 So enveloped that whatever enveloped (as a wrath and torment coming from Allah).

053/055 Then about what signs of your Nourisher-Sustainer you will argue or dispute?



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053/056 This (Al-Kitab) is Nazeer ['Warner' (coming)] out of the Nuzur (Warners) of the previous times.

053/057 The approaching one (i.e., the Day of Resurrection) has approached very near.

053/058 There is not for it one who could delay or stop besides Allah.

053/059 Do you then wonder at this Al-Hadees?

053/060 And you laugh, and you weep not,

053/061 and you are those who remain proudly heedless.

053/062 So submit to Allah, and pay obedience.

054/1 The Hour has come very close and the moon has developed cracks.

054/2 And if they will witness a sign, they will avoid and will say: "(This is) sorcery which continues to occur."

054/3 And (this response would be because) they have denied (Al-Kitab) and have obeyed their vain desires. And every matter has a specified time and place (for occurance).

054/4 And surely, indeed there came to them of the news, that, wherein (is) a strictly warned personality;

054/5 (The news is full of) wisdom about to penetrate (the heart) but warnings profit (them) not.

054/6 So withdraw from them. The Day the caller calls to an undesirable event,

054/7 their eyes being humbled; they will come out of the burial-sites as if they are locusts scattered about—

054/8 hastening towards the caller. The disbelievers will say: "This is a difficult Day."



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054/9 The nation of Nuh denied before them, so they belied Our Abd (Nuh) and said: "Fanatic!" And he was insolently rebuked, warned and threatened.

054/010 So he invoked his Nourisher-Sustainer that: "I have been overcome, so do help in retribution."

054/011 So We opened the gates of the heaven with water that pours forth profusely.

054/012 And We caused the earth to gush forth with springs. So the water (from the sky and the earth) met for a matter — surely specified, assessed and measured one.

054/013 And We embarked him on an Ark made of planks and screws.

054/014 It sails with Our Eyes (i.e., under Allahs control), as a reward for that who had been opposed and rejected.

054/015 And surely, without doubt We left that (incident in human history as) a land-mark. Then is there any one out of that who becomes a recipient (to the lessons in such incidents)?

054/016 So how was My Torment and My Warnings?

054/017 And surely, indeed We have made Al-Quran most easy for propagation and understanding. So is there any one out of that who becomes a recipient?

054/018 'Ad (people) belied (their Prophet Hud), so how was My Torment and My Warnings?

054/019 Verily We, We directed against them a wind blowing furiously in a day (that became unto them) a bad omen — continuous.

054/020 It uproots human beings as if they (are) stems of date-palm tree that gets uprooted.

054/021 So how (terrible and effective) was My Torment and My Warnings?

054/022 And surely, indeed We have made Al-Quran most easy for propagation and understanding. So is there any one out of that who becomes a recipient?



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054/023 Samud (people) belied the warnings.

054/024 So they said: "What! A human being from amongst us — all alone, (would) we follow him? Truly we then surely (would be) in error as well as (in) difficulty."

054/025 Is it that Az-Zikr ('The Message') has been inspired unto him from amongst us? Nay! He is a liar, more mischievous one!"

054/026 Soon they will come to know tomorrow as to who is a liar, a more mischievous one.

054/027 Verily, We are about to send a she-camel as a test and trial unto them. So watch and wait for them and be steadfast;

054/028 and inform them that the water stands divided amongst them. All drinhead of state is made available (so as to satisfy the people as well as the she-camel).

054/029 But they called their companion, so he moved forward alongwith (his callers); then he hamstrung (the she-camel).

054/30 Then how was My Torment and My Warnings?

054/31 Verily We, We sent against them a single Saiha (an awful wild sound), so they became like the dry stubble used by one who pens cattle.

054/32 And surely, indeed We have made Al-Quran most easy for propagation and understanding. So is there any one out of that who becomes a recipient?

054/33 The nation of Lout belied the warners.

054/34 Verily We, We sent against them a violent storm showering stones (on them) except the family-members of Lout (but not his wife). We saved them by the pre-dawn hours,

054/35 as a Favour and Grace from Us. Thus We reward that who gave thanks.

054/36 And surely, indeed he (the Prophet Lout) did warn them regarding Our Grip (and Seizure) but they disputed about the warnings.

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054/37 And (the people of his nation) surely, indeed attempted to snatch away his guests, so We blinded their eyes (saying): "So taste you My Torment and My Warnings."

054/38 And surely, indeed an abiding torment made them face the early hours of the morning:

054/39 "Then taste you My Torment and My Warnings."

054/040 And surely, indeed We have made Al-Quran most easy for propagation and understanding. So is there any one out of that who becomes a recipient?

054/041 And surely, indeed warners did come to the followers of Firaun.

054/042 They belied Our Signs — all of them; so We seized them in a seizure coming from (the) All-Mighty, (the) Omnipotent.

054/043 Are disbelievers among you better than your those people (i.e., the nations of Nuh, Hud, Salih, Lout and Firaun)? Or (there exists) for you an immunity in Az-Zubur?

054/044 Do they say: 'we are allies, able to get aid and assistance and then take revenge?'

054/045 Soon the allied group shall be put to rout and they will show their backs (in retreat).

054/046 Nay! The Hour is their promised time (for their full recompense); and the Hour is harder and more bitter (for the disbelievers).

054/047 Verily, the criminals and the guilty are in error and doom.

054/048 The Day they are dragged in the Fire on their faces (they would be told): "Taste you the touch of Sagar (Hell)."

054/049 Verily We: every thing — We created it under a measure (and assessment).

054/050 And Our Command is not but (just) a single (decree) like a twinkling of the eye.



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054/051 And surely, indeed We destroyed sects like you. So is there any one out of that who becomes a recipient (to the Knowledge in Allah's Scripture)?

054/052 And each and every thing they have done it, is in the sheets (of their personal file).

054/053 And every thing small and big is written and recorded in straight lines (with the angels).

054/054 Verily, the Muttaqun will be in the midst of Gardens and river,

054/055 in a site and seat of Truth, near (the) Most Majestic Sovereign, Omnipotent.

055/1 The Bestower of unlimited mercy —

055/2 has taught (to mankind) Al-Quran.

055/3 He created the human being;

055/4 He taught him Al-Bayan ['The Explanation (to every query)'].

055/5 The sun and the moon (move) under a mathematical calculation.

055/6 And the stars and the trees both submit (to the laws of God).

055/7 And the heaven: He has raised it high; and He has evolved the balance -

055/8 in order that you may not transgress in the weights and measures.

055/9 And stick to the measures and weights with full justice, and do not make deficient the weights and measures.

055/010 And the earth — He evolved it for the creatures;

055/011 therein are fruits and date-palms out-growing sheathed fruit-stalks (enclosing the raw-dates);



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055/012 and the husked grain, and the fragrant scented plant.

055/013 Then with what Majesties (Blessings or Favours) of the Nourisher-Sustainer of you two, you twain (i.e., the jinns and the mankind) shall commit denial?

055/014 He created (the first of the) human being from sounding clay, like the clay-pieces of broken pottery.

055/015 And He created the jinns from a smokeless flame of fire.

055/016 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/017 Rabb to the two easts, and Rabb to the two wests!

055/018 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/019 He has made to flow two seas — they meet each other,

055/020 (yet) between those two (exists) a barrier. Both (of them) dishonour (it) not (and thus maintain separate properties and taste of their waters).

055/021 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/022 Out of those two come out pearls and coral.

055/023 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/024 And to Him belong the sailing ships in the seas, like mountains.

055/025 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?



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055/026 All that whoever is on this (earth) is one who must perish;

055/027 and shall abide the Face of your Nourisher-Sustainer, Owner of the Glory and the Honour.

055/028 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/029 Invokes Him whosoever is in the heavens and the earth. Each and every day He (appears) in a (new) Dimension.

055/30 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/31 Soon We pay you attention O you two burdened groups.

055/32 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/33 O assembly of the jinns and mankind! If you had the ability that you go beyond the confines of the heavens and the earth, then do go beyond. You shall not go beyond except (when properly equipped) with power.

055/34 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/35 There will be sent against you both, a smokeless flame of fire and heated smoke; then you shall not take aid and assistance and defend one another.

055/36 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/37 So when the heaven has developed cracks and it has become rosy pink like (olive) oil.

055/38 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

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055/39 So this Day no question will be asked to a human being and nor to a jinn about his sin.

055/040 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/041 The criminals will be recognised by their marks (of disobedience and arrogance), so he will be seized by forelocks and the feet.

055/042 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/043 This happens to be Hell the criminals denied thereof.

055/044 They will move between it and between hot water — violently boiling.

055/045 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/046 And for that who realised the Position of his Nourisher-Sustainer, (are ready) two orchards (in Paradise).

055/047 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/048 Both possessors of spreading branches.

055/049 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/050 In these two (orchards are) two springs — both flow swiftly.

055/051 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?



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055/052 In these two (are available) out of every kind of (wet and dry) fruits — two kinds.

055/053 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/054 (Those who have entered Paradise are) recliners on the carpets whose under-lining (is made) of silk-brocade; and the product of the two orchards being very close, easy of reach.

055/055 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/056 In these (are wonderful members of a new creation) who restrain the glance. No human being has become acquainted of them before those (Believers who have been allowed entry in Paradise) and nor a jinn.

055/057 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/058 (In beauty) — as if they (are) the rubies and the corals.

055/059 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/060 What becomes the reward of goodness in excellence except excellent goodness?

055/061 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/062 And besides these two (orchards, there will be other) two orchards.

055/063 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/064 Both possessing lush-green appearance.



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055/065 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/066 In these two (latter orchards are) two springs, both gushing forth (their) water.

055/067 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/068 In both these orchards (are available dry and wet) fruits, and date-palm and pomegranate.

055/069 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/070 In these (personalities are ingrained) virtues (and) sincerities.

055/071 Then with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/072 Hur — restrained personalities within pavilions.

055/073 Then, with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/074 No human being has become acquainted of them before those (Believers who have been allowed entry in Paradise) and nor a jinn,

055/075 Then, with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?

055/076 (The Believers in Paradise are such) who recline on green cushion and on mattress, excellent ones.

055/077 Then, with what Majesties of the Nourisher-Sustainer of you two, you twain shall commit denial?



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055/078 Blessed became the Name of your Rabb, Owner of the Glory and the Honour.

056/1 When the Inevitable Event (i.e., the Day of Resurrection) has befallen.

056/2 There is no false statement regarding its appointed time.

056/3 (It is) one that causes to go low (and it is) one that exalts (some others to a higher rank than the one they experienced in the worldly life).

056/4 When the earth stands shaken in a terrible tremor.

056/5 And the mountains stand powdered to dust.

056/6 So (the firm and fixed mountains) became dust and debris made to float and fly.

056/7 And (O mankind!) you have become three (separate) groups.

056/8 So the occupiers of the Desirable Site: what (is meant by) 'the occupiers of the Desirable Site' ?

056/9 And the occupiers of the undesirable site: what (is meant by) 'the occupiers of the undesirable site'?

056/010 And the Foremost (are on the) Foremost (Site).

056/011 Those people (are) the ones made closest (to Allah)—

056/012 in the Gardens of Delight;

056/013 a major portion from the initial ones,

056/014 and a small portion from the later ones. [This refers to each and every period of human history when Al-Kitab has been directly propagated and preached to a society or nation].

056/015 (These successful people will be seated) on seats woven with gold and precious stones-

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056/016 (as) those who recline thereon (and as) those who sit in front of one another. 056/017 Youthful lads, granted perpetual freshness shall move all around them— 056/018 alongwith cups and jugs, and a glass (full) of a freely flowing (drink), 056/019 whereof they are not given aching of the head; and nor they go into intoxication. 056/020 And fruits out of that which they shall desire. 056/021 And the flesh of bird out of that which they crave for. 056/022 And Hurun Eeinun, 056/023 like the shapes of the pearls, well preserved, 056/024 as a reward for what they used to do. 056/025 They shall not listen therein (any) Laghw (vain talk), nor anything sinful-056/026 except (the) utterance: Salam!, Salam!. 056/027 And the Rightists: what (is meant by) the Rightists? 056/028 Under the thornless Lote-tree, 056/029 and clustered banana, 056/30 and extended shade, 056/31 and water-fall,



056/32 and fruit in abundance —

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056/33 neither interrupted in supply (due to season), and nor prohibited (due to any side-effects on any one);

056/34 and carpets hanging (as decoration).

056/35 Verily We, We have created them (see Verse Nos. 22, 23) of special creation,

056/36 so We made them chaste and youthful,

056/37 polite, of identical age and nature —

056/38 for the Rightists,

056/39 a major portion from the initial ones,

056/040 and a major portion of the later ones.

056/041 And the leftists: What (is meant by) the leftists?

056/042 (The leftists shall suffer) in dry hot wind and boiling (water),

056/043 and shadow of black smoke,

056/044 neither cool and nor palatable.

056/045 Verily, they used to be before (this stage) — those who indulge in luxury.

056/046 And they used to insist on extreme sin.

056/047 And they used to say: "Whether, when we have died and we changed into dust and bones shall surely we be indeed those who stand resurrected?

056/048 What? And our forefathers (too)?"

056/049 Say: "Surely, the earlier ones as well as the later ones —



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056/050 indeed would be those who are assembled for an appointed time of (the) Well-known Day."

056/051 Then surely, you people, O you erring and straying ones, the deniers and rejectors,

056/052 would be surely those who are about to eat out of the tree of Zaqqum,

056/053 then are about to fill up (their) bellies therewith,

056/054 then are about to drink on top of it from boiling water,

056/055 then are about to drink in the style of the drinhead of state act of a thirsty (camel).

056/056 This (is the) reception unto them on (the) Day of Judgment.

056/057 We have created you, so why don't you verify (all these facts by studying and accepting Allah's Al-Kitab)?

056/058 Have you then (ever) pondered over what semen you emit?

056/059 Do you, you create it, or We are the Creators?

056/060 We, We have assessed the time of death amongst you, and We are not those who could be prevented

056/061 from that We may replace (someothers) similar to you; and We may make you grow into (a new creation) which you do not comprehend.

056/062 And surely, indeed you have become acquainted with the initial creative-process; so why don't you pay heed to the Message?

056/063 Have you then pondered what you sow?

056/064 Do you, you make it grow, or are We the Growers?



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056/065 If We desire, surely We made it a decomposed piece; then you were — you regret and lament (thus):

056/066 "Verily, we (are) indeed those burdened in debts.

056/067 Nay! We are deprived ones!"

056/068 Have you then (ever) pondered over the water which you people drink?

056/069 Have you, you, made it descend from the laden cloud, or We are those Who bring it down (as rains)?

056/070 If We desire, We could make it salty; then why don't you pay thanks (for the Bounties of Allah)?

056/071 Have you then pondered about the fire which you kindle?

056/072 Have you, you grew its tree, or We are the Growers?

056/073 We, We have made it a reminder (of Our Handiwork), and an article of comfort and convenience for the denizens of deserts.

056/074 So make Glorifications with the Name of your Supreme Nourisher-Sustainer.

056/075 So no (blind Faith)! I bring to evidence the shooting of the stars.

056/076 And surely this indeed is a mighty oath if you know.

056/077 Surely this indeed is Quranul Karim ('An Honourable Reading or Recital'),

056/078 in the form of a Book, well guarded .

056/079 Shall not approach it (for direct understanding) except Al-Muttahharun (those who have been cleansed of non-Divine human-influences in the matters of Religion).

056/080 (It is) a Descent from (the) Nourisher-Sustainer of the worlds.

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056/081 Would then, with this Al-Hadees you are those who feel reluctance?

056/082 And you have made it your livelihood that you declare (this Book) as false. [You deny or damage the Unique status and position of Allah's Scripture] .

056/083 Then why don't (you intervene) when (the soul of a dying person) has reached the throat,

056/084 and you are at that moment loohead of state on as a helpless person,

056/085 and We are nearer to this (dying person) than you (are) — but you see not.

056/086 Then why don't you — if you are other than those whose abilities have been made limited (by Allah)—

056/087 bring back that (soul which is leaving the body) — if you are those who speak the truth?

056/088 So if it is, if he became of those who have been sanctioned nearness (to Allah),

056/089 (then for such a one is) rest and fragrance and a Garden of Bliss.

056/090 So if it is, if he became of the Rightists,

056/091 then (a greeting of) Salam unto you from the Rightists.

056/092 And if it is, if he became of the deniers and the straying ones,

056/093 then a 'reception' with boiling (water),

056/094 and becoming a part of Hell-Fire.

056/095 Verily, this (Scripture of Allah) surely it (is) Haqq-ul-Yaqin ('Truth with Certainty').



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056/096 So make Glorifications with the Name of your Supreme Nourisher-Sustainer.

057/1 Whatever is in the heavens and the earth has glorified Allah. And He is the All-Mighty, the All-Wise.

057/2 To Him belongs the dominion of the heavens and the earth. He gives life, and He brings death; and He is All-Capable over every thing.

057/3 He is the Alpha (The First One) and the Omega (The Last One), and The Manifest, and The Hidden. And He is All-Aware with every thing.

057/4 He it is Who created the heavens and the earth in six aeons, then He set (Himself) over the throne. He knows what enters the earth and what comes out of it; and what descends from towards the sky, and what ascends towards it. And He is alongwith you wheresoever you may be. And Allah is All-Seer of what you do.

057/5 For Him is the dominion of the heavens and the earth. And the affairs are made to return to Allah.

057/6 He enters the night into the day; and He enters the day into the night. And He is All-Aware about the state of (the hearts in) the chests.

057/7 Develop Faith in Allah and His Messenger, and spend out of that wherein He has made you trustees. So those who have accepted Faith from amongst you and have spent (in his way): for them is a great reward.

057/8 And what (is the matter) with you: you do not believe in Allah while the Messenger invites you so that you may develop Belief in your Nourisher-Sustainer? And He has indeed taken your covenant, if you happened to be Believers.

057/9 He it is Who makes to descend down on (the heart of) His Abd, Ayaatin Bayyinatin ('Manifestly clear Verses') so that He may bring you out from the darknesses (of ignorance) unto Light (of Divine Way of life). And verily, Allah unto you is indeed Oft-Returning, continuously Merciful.



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057/010 And what is (the matter) with you that you do not spend in the Way of Allah? And to Allah belongs the heritage of the heavens and the earth. Does not become equal amongst you who spent before (witnessing) the victory and also took part in Qital. Such people are higher in rank in comparison to those who spent afterwards and took part in Qital. And Allah has promised the best to all. And Allah is Well-Acquainted of what you do.

057/011 Who (is) that one who will lend to Allah Qarzan Hasanan so He will increase it for him; and for him is a generous reward (in this world as well as in the Hereafter).

057/012 The Day you mark the Believing males and the Believing females (that) their Light runs in between their two hands (i.e.,before them), and by their right (sides). Glad tidings for you this Day — Gardens, flow underneath them rivers, abiders therein. That, that is the Supreme achievement.

057/013 The Day The hypocrite males and hypocrite females will say unto those who had accepted Faith, "Pay us attention, we will share some thing from your Light." Is is said (unto them): "Go back to your rear, then seek light." So a barries was made in between those (two groups); unto it, is a gate — its interior, therein is Mercy; and its exterior, directly in front of it is the torment.

057/014 (The hypocrites will again) call them: "Were we not alongwith you?" (The Believers) said: "Yes! But you led yourselves into temptation, and you hesitated (from accepting Al-Kitab) and you doubted, and (your) vain desires deceived you until the Command of Allah got issued. And the Chief deceiver (i.e., Iblis) deceived you in respect of Allah.

057/015 So this Day will not be accepted from you a ransom, and nor from those who have disbelieved. Your abode is the Hell, it is your maula (companion), and an evil place for Final stay."

057/016 Has not the time come for those who have Believed that their hearts may soften and show sincerity regarding Zikrullah ('Message of Allah'), and what has descended as Al-Haqq ('The Truth')? And they must not become like those who were given Al-Kitab before; and a long period passed over them (when they last faced a Messenger) so their hearts became hardened. And a vast majority amongst them (became) Fasiqun.



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057/017 Do realise that Allah revives the earth after her death. Indeed We have made Al-Ayaat evidently clear for you, perchance you may use (your) intellect.

057/018 Verily, those males who give donations, and females who give donations; and they loaned to Allah a loan not compulsory to be paid back — it shall be increased for them; and for them is a generous reward.

057/019 And those who have developed Faith in Allah and His Messengers: those people, they very ones are As-Siddiqun (The people who testified) and Ash-Shuhadah (The people who became Witnesses) in the Sight of their Nourisher-Sustainer. For them is their reward and their Light. And those who disbelieved and denied Ayaatina, those people (would be the) companions of the blazing Fire.

057/020 Do realise that what is Al-Hayat-ud-Dunya (the life devoted to this immediate world alone) becomes play and amusement, and pomp, and mutual boasting amongst you, and multiplication and enrichment in wealth and offspring. (This life is) like (the) rain: its vegetation brought the sowing-tillers to wonder; afterwards it dries up, so you see it turned yellowish, then it becomes straw. While in the Hereafter is severe torment, as well as Forgiveness from Allah, and (His) Agreement (and Assent). And what is the life devoted to this immediate world (alone) except a deceitful enjoyment!

057/021 Race one with another towards Forgiveness proceeding from your Nourisher-Sustainer, and towards Paradise — the dimension thereof is as the dimensions of the heaven and the earth (together). It has been prepared for those who have Believed in Allah and His Messengers. This is the Bounty of Allah. He bestows it whom He thinks proper. And Allah is the Possessor of the Supreme Bounty.

057/022 Has not reached out of a calamity inside the earth and nor inside your ownselves, but it (has come) in record before We bring it into action. Surely this is very easy for Allah (to implement).

057/023 (This is) in order that you may not be sad over what left or bypassed you, and do not indulge in merry-mahead of state about that which He bestowed on you. And Allah does not like any one who is a proud boaster.



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057/024 Those who behave as a niggard and enjoin upon humans to be niggardly; and whoever turns back (from spending whole heartedly in the Cause of Allah), then surely Allah: He is the Self-Sufficient, Worthy of all Praise.

057/025 Surely, indeed We sent Our Messengers with Al-Bayyinat ['The Manifestly Clear Items'. (See Verses 43/63, 61/6)]; and sent down alongwith them Al-Kitab and Al-Mizan ('The Balance') so that humans may establish (themselves) with justice. And We sent down iron; therein (is material for) violent warfare and benefits for mankind, and so that Allah may distinguish and comes to know who helps Him and His Messengers unseen. Verily, Allah is All-Mighty, All-Powerful.

057/026 And surely, indeed We sent Nuh and Ibrahim and We continued among the offspring of these two Prophethood and Al-Kitab. So amongst them is that who is a guided one and the vast majority amongst them (consists) of Fasiqun .

057/027 Then We brought afterwards Our Messengers on their footsteps and afterwards We brought Iesa Ibn-e-Maryam and We delivered him Al-Injeel [This is another attribute for Al-Kitab. See Verse No. 19/30 where Iesa himself terms it as Al-Kitab. Other attributes in relation to Prophet Iesa are available in 2/87, 253 3/50 5/46, 110 43/63 and they are Al-Bayyinat, Taurat, Hudah, Mauizatun-lil-Muttaqin, Al-Hikmah]. And We developed compassion and mercy in the hearts of those who followed him. And as far as Rahbaniyah [Monasticism (is concerned)], they (themselves) initiated it; We did not prescribe it for them – except the seehead of state of the Pleasures of Allah; then they observed it not as its observance became due. Then We paid back those amongst them who Believed their reward. And the vast majority of them are Fasiqun.

057/028 O you people who have Believed! Pay obedience to Allah and Believe in His Messenger. He will bestow you double portion of His Mercy, and He will establish for you a Light— you shall walk (in the Permanent Path) thereby. And He will provide Forgiveness for you. And Allah is Oft-Forgiving, continuously Merciful.

057/029 So that Ahl-ul-Kitab [(mere) possessors of Al-Kitab] may not think that they (the Muslims who have developed Belief,) have no capability over any thing out of the Bounty of Allah. And that the Bounty is in the hand of Allah — He will bestow it on whom He will think proper. And Allah is the Possessor of the Great Bounty.



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058/1 Indeed Allah has heard the statement of the female who discusses a dispute with you about her spouse and submits a complaint to Allah. And Allah hears the discourse of you two. Verily, Allah is All-Hearer, All-Seer.

058/2 Those among you who indulge in the game of back with their wives — they are not their mothers (because of this senseless and false utterance). (Women are) not their mothers except those who delivered them. And surely they (who indulge in Az-Zihar), indeed, utter an undesirable form of statement and something which is evident falsehood. And surely Allah is indeed Oft-Pardoning, Oft-Forgiving.

058/3 And those who indulge in Az-Zihar (the game of back) with their women; then indulge a 2nd time in what they uttered (before, which Allah forgave and pardoned without any ransom), then freeing one neck (from bondage is necessary) before the two came in physical contact (as husband and wife). This unto you: you are admonished regarding this. And Allah is All-Aware about what you do.

058/4 And that who found not (for freeing one person from some sort of bondage), then (for such a one the replacement is) fasts for two consequitive months before (the stage) that they two came in physical contact (in matrimonial relations). So, that person who finds not the capacity (even for this 2nd form of ransom) then (for him is) 'providing food' to sixty needy persons. This (law is framed) so that you people may develop Faith in Allah and His Messenger. And these are the limits set by Allah. And for disbelievers: (there is) a painful torment.

058/5 Verily, those who oppose Allah and His Messenger stand disgraced as were disgraced those who (passed) before them. And definitely We have sent down Ayaatin Bayyinat. And for the disbelievers (is) a disgracing torment.

058/6 The Day Allah will resurrect them all together, then He will inform them about what they did. Allah has kept account of it, while they forgot it. And Allah is Witness over all things.

058/7 Have you not seen that Allah knows what is in the heavens and what is in the earth? Does not take place a secret discussion among three individuals (troika) but He is the Fourth over them, and nor of five individuals but He is the Sixth over them; and neither less than this, and nor more, but He is alongwith them wherever they happened to be (in discussion).

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Afterwards He will inform them of that which they did, on the Day of Resurrection. Verily, Allah is All-Knower of everything.

058/8 Have you not seen towards those who were forbidden to hold secret talks, afterwards they return to that they were prohibited thereof? And they indulge in secret discussion among themselves — in sin and opposition, and disobedience of the Messenger. And when they approached you, they greeted you with the words with which Allah greets you not. And they say unto themselves: "Why does not Allah punish us for what we utter?" Sufficient is unto them Hell — they will proceed to it; so an evil destination (indeed)!

058/9 O you who have Believed! Whenever you held a secret counsel, then do not have a secret discussion amongst yourselves for sin and opposition, and disobedience of the Messenger. And have private discussion for Al-Birr (the desirable matter) and Taqwa (obedience and piety). And pay obedience to Allah — That One, unto Whom you would be made to assemble.

058/010 Surely, what is a secret counsel (for the sake of opposition and disobedience is) from the Satan — in order that he may cause grief to those who have Believed. And he is not one who is able to cause harm to them in the least except under permission of Allah. And in Allah let the Believers put (their) trust.

058/011 O you who have Believed! When it is told unto you: "Make a place (to accommodate others) in the gatherings, then do create a place (for others); Allah will provide a place for you (under His Mercy). And when it has been announced: 'Disperse', then rise up and move. Allah will elevate those who have Believed amongst you. And for those who have been given Knowledge (are) ranks (much higher). And Allah is Well-Acquainted with what you do.

058/012 O you who have accepted Faith! When you had a private discussion with the Messenger, then arrange in advance between the two hands of your private discussion (i.e., prior to your private discussion) some donation. This is better for you and purer. But if you found not (due to your weak economic position), then certainly Allah is Oft-Forgiving, continuously Merciful.

058/013 Did you become disturbed that you may arrange prior to your private discussion some donations? So when you did not do it and Allah (still) turned to you (in Mercy), then establish As-Salat and pay Az-Zakat, and obey Allah and His Messenger. And Allah is All-Aware with what you practice ".

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058/014 Have you not seen towards those who took as friends a nation upon whom Allah has set His wrath? They are not of you and nor of them and they take oath on something which is false and untrue, while they know (the correct situation).

058/015 Allah has prepared for them a severe punishment. Certainly they: evil (it is) what they used to practice.

058/016 They have utilized their oaths as a shield; so they have hindered people from the Way of Allah, so for them is a disgracing punishment.

058/017 Will never provide them benefit their wealth, and nor their children against Allah to any extent. They (will be) dwellers of the Fire. They will be abiders therein.

058/018 The Day Allah resurrects them all together, then they will swear to Him in the same way as they swear to you (Muslims). And they think that they (take a stand) on something. Beware! Surely they: they (very ones are) the liars.

058/019 Satan has found a grip over them, so he has made them forget Zikr ('Message') of Allah. They are (the) party of Satan. Beware! Verily, the party of Satan: they (very ones are) the losers.

058/020 Certainly, those who oppose Allah and His Messenger: they (will be) among the lowest ones.

058/021 Allah has written down (in His Al-Kitab): "Surely I shall be Victorious: I as well as My Messengers!" Verily, Allah is All-Powerful, All-Mighty.

058/022 You will not find a nation who Believe in Allah and the Last Day (in a state that) they make friends that who opposed Allah and His Messenger — even though they happened (to be) their fathers (and fore-fathers), or their sons, or their brothers or their kindred. Those people: (Allah) has engraved Faith in their hearts and He has strengthened them with a Ruh (Spirit) proceeding from Him. And He will admit them to Gardens — flow underneath them rivers, abiders therein. Allah got pleased with them and they got pleased with Him. They are Hizbullah (Group of Allah). Beware! Verily, the group of Allah: they (very ones are) the successful ones.

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059/1 Whatsoever is in the heavens and whatsoever is in the earth has glorified Allah. And He is the All-Mighty, the All-Wise.

059/2 He it is Who drove out the disbelievers from among the possessors of Al-Kitab from their homes towards the first Al-Hashr (mass exodus). You thought not that they would come out, and they (themselves) became sure that they: their fortresses are shields unto them against Allah. So Allah came to them from a place they expected not; and He cast terror in their hearts. They will destroy their houses with their (own) hands and the hands of the Believers. So take admonition, O you possessors of the eyesights!

059/3 And if (had it) not (been) that Allah decreed for them the banishment, indeed He would have punished them in this world; and for them in the Hereafter is the torment of the Fire.

059/4 That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then surely Allah is severe in punishment.

059/5 Whatever you cut down of the palm-trees, or you left them standing on their stems — so it (is) with the permission of Allah; and so that He may disgrace the Fasiqun. [If it is necessary to cut down shade-providing and fruit-producing trees it could be done. We usually face these problems when we chase or mop-up the enemies of Islam during an armed encounter].

059/6 And whatever Allah brought as Fai onto His Messenger from those enemies — you did not make an expedition therefor from cavalry, and nor from camelry. But Allah imposes as victorious His Messengers over whom He thinks proper. And Allah is All-Capable over every thing.

059/7 Whatever Allah brought as Fai onto His Messenger from the residents of the habitations — so (it is) for Allah and for His Messenger, and for those in close relationship, and the orphans, and the indigents, and the wayfarer — in order that it may not remain circulating among the rich amongst you. And whatever the Messenger gave you, take it; and whatever he asked you to avoid, then abstain from it. And pay obedience to Allah. Verily, Allah is severe in retribution.



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059/8 (And this Fai is also to be distributed) to the poor emigrants who were expelled from their homes and their possessions. They seek the Bounty from Allah and (His) pleasures; and they help Allah and His Messenger. Those people: they (very ones are) the truthful.

059/9 And those who had (already) established the house and (had developed) Faith before them: they love that one who migrated towards them, and they do not find any inclination (to keep as their own) out of that Fai which they (the emigrants) have been provided; and they (sons of the soil) give preference (to the emigrants) over their ownselves — even though poverty became their own lot. And whoever has been saved from the covetousness of his own Nafs, then those people: they very ones are the successful.

059/010 And those who came (as refugees or emigrants) after these (initial emigrants), they will say: "Our Nourisher-Sustainer! Grant us Forgiveness and for our brethren who became foremost in Faith in comparison to us; and allow not in our hearts ill-feeling for those who have Believed. Our Nourisher-Sustainer! Surely You are Full of Kindness, continuously Merciful .&#8221

059/011 Have you not seen towards those who indulged in hypocrisy? They say for their brothren who have disbelieved from among the possessors of Al-Kitab: 'Surely, if you are expelled, without a shadow of doubt we would move away alongwith you people and we will not obey about you (i.e., against you) any one, ever. And if you are subjected to Qital, surely we will come to your aid'. And Allah gives testimony: "Surely they, indeed, are liars."

059/012 If they (who are possessors of Al-Kitab yet are rebellious,) are expelled, never will come out (the hypocrites) with them. And if they are involved in Qital, (the hypocrites) shall not come to their aid. And even if they provided help to them, surely they will turn (their) backs. Afterwards they shall not be helped.

059/013 Verily, you (Believers) are more terror-creating in their chests in comparison to Allah. This is because they are a nation who comprehend not (the Majesty and Power of Allah).

059/014 They do not indulge with you in Qital as a group, but inside fortified townships, or from behind walls. Their dissensions among themselves are severe. You assess them as united, but their hearts are divided. This is because they are a nation who do not use intellect.



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059/015 Like the example of those who (passed) before them recently, they tasted the evil result of their behaviour, and for them (awaits) a painful torment.

059/016 Like the example of Satan when he said to mankind: "Disbelieve (in Allah)." But when (a certain human being) did disbelieve, he (i.e., the Satan) said: "Certainly, I stand absolved of you. Indeed I fear Allah, (the) Nourisher-Sustainer to the worlds."

059/017 So came the final end of those two (i.e., the Satan and the one who fell victim to his whispering) — that both of them (went) into the Fire as abiders therein. And this is the recompense for the transgressors.

059/018 O you who have Believed! Pay obedience to Allah, and let every Nafs (self) look to what she has sent forth for the morrow, and pay obedience to Allah. Verily, Allah is Well-Aware of what you practice.

059/019 And be not like those who forgot Allah, so He made them forget their own persons (and they burdened their selves with sin and crime). Those people: they (very ones are) Fasiqun.

059/020 Do not become equal, dwellers of the Fire and dwellers of the Garden. Abiders of the Garden: they (are) those who are the successful.

059/021 If We had sent down this Al-Quran unto a mountain, you would surely have seen it as a humbling one, mahead of state itself asunder out of sincerity for Allah. And these are similitudes We bring forth for mankind, perchance they may think and ponder.

059/022 He is Allah, That (One): La-ilaha-illa-Huwa. Knower of the unseen and the seen, He is Ar-Rahman, Ar-Rahim.

059/023 He is Allah, That (One): La-ilaha-illa-Huwa. The Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Guardían (of Faith etc.), the All-Mighty, the Irresistible, the Supreme. Allah became Exalted and far above in relation to what they associate as partners (to Him).



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059/024 He is Allah, the Creator, the Evolver, the Fashioner. To Him belong the excellent Attributes. Gives glory to Him whatever is in the heavens and the earth. And He is the All-Mighty, the All-Wise.

060/1 O you who have Believed! Pick up not My enemies and your enemies as auliya; you approach them with affection while indeed they have disbelieved in what came to you of Al-Haqq. They drive out the Messenger as well as you (Muslims) since you Believe in Allah — Nourisher-Sustainer to you. If you happened: you moved out striving in My Cause, and seehead of state My agreements — (yet) you secretly move towards them with affection, and I do know with what you kept secret, and what you made evident. And whoever commits that from amongst you — then indeed he has lost the rightness of the Path.

060/2 If they gained an upper hand over you they would become enemies unto you, and they would stretch out towards you their hands and their tongues with evil, and they ardently desired if you could reject (the Book of Allah).

060/3 Will not give you benefit your (links of) wombs (i.e., your blood relations), and nor your children on the Day of Resurrection. (Allah) will judge between you. And Allah is (the) All-Seer of what you practice.

060/4 Indeed, there had been for you Uswatun Hasanatun (an ideal life-pattern) in Ibrahim and the people who (were) with him when they said to their nation: "Verily, we are detached from you and from what you worship besides Allah. We have rejected you and there has started between us and between you hostility and hatred for ever — until you develop Faith in Allah — in His Oneness— excluding the statement of Ibrahim regarding his father: 'Surely, I will ask for forgiveness (from Allah) for you', although I do not own any thing from Allah for your benefit. (Then Ibrahim invoked Allah thus:) "Our Nourisher-Sustainer! In You we have put (our) trust, and to You we have turned (in repentance), and to You (is) the final Return.

060/5 Our Nourisher-Sustainer! Do not make us a trial for those who have disbelieved, and forgive us, our Nourisher-Sustainer! Verily, You, You (are) the All-Mighty, the All-Wise&#8221.

060/6 Surely, indeed there had been for you, in these people Uswatun Hasanatun (an ideal life-pattern) — for that who had been loohead of state forward to Allah and the Final Day. And whosoever turns away, then verily, Allah: He (is) Self-Sufficient, Worthy of all Praise.

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060/7 Perhaps Allah: (may be) that He establishes affection between you (Muslims) and between those with whom you bred enmity. And Allah is All-Capable, and Allah is Oft-Forgiving, continuously Merciful.

060/8 Allah does not forbid you against those who indulged not in Qital against you on account of Religion, and did not drive you out from your houses — that you may deal with them politely and kindly and deal justly towards them. Surely, Allah likes those who deal with equity and justice.

060/9 Certainly, what (is a fact is that) Allah forbids you against those who indulged in Qital against you on account of Religion, and have driven you out from your homes, and they provided assistance to each other in connection with your externment (from your houses) — that you may befriend them. And whosoever will befriend them, then those people: they (very ones) are those who are transgressors.

060/010 O you who have Believed! When have reached you females who have Believed and who are emigrants, then put them to questioning; Allah Knows better about their Faith. Then if you became certain about these women (that they are) Believing females, then do not send them back to the disbelievers; those women are not lawful unto them and nor they become lawful (as husbands) for those women (who have reverted to Islam). And compensate them what these (disbelieving husbands) have spent (as bridal money on these women). And there is no blame on you that you bind in Nikah (wedlock) those women (although no divorce has been pronounced by their previous husbands) when you have paid those women their bridal-money (ujoor or Mahr). Likewise do not continue the links of wedlock of the disbelieving women. And you should demand what you spent (on such women as bridal-money); and let those (disbelieving husbands like wise) ask (as demand) what they have spent (on those women who have reverted to Islam and have deserted them). This unto you (is) Allah's Ordainment. He makes judgment amongst you. And Allah is All-Aware, All-Wise.

060/011 And if any one of your wives has deserted you in favour of the disbelievers, and you counteracted in retaliation (and are satisfied that the deserting wives have no intention to honor their existing wedlock), then pay to those whose wives have left (them)— similar to what they have spent. And pay (sincere) obedience to Allah — That One, you are in Him, Believers.



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060/012 O you An-Nabí (The Prophet)! When Believing females have reached you— these women give you a pledge over — that they shall not set anything to be in partnership with Allah, and they shall not commit theft, and they shall not indulge in Zina and they shall not slay their offsprings, and they shall not approach with a slander which they shall falsely implicate (to the womb) between their hands and their legs, and shall not disobey you in desirable (ordainments and verdicts) — then accept their pledge and ask Allah for their forgiveness. Verily, Allah is Oft-Forgiving, continuously Merciful.

060/013 O you people who have accepted Faith! Do not take as friends a nation Allah has made His wrath descend over them. They are indeed despaired of the Hereafter the way the disbelievers despair about the dwellers of the graves.

061/1 Whatsoever is in the heavens and whatsoever is in the earth has glorified Allah. And He is the All-Mighty, the All-Wise.

061/2 O you who have Believed! Why do you utter which you do not practice?

061/3 Has become very serious the hatred in the sight of Allah that you may utter which you do not practice.

061/4 Surely, Allah loves those who make Qital in His Cause (moving) in columns as if they are a structure cemented with (molten) lead.

061/5 And (bring to mind) when Musa said to his nation: "O my nation! Why do you hurt me, although indeed you know that I am Rusulullah (Messenger of Allah) to you?&#8221 So when they became hard (in their attitude), Allah made their hearts hard (and unreceptive). And Allah does not guide the nation of Al-Fasiqun.

061/6 And (bring to mind) when Iesa Ibn-e-Maryam (son of Mary) said: "O Bani Israiel! Without any doubt I am Rasulullah (Messenger of Allah) unto you — as a confirmer and verifier for that which is inbetween my two hands as Taurat; and as Mubasshir (one who transmits glad news in advance) about a Rasul (Messenger) — he comes after me, his name (would be) Ahmad." So when he came to them (whom Iesa was addressing, i.e., Bani Israiel) alongwith Al-Bayyinat ('The Evidently clear items') they (i.e., Bani Israiel) said: "This (Al-Bayyinat) is evident magic." [Please refer Verses 2/87, 253; 5/110; and 43/63 where Iesa comes alongwith Al-Bayyinat. Allah's Book is permanent and immune to change. It has made

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itself evident to each and every Prophet of God. It is being propagated to mankind since Dayone and continues to be propagated till the Last Day. This very Book shall examine all mankind individually on the Day of Accountability. Note that the word Taurat has been used as an attribute for Al-Kitab which Prophet Iesa holds in his hand and is propagating to his people. Also note that the word Taurat, although present at 18 places in Allah's Book, has nowhere been used as an attribute for Al-Kitab in relation to Prophet Musa! Please note that this new Rasul comes after Iesa and not the vice versa]

061/7 And who is a more transgressing one than that who forged a lie in the name of Allah, while he is being invited to Islam? And Allah does not guide the nation of transgressors.

061/8 People intend that they may put off the Light of Allah with (the power of arguments and speech in) their mouths. And Allah is One Who completes His Light even if the disbelievers disliked.

061/9 He it is Who has sent His Messenger with Al-Hudah and the Legitimate Religion, so that He may cause it to prevail over way of life — to each and every aspect of it even though the polytheists felt aversion (against it).

061/010 O you who have Believed! Shall I direct you to a trade which may rescue you from a painful punishment?

061/011 Continue to Believe in Allah and His Messenger; and continue to strive in the Way of Allah with your wealth and your persons. This unto you is good to you if you had been knowing.

061/012 (If you adopt this approach to your life) He will forgive you your sins, and He will admit you to Gardens — flow underneath them rivers; and (He will allot you) pleasant resthouses in the Gardens of Eternity. That becomes the supreme achievement.

061/013 And another (blessing) which you exceedingly desire: Nasrun-min-Allah-wa-Fathun-Qarib (Aid and assistance from Allah and a closeby victory). And transmit glad-news in advance to the Believers.

061/014 O you who have Believed! Become Ansarullah — the way said Iesa, son of Maryam to Al-Hawariyyun, "Who (would become) my Ansar (those who assist and help me) towards

(the Cause of) Allah?" Al-Hawariyyun (the newly reverted ones) said: "We are Ansar unto Allah." Then a group out of Bani Israiel accepted Faith while (the other) group disbelieved. So We assisted those who had Believed against their enemy, then they became uppermost ones.

062/1 Whatsoever is in the heavens and the earth glorifies Allah, — the Sovereign, the Holy One, the All-Mighty, the All-Wise.

062/2 He it is Who raised amongst Al-Ummiyyun a Messenger from among themselves. He reproduces unto them His Ayaat, and he purifies them, and he teaches the knowledge of Al-Kitab and Al-Hikmah even if they remained in manifest error before;

062/3 and the other ones in relation to them who have not already joined them and He is the All-Mighty, the All-Wise.

062/4 That is the Grace of Allah which He bestows on whom He thinks proper. And Allah is the Possessor of Supreme Bounty.

062/5 The likeness of those who were entrusted At-Taurat then they did not hold it with responsibility is the likeness of an ass who carries huge burdens of books. Bad (is the) example of the nation of those who denied Ayaatullah. And Allah does not guide the nation of transgressors.

062/6 Say: "O you people who Haadoo (have adopted Judaísm)! If you stressed that you are auliya of Allah to the exclusion of mankind, then wish for death if you are those who speak the truth."

062/7 And they will not long for that (death) ever because of what their hands have sent in advance. And Allah is All-Aware of the transgressors.

062/8 Say: "Verily, the death from which you flee, so surely it is something which must meet you; then you will be sent back to the Knower of the unseen and the seen, then He will inform you about what you used to practice."

062/9 O you who have Believed! When the call is proclaimed for As-Salat (the Prayer) in a portion of Youmul Jumu'ah (The Day of the congregation), then proceed quickly to Zikr



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(Message) of Allah and interrupt the trade, business or commerce. This unto you is better for you if you had been knowing (the hidden benefit).

062/010 Then when As-Salat is completed, then disperse through the land, and seek out of the Bounty of Allah, and propagate Allah exceedingly, perchance you may attain success.

062/011 And when they noticed some trade or amusement they turned to it, and they left you in the standing position (while you had been delivering the sermon from the pulpit). Say: "Whatever is available with Allah is better than amusement and than trade. And Allah (is) the Better One of those who provide sustenance and provisions."

063/1 When the hypocrites approached you, they said: "We bear witness, surely you are indeed Messenger of Allah." And Allah Knows, surely you are indeed His Messenger, and Allah bears witness, surely the hypocrites are indeed liars.

063/2 They have picked up their oaths as a shield, so they have hindered (people) from the Path of Allah. Surely they: evil is what they used to practice.

063/3 That (is the situation) because they accepted Faith, later on they rejected belief; then a seal got fixed on their hearts, so they do not think or understand.

063/4 And when you looked at them, their bodies put you to wonder; and if they speak you become attentive to their statement. They are (worthless) pieces of timber, propped up, (unable to stand on their own). They regard every powerful sound against them. They are the enemy (of Islam and Al-Kitab) — so take protection against them. Allah has condemed them. Where are they being misled in falsehood?

063/5 And when it is said to them: "Come, Messenger of Allah will seek forgiveness for you," they turned their heads aside and you saw them: they hinder (from the path) and they are those who are in pride and arrogance.

063/6 (It is) equal for them whether you asked forgiveness for them or you do not seek forgiveness for them; Allah never forgives them. Verily, Allah does not guide the nation of Al-Fasiqun.



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063/7 They are the ones who say: "Spend not on those who are in presence of Allah's Messenger until they desert (him)." And to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand.

063/8 They say: "Surely, if we returned towards Al-Madinah, indeed, the more honourable (of this capital-city) will expel therefrom that who stands at the lowest strata of the society&#8221. And to Allah (goes) the real honour, and to His Messenger and to the Believers. But the hypocrites do not know (the priorities in a Muslim state).

063/9 O you who have Believed! Let not your possessions, and nor your children divert you against Zikr ('Message') of Allah. And whosoever does that, then those people; they (are) the losers.

063/010 And spend out of that which We have bestowed on you as provision before (the stage) that death approaches any one of you, and he may say: 'My Nourisher-Sustainer! Why did You not give me respite for a little while so that I may give donation (in the Way of Allah), and I become of those who are righteous?'

063/011 And Allah will never give respite to (any) Nafs when her appointed time (for death) has approached. And Allah is Well-Acquainted with what you do.

064/1 Whatsoever is in the heavens and whatsoever is in the earth glorifies Allah. For Him is the Dominion and Him (Alone) suits the Selective Praise. And He is All-Capable of every thing.

064/2 He it is Who has created you, then from amongst you (is) one who disbelieves, and from amongst you (is) one who Believes. And Allah is All-Seer of what you do.

064/3 He has created the heavens and the earth with definite purpose; and He provided you with shape and appearance — so He made excellent your shapes (and appearances). And to Him is the place of Final Return.

064/4 He knows what is in the heavens and the earth; and He knows what you hide and what you make evident. And Allah is All-Aware of the state of (the hearts in) the chests.



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064/5 Has not the news reached you of those who disbelieved aforetime? So they tasted the evil result of their affair; and for them (awaits) a painful punishment.

064/6 That (will happen to them) because it (is so) that their Messengers used to come to them alongwith Al-Bayyinat but they said: "Shall a (mere) human guide us?" So they disbelieved, and they turned away, and Allah remained Self-Sufficient. And Allah is Self-Sufficient, Highly Praised One.

064/7 Those who disbelieved have boasted that they will never be resurrected. Say: "Yes! And My Nourisher-Sustainer (is a Witness); truly, you will be resurrected, then certainly you will be informed of what you did. And that, for Allah (is) very easy . &#8221

064/8 So develop Belief in Allah and His Messenger, and An-Noor ('The Light'.) which We have sent down. And Allah is All-Aware of what you practice.

064/9 The Day He gathers you (all) for the Day of the Gathering: that (will be) the Day when the loss comes to view. And whoever Believes in Allah and performs righteous (deeds), his evil deeds shall be written off him, and He will admit him into Gardens, flow rivers underneath them — abiders therein for ever. That (will be) the supreme achievement.

064/010 And those who have disbelieved and denied Ayaatina, those people (will be the) companions of the Fire, abiders therein; and evil is the place of Final Return.

064/011 Did not befall out of a calamity but (it comes) with the permission of Allah. And whoever Believes in Allah, He guides his heart. And Allah is All-Knower of everything.

064/012 And obey Allah and obey the Messenger. Then if you turned away, then surely what (is a fact is that the responsibility) on Our Messenger (is only) the propagation in an evident and unambiguous way.

064/013 Allah! La ilaha illa Huwa. And in Allah (alone), therefore, let the Believers put (their) trust.

064/014 O you who have Believed! Surely,out of your consorts and your children are enemy to you, so take protection against them. And if you pardon and overlook and forgive (their faults), then verily, Allah (is ever) Oft-Forgiving, continuously Merciful.

064/015 Surely, what (is a fact is that) your wealth, and your children (happen to be) a trial, while Allah: with Him (is stored) a great reward (for this world as well as the Hereafter).

064/016 So pay obedience to Allah as you could, and listen (to the Ordainments in Al-Kitab), and obey and spend (in accordance with the teachings in Allah's Scripture); (that is) better for your ownselves. And whosoever is saved from the covetousness of his own Nafs, then those people: they (very ones are) those who have achieved success.

064/017 If you lend to Allah Qarzan Hasanan, He will increase it to your account and will forgive you. And Allah is Most Appreciating One, Most Forbearing One.

064/018 All-Knower of the unseen and the seen, the All-Mighty, the All-Wise.

065/1 O you An-Nabí! When you divorced women, then divorce them keeping full regard for their iddat (waiting period) and correctly count the iddat. And pay obedience to Allah, Nourisher-Sustainer unto you. Do not make them go from their residence (where they are living uptil now with their husbands), and they shall not go (even on their own) — except (under punishment) that they indulge in evident lewdness. And these are the limits of Allah. And whoever overrides the limits of Allah, then surely he had committed transgression against his (own) Nafs. You (who could pronounce divorce unto wife) do not comprehend — may be Allah brings out an absolutely new situation after this (for handling) the matter (and thus make you understand the benefit and the philosophy regarding the iddat).

065/2 Then when they have reached their appointed period (iddat), then continue to keep them (as wives) in a desirable way or part with them in a desirable way. And arrange for the testimony of two just persons from amongst you (Muslims). And preserve the evidence for Allah (i.e., you should give it the form of a document bearing the signatures or impressions of two witnesses). This unto you, He admonishes therewith that one who used to Believe in Allah and the Last Day. And whoever pays obedience to Allah, He will make for him a way out (for every difficult situation).

065/3 And He will give him provision from a place he imagines not. And whosoever puts trust in Allah then He is sufficient to him. Verily, Allah is One Who accomplishes His task. Indeed Allah has set unto everything a measure.



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065/4 And those females who have crossed the age of monthly periods out of your women, (and) if you fell in dispute (about the counting of the periods) then, their iddat is three (lunar) months; and (also for) those females who did not menstruate (due to some abnormality or disease inspite of being fully mature. See Verses 4/6, 24/60). And who are holders of the products of gestation — their prescribed period (for iddat is) that they deliver their pregnancy. And whosoever pays obedience to Allah He will establish for him, regarding his affair easiness.

065/5 This is the Ordainment of Allah, He has made it available unto you. And whoever pays obedience to Allah, He will write off from him his sins and will enlarge for him (his) reward.

o65/6 Provide them residence in the same place and standard as you stayed, according to your means and do not hurt them that you may create unto them hurdles (indirectly pressurising them to vacate your residences). And if they happened to be holders of the product of gestation, then spend on them till they deliver their pregnancy. Then if they breast-feed (the baby) in your interest, then pay them their (due) rewards. And set your mutual roles amongst you in a desirable way. And if you assessed difficulties (or lack of adjustments) amongst yourselves, then immediately may provide suck (to the baby) to serve the interest of that (baby) — another woman.

065/7 Let the one who is rich spend according to his means, and the one on whom his provision is set according to bare needs — so he will spend (according to his means) out of what Allah has given to him. Allah does not burden a Nafs except (for) that which He has given (capacity) to her. Soon Allah will establish, after hardship, easiness.

065/8 And how many a city rebelled against the ordainment of its Nourisher-Sustainer and His Messengers — so We put it to accountability, a most severe accountability and We punished it in a horrible punishment.

065/9 So it tasted the result of its behaviour, and the end-result of its behaviour became (nothing but) loss.

065/010 Allah has prepared for those (citizens) a most severe punishment (in the Hereafter,). So be obedient to Allah, O men of understanding — who have Believed. Indeed, Allah has bestowed unto you Zikr —



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065/011 a Messenger: he reproduces before you Ayaatillahe Mobayyinatin so that He may take out those who have Believed and have performed righteous acts from the darkness unto Light. And whoever develops Faith in Allah and performs righteous deeds He will admit him into Gardens, flow underneath them rivers, (as) abiders therein for ever. Indeed Allah has made excellent for him (the) provision.

065/012 Allah is That Who created seven (or many) heavens and of the earth the like thereof (i.e., seven or many). The order (controlling various activities) descends amongst them (all) so that you (O human beings!) realise that Allah is All-Capable over everything. And that Allah has indeed comprehended every thing in Knowledge (available in Him).

066/1 O you An-Nabí! For what do you prohíbít what Allah has made lawful for your person? (Do) you pay regard to the inclinations of your consorts? And Allah is Oft-Forgíving, continuously Merciful.

066/2 Indeed, Allah has ordained for you the dissolution of your (meaningless or undesirable) oaths. And Allah is your Maula, and He is the All-Knower, the All-Wise.

066/3 And when An-Nabi confided in secrecy unto some one of his wives a matter, so when she divulged it (to another) and Allah made him aware over this (divulgence), he made known a part thereof and avoided from a portion (thereof). So when (the Prophet) transferred the news to her thereof (i.e., he made known her irresponsible act of divulgence) she said: "Who has given you this information?" (The Prophet) said: "The All-Knower and the All-Aware has transferred me information."

066/4 If you two turn unto Allah (in repentance) — then indeed the hearts of you two are so inclined. And if you two assist one another against him — then surely Allah: He is Maula to him, as well as Jibriel and the righteous among the Believers, and the angels over and above this (stand as) guard.

066/5 It is possible if he divorced you women that his Nourisher-Sustainer would replace for him as wives better than you, — Muslim females, Believing females, content females, repentant females, submitting females, travelling (in Allah's cause), divorced/widowed (in previous marriage) as well as unmarried.



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066/6 O you who have Believed! Protect yourselves and your family members and followers from Fire whose fuel is mankind and stones. Over that (are set) stern and strict angels (as administrators). They do not disobey Allah whatever command He issued to them, and they implement whatever they are ordered.

066/7 (It will be said in the Hereafter), O you who have disbelieved! Make no excuses this Day. Surely what (is a fact is that) you will be rewarded whatever you used to practice.

066/8 O you who have Believed! Turn to Allah in sincere, reforming repentance. It may be that your Nourisher-Sustainer may write off from you your sins, and admit you to Gardens, flow underneath them rivers — the Day Allah will not disgrace An-Nabi and those who Believed alongwith him. Their Light will move between their hands (i.e., in front of them) and alongwith their sides. They will say: "Our Nourisher-Sustainer! Complete for us our Light and grant forgiveness for us. Surely, You are All-Capable over every thing .&#8221

066/9 O you An-Nabí! Strive hard against the disbelievers and the hypocrites, and be stern against them, and their abode (will be) Hell, and (what an) evil place of Final Return!

066/010 Allah brought forth an example for those who have disbelieved: the wife of Nuh and the wife of Lout. They remained under two righteous human subjects out of Our human subjects (at large), but the ladies betrayed those two. So the two did not benefit those two ladies against Allah in any away, and it was said: "Enter you both the Fire alongwith those who enter (therein).&#8221

066/011 And Allah brought forth an example for those who have Believed — the wife of Firaun, when she said: "My Nourisher-Sustainer! Build for me in Your nearness a house in the Garden and rescue me from Firaun and his behaviour, and save me from the nation of transgressors.&#8221

066/012 And Maryam, the daughter of Imran who guarded her private sexual part, so We introduced therein out of Our Spirit. And she testified to the truth of the statements of her Nourisher-Sustainer and His Writings. And she happened to be out of those who are content.

067/1 Blessed became That One in Whose Hand is the dominion, and He is All-Capable over every thing,



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067/2 That One Who created the death and the life, so that He may test you which one of you remained better in performance. And He is the All-Mighty, the Oft-Forgiving,

067/3 That One Who created seven (or many) heavens (having) fields one beyond another. You do not see in the creation of Ar-Rahman any gap or break. So direct (your) vision (send this as beyond as possible). Do you see any cracks?

067/4 Afterwards, direct the vision twice, the watching-light would rebound towards you unsuccessful (to penetrate the universe) and it (is) returned and checked.

067/5 And surely, indeed We have adorned the nearest heaven with shining objects, and We have made them as stringent chasers against the devils. And We have prepared for them punishment of the blazing fire.

067/6 And for those who have disbelieved in their Nourisher-Sustainer is the torment of Hell, and evil (it is as) a place of final return.

067/7 When they are cast therein, they heard it roaring wildly and it comes in turmoil.

067/8 It becomes (as if) it will burst up in rage. Every time a group is cast therein, its keeper put up a question unto them: "Did n't a warner come to you?"

067/9 They said: "Yes! Warner definitely came to us but we belied, and we said — 'Allah has not sent down any thing; you are not but in very great error.' "

067/010 And they said: "Had we been listening or using intellect, we would not have been among the companions of the blazing Fire."

067/011 So they confessed their sin. So (there is nothing except) despair and remoteness (from mercy) for the companions of the blazing Fire.

067/012 Verily, those who are conscious of their Nourisher-Sustainer unseen — for them is forgiveness and a great reward.

067/013 And whether you keep your talk secret or you make it loud — truly, He is All-Knower about the state of the chests.

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067/014 Does He not know one He has created? And He is the Keenest Observer, the Most Well-Informed.

067/015 He it is Who has made the earth even and smooth for you, so walk in its tracks and eat out of His provision; and to Him would be the Gathering of Resurrection.

067/016 Have you attained security (against) That Who is in the heaven that He may cause the earth sink with you and at that time it may shake (being in earthquake)?

067/017 Or have you attained security (against) That Who is in the heaven that He may direct against you a violent storm? Then very soon you will know how (terrible proved) My Warning.

067/018 And surely, indeed, belied those who passed before these (people). Then how (terrible) was My rejection (for them) ?

067/019 Do they then not see the birds above them. They are those (who move) in rows (with spread out wings) and they (also) fold (their wings partially). Does not uphold them (any one) except Ar-Rahman. Surely, He is All-Seer of everything.

067/020 So who is this: that one (that) he (becomes) an army unto you (and) he helps you, besides Ar-Rahman? The disbelievers are not but in delusion.

067/021 So who is this: that one who will give you provision if He (Allah) withheld His provision? Nay! They continued obstinately in rebellion and aversion.

067/022 So then that one who is grovelling on his face is better guided or he who walks upright on a Permanent Path?

067/023 Say: "He it is Who has brought you into being, and bestowed unto you hearing, and the eyes and the hearts. Very little (it is) which you pay thanks."

067/024 Say: "He it is Who multiplied you in the earth, and to Him shall you be gathered."



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067/025 And they say: "When (will get implemented) this promise (about Resurrection) — if you are those who speak the truth?"

067/026 Say: "Certainly what (is a fact is that) the knowledge (about this Event is) with Allah and surely what (is a fact is that) I (am only) a plain warner."

067/027 So when they saw it approaching (on the Day of Judgment), went in extreme terror (and turmoil) the faces of those who disbelieved. And it was said (to them): "This is the Event you have been demanding of it."

067/028 Say: "Have you thought over if Allah makes me dead and whosoever is with me, or He bestowed mercy on us — then who will rescue the disbelievers from the painful torment?"

067/029 Say: "He is Ar-Rahman, we have Believed in Him, and in Him we have put (our) trust. So, soon you will know who is he (that is) in manifest error."

067/30 Say: "Have you (ever) thought over if your water in the early morning got sunk and lowered, then who will come to you with water, flowing (in the form of rivers, springs, wells or water-falls)?"

068/1 N. The pen and whatever people record in writing in straight lines become a witness,—

068/2 (that) you are not, by the Grace of your Nourisher-Sustainer, a fanatic;

068/3 and surely, for you is indeed a reward not subjected to interruption;

068/4 and surely, you indeed (stand) on a character of exalted standard.

068/5 And very soon you will see, and they will (also) see -

068/6 with which of you (is the state of) being affected in test and tribulations.

068/7 Verily, your Nourisher-Sustainer: He knows better who went astray from His Path, and He knows better those who stand guided.



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068/8 So obey not the deniers (of Al-Kitab).

068/9 They wished if you compromise (in Religion) then they (too) would compromise.

068/010 And never obey any one who swears much, who has no regard for his integrity,

068/011 one who is a slanderer, very active (in) defaming (others),

068/012 one who forbids anything desirable, one who is transgressor, one who repeatedly indulges in sins,

068/013 one who is ill-mannered (violent, cruel, and misbehaves without reason), (and) over and above it (he is) one who has bad reputation,

068/014 (such a personality he developed) because he became a possessor of wealth and sons.

068/015 When Our Verses are recited unto him, he said: "Writings of the initial people!"

068/016 Soon We shall brand him (hot) over the nose.

068/017 Verily, We have subjected them to retribution in the same way as We subjected to retribution the 'owners of the garden' when they swore: definitely they shall pluck its fruits (as soon as they are) those who face the dawn,

068/018 and they make no exception or reservation [i.e., did not utter the words Insha Allaho (if Allah Willed)].

068/019 Then moved over this (garden) a swiftly moving (torment) proceeding from your Nourisher-Sustainer while they were those who are asleep,

068/020 so (the garden) became by the early dawn as one whose fruit is completely plucked out.

068/021 Then they called out to one another (as soon as they were) those who face the dawn,

068/022 that: "Move on to your tilth early morning if you be those who pluck the fruits."

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068/023 So they moved, and they talk among themselves in low tone,

068/024 that: "Shall not enter this (garden), this day, in your presence, any of the indigent one (who may expect a share in our produce)."

068/025 And they moved very early in the morning (thinhead of state themselves to be) those who are very capable over (implementing their desired) prohibition.

068/026 But when they saw that (garden), they said: "Verily we are indeed those who have lost the track.

068/027 Nay! We are those who stand deprived (of our own produce)."

068/028 One more just among them said: "Did I not tell you why don't you glorify (Allah by adopting the teachings of His Al-Kitab)?"

068/029 They said: "Glory be to our Nourisher-Sustainer! Surely we, we (ourselves) had been transgressors."

068/30 Then some of them came face to face to some (others of them): they blame one another.

068/31 They said: "Oh, woe to us! Surely we, we (ourselves) had been disobedient arrogants.

068/32 May be our Nourisher-Sustainer (takes us in mercy and) that He may give instead (an orchard) better than that (which He decided to put in ruins). Truly we, to our Nourisher-Sustainer, (become) those who attach (themselves to His Path)."

068/33 Like this (comes) the punishment (from Allah in this very world); and indeed the punishment in the Hereafter is greater, provided the people had been knowing (such facts of existence).

068/34 Verily, for the Muttaqun: with their Nourisher-Sustainer (are) Gardens of Delight.

068/35 Shall We then treat Al-Muslimun líke Al-Mujrimun?



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068/36 What (is the matter) with you? How do you judge?

068/37 Is for you a book in which you take lesson?

068/38 Then certainly, for you therein is indeed (all such material) which you judge as better.

068/39 Are unto you written therein commitments on My behalf extending to the Day of Resurrection — (that) certainly (are) in your interest, indeed, whatsoever you judge?

068/040 Ask them, who of them stands as a surety for that?

068/041 Or, for them are 'partners' (in the Dominion of Allah)? Then let them come with their 'partners' if they became those who speak the truth.

068/042 The Day the covering is removed from the shin (i.e., a terror and anxiety is created in a person) and they are called towards prostrations (to Allah alone), but they do not have the capacity.

068/043 Their eyes becoming in castdown position, humiliation covers them, and surely they used to be called towards prostrations while they were healthy and sound (but they avoided Prayers and bypassed the teachings of Allah's Book).

068/044 So (now) leave Me (alone) and that who belies this Al-Hadees. Soon We shall draw them (near to destruction) step by step from whence they know not.

068/045 And I give them respite; verily, My plan is very effective.

068/046 Do you ask them a reward so that they from (such a) tax are those who are heavily burdened?

068/047 Or with them is al-ghaib ['the unseen' (source of the Divine Knowledge)] so they write down (with their own hands 'religious verdicts', and giving them the title of hadees, associate them to Allah and the Prophet)?

068/048 So wait with patience for the Decree of your Nourisher-Sustainer, and do not be like the companion of the fish when he cried out to Us while he was in deep sorrow.

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068/049 Had not a Grace from his Nourisher-Sustainer stringed him, indeed he would have been cast on the bare land along the shore and he would have been a reproved one.

068/050 So his Nourisher-Sustainer chose him and regarded him of the righteous.

068/051 And if those who have disbelieved could, they indeed would have made you slip (off the Path) by (the mischievous glance of) their eyes as and when they heard Az-Zikr and they will say: "Verily, he is a fanatic."

068/052 Although it is not but Zikrun-lil-alamin ('Message to the worlds').

069/1 The Reality!

069/2 What (is) the Reality?

069/3 And what made you realise what is the Reality?

069/4 Samud and 'Ad (people) denied Al-Qariah (The Disaster).

069/5 So as for Samud — they were destroyed by the awful cry.

069/6 And as for 'Ad, — they were destroyed by a wind, furious (and) violent.

069/7 (Allah) imposed it on them for seven nights and eight days in succession, so you see the (whole) nation therein lifeless as if they are (hollow) trunks of date-palm — those which fall down (themselves).

069/8 So do you see regarding them any remnants?

069/9 And approached Firaun and whoever (went) before him, and the habitations that indulged in forgery — in (a state of) sin.

069/010 So they disobeyed the Messenger of their Nourisher-Sustainer, so He seized them in a severe seizure.



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069/011 Surely We, when the water rose beyond limits, We carried you in the Ark (of Prophet Nuh),

069/012 so that We may establish this (extra-ordinary incident) unto you (O entire mankind!) as a Reminder and the retaining ears may retain it (in memory).

069/013 And when the siren is blown with one blowing (i.e., the first one),

069/014 and the earth and the mountains are lifted, then both got crushed in a single breakup.

069/015 So this Day has really occurred the Inevitable (event of Resurrection).

069/016 And the heaven has developed cracks, so this Day it is torn-up.

069/017 And the angels are on its limits. And bear the Throne of your Nourisher-Sustainer over themselves, this Day, eight (angels).

069/018 This Day, you will be brought (to your Rabb for final accountability and Judgment). Will not remain hidden any secret of you people.

069/019 Then as for that who is handed over his record (of deeds) in his right (hand) — so he will say: "Alright, come! Read my that record.

069/020 Surely I, I thought that I am one who will face my that accountability."

069/021 So he (i.e., such a person who remained conscious of accountability is) in a happy life, well pleasing,

069/022 in a Garden, rising-one,

069/023 clusters of fruits whereof coming down and low (for easy reach).

069/024 Eat and drink joyfully because of what you already sent before in the days gone-by.



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069/025 And as for him who is handed over his record (of deeds) in his left (side) — so he will say: "O, would that, I had not been given my that record (which I did in my worldly life),

069/026 and I had not known what (would be) my that accountability (which has disgraced me).

069/027 O! Would that (death) had been one that makes things finally closed.

069/028 Has not benefited me my that wealth (which I acquired in the world by foul means).

069/029 Has deserted me my that authority (which I misused in the world)."

069/30 (His brooding shall be interrupted thus): "Seize him and fetter him,

069/31 afterwards throw him in the blazing Fire,

069/32 then fasten him in a chain — the length thereof is seventy cubits!"

069/33 Verily, He used not to Believe in Allah, the Most High,

069/34 and urged not for the food to the indigent.

069/35 So (there is) not for him, this Day over-here a sincere and devoted friend,

069/36 and nor food except out of the washings.

069/37 Drink it not except the sinners.

069/38 So beware! I do call to witness what you see,

069/39 and what you see not.

069/040 Certainly this (Al-Qur'an or Al-Kitab) is indeed Qawl-o-Rasulin Karim (Utterance of an honoured Messenger).

069/041 And it is not (the) word of a poet; little is that you Believe.

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069/042 And nor (is it) the word of a clairvoyant; little (is that) which you remind (yourself and others).

069/043 (This is) a Descent proceeding from Nourisher-Sustainer of the worlds.

069/044 And if he had uttered some of the sayings relating these to Us (i.e., mahead of state these narrations binding for the Believers) —

069/045 (then) surely, We would have seized him with (his) right (side),

069/046 (and) afterwards, surely We would have cut off from him (his) life-artery.

069/047 Then (There would have been) not any one out of you as those who become an obstruction against that (punishment).

069/048 And without doubt this (Al-Kitab is) indeed, (the only) Tazkiratun-lil-Muttaqin ('Reminder for the righteous).

069/049 And verily We, indeed We know that amongst you (are) those who deny (this status for Allah's Scripture).

069/050 And undoubtedly it certainly (is a source of) disappointment for the disbelievers.

069/051 And surely, it is indeed Haqq-ul-Yaqin ('A certain Truth').

069/052 So glorify the name of your Nourisher-Sustainer, the Most High.

070/1 A questioner asked concerning a torment about to befall —

070/2 upon the disbelievers, (there is) not, unto it one who can avert (it) -

070/3 (since it is coming) from Allah, controller of the ascents.

070/4 The angels and the Ar-Ruh ascend to Him in an aeon the measure whereof is fifty thousand years.

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070/5 So have patience — a beautiful patience.

070/6 Verily, they see it (i.e., the torment about to befall) as something extremely remote,

070/7 while We see it very near.

070/8 The Day the sky becomes like the superficial flim of boiling oil,

070/9 and the mountains become like flakes of wool,

070/010 and does not ask a deeply devoted friend for (his) deeply devoted friend.

070/011 People would be made to watch one another. The sinner would desire that he may pay a ransom to get rid of the torment that Day by (offering) his sons (in ransom),

070/012 and his consort, and his brother,

070/013 and his kinfolks who sheltered him,

070/014 and whosoever is on the earth — altogether, then (thus) he may redeem himself.

070/015 By no means! Surely that (would be) a furiously flaming, blazing Fire -

070/016 one that strips off the skin.

070/017 It (i.e., the blazing Fire invites) that who turned his back (to) and moved away (from Al-Kitab),

070/018 and hoarded (wealth) and withheld it (from spending it in accordance with the dictates of his conscience and the Scripture).

070/019 Verily, a human being: (as if) he is created impatient.

070/020 When Ash-shar (harm) touched him, (he is one) who is extremely disturbed.



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070/021 And when Al-Khair (good) touched him, (he is one) who hesitates (himself) and also stops others (from spending it in a desirable way) —

070/022 except those who adhere to canonical Prayers,

070/023 those people who: they are constant in offering their Prayers,

070/024 and those: in their wealth is a well-known share —

070/025 for one who is compelled to ask and that who stands deprived (of the bare needs);

070/026 and those who Believe and testify the Day of Accountability and Judgment,

070/027 and those who: they are ever mindful of the torment of their Nourisher-Sustainer;

070/028 surely, the torment of their Nourisher-Sustainer (is) not an event that one may feel secure against it,

070/029 and those who: they, regarding their private sexual parts are protectors —

070/30 except unto their wives or ma-malakat-aimanuhum (the women who are given in guardianship of adult males as their wives under a document prepared by the Muslim state) — then surely they are unblamed people.

070/31 But whosoever sought beyond that then those people: they very ones are those who break the limits.

070/32 And those: they, regarding the trusts with them, and promises with them, (behave as) those who implement with responsibility;

070/33 and those — they stand firm on their testimonies (till the judgment in the case),

070/34 and those — they, over their Prayers act as guards,

070/35 such a people would dwell in the Gardens (of Paradise) as honoured people.



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070/36 Then what (is the matter) with those who have disbelieved; in front of you they are those who swiftly move hither and thither (without paying attention to the teachings you propagate),

070/37 from the right (side) and from the left side in splinter groups.

070/38 Does every man of them wish that he may be allowed entry in the Garden of delight?

070/39 By no means! Verily We, We created them out of that which they know.

070/040 So nay! I (i.e., Allah) bring as Witness the Rabb (Nourisher-Sustainer) of the easts and the wests. Surely We are, indeed, All-Capable Ones —

070/041 over (this) that We replace (them by people) better than them; and We are not those who are outrun.

070/042 So leave them, they will indulge in vain talk and would play and sport until they have met their Day which they have been promised.

070/043 The Day they will come out of the burial sites swiftly, as if they hasten on (and race) to a fixed target,

070/044 their eyes adopting low-down position (in humility, fear and lamentation), ignominy (and disgrace) covers them. This is the Day which they had been promised.

071/1 Verily, We, We sent Nuh to his nation (saying) that: "Warn your nation prior to (the stage) that comes to them a painful torment."

071/2 He said: "O my nation! Verily, I am unto you a plain warner,

071/3 so that you may pay obedience to Allah and remain mindful of Him, and obey me;

071/4 He will forgive you of your sins and respite you to an appointed term. Surely, the term specified by Allah — when it has approached — it is not postponed if you had been knowing (these facts)."



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071/5 (Nuh) said: "My Nourisher-Sustainer! Surely, I have invited my nation (to Your Scripture) night and day.

071/6 But my preaching (and propagation) has not increased them except in flight.

071/7 And truly I, every time I called them that You may forgive them, they thrust their fingers into their ears, and covered themselves up with their garments and insisted (on their wrong beliefs) and behaved with pride in arrogance, patronising seriously arrogant pride.

071/8 Afterwards, surely I,I invited them with full force.

071/9 Then surely I, I proclaimed to them in public, and (also) kept it private to them in secrecy,

071/010 so I said (to them): ask forgiveness from your Nourisher-Sustainer; certainly He is Oft-Forgiving.

071/011 He will direct the sky unto you (to behave as one) which rains heavily,

071/012 and He would strengthen you with wealth and sons, and would establish for you gardens and set for you rivers.

071/013 What (is the matter) with you, you do not expect for Allah an absolute status?

071/014 Although, indeed He created you through diverse stages.

071/015 Have you not seen how Allah has brought into existence seven (or many) heavens, (having) fields one beyond another.

071/016 and has set the moon therein as a light and made the sun (as) a radiant bright light.

071/017 And Allah made you grow (initially) from the earth as a growth.

071/018 Then He returns you therein, and will take you out in a new appearance (on the Day of Resurrection).



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071/019 And Allah has made for you the earth wide spread and levelled,

071/020 that you may traverse some of it through tracks, wide and open.

071/021 Nuh said: "My Nourisher-Sustainer! Surely, they have disobeyed me, and they have followed one: his wealth and his children have not increased him except loss-wise.

071/022 And they have devised an stratagem — a mighty plot.

071/023 And they have said: 'you shall not leave your gods; and nor you shall leave Wadd and nor Suwa'; and nor Yagus and Ya'uq and Nasr.'

071/024 And indeed they have led astray many. And grant no increase to the transgressors except straying away (even further)."

071/025 Because of their sins they were drowned; then they were to enter the Fire. Then they did not find for themselves besides Allah, (any of the) helpers.

071/026 And Nuh said: "My Nourisher-Sustainer! Do not leave (alive) on the (face of the) earth, out of the disbelievers, (any) inhabitant.

071/027 Surely You! If You leave them, they will misguide Your Ibad; and they will not beget except a sinner, a disbeliever.

071/028 My Nourisher-Sustainer! Grant forgiveness for me and my two parents, and for that who entered my home as a Believer, and for the Believing males and the Believing females (at large). And do not increase the transgressors except destruction-wise."

072/1 Say: "It has been revealed to me that it (is so) — Nafar (a group of three to ten in number) of jinns has listened (to the Word of Allah) then said: 'Surely we, we have listened Quranan Ajaban ('a Wonderful Reading').

072/2 It guides to the Right Path, so we have Believed therein; and we shall never associate as partner with our Nourisher-Sustainer any one.



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072/3 And that He: becomes exalted and high the Majesty of our Nourisher-Sustainer. He has not taken a wife and nor a son.

072/4 And that the foolish among us used to utter against Allah extravagant lies.

072/5 And verily we, we thought that a human being and a jinn would never utter a lie against Allah.

072/6 And that it (is so): the men out of mankind used to take shelter with the Rijal (male adults) among jinns, so they increased them in arrogance.

072/7 And that they: (the misled humans) they thought as you (Jinns) thought that Allah will never raise any one (as a Messenger cum Prophet).

072/8 And that we, indeed we touched the heaven, so we found it heavily filled up with stringent military guards and firing, shooting missiles.

072/9 And that we used to sit on some of its seats for tapping the information; but any one who listens in the current circumstances, he will find for him a firing and shooting missile waiting in ambush.

072/010 And that we: we do not assess whether evil is intended for those on earth, or their Nourisher-Sustainer has intended unto them something highly desirable.

072/011 And that we: out of us (some are) righteous, and out of us (some are) contrary to that; we have become sects or tracks different and conflicting (in views).

072/012 And that we: we have (now) realised that we would never frustrate Allah (in His plan) concerning the earth; and we would never frustrate Him through flight (from His Dominion).

072/013 And that we: when we listened to Al-Hudah ('The Guidance'), we developed Faith therein. And whosoever Believes in his Nourisher-Sustainer, then he fears not of any decrease (in reward), and nor arrogance (regarding punishment).



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072/014 And that we: out of us (some are) Muslims, and out of us are Al-Qasitun (unjust people, who disobey the Desired Path). So whosoever embraced Islam, then those people have selected,out of their free will something highly desireable."

072/015 And as for Al-Qasitun: so they became firewood (or fuel) for Hell.

072/016 And that if they had stood constantly on the (Desired) Path, indeed We would have given them to drink water in abundance —

072/017 so that We may test and assess them therein. And whoever disengages (himself) from Zikr of his Nourisher-Sustainer, He will make him slide in to a rising punishment.

072/018 And that the Mosques are dedicated to Allah (alone). So don't invoke alongwith Allah any one.

072/019 And that it (i.e., the situation is like this): when Abdullah (a human subject of Allah) stood — he invokes Him (Alone, in Prayer), they (who do not accept the absolute Oneness of Allah) almost became (as if) they are becoming unto him an overpowering crowd.

072/020 Tell (them): "Certainly what (is true is that) I do invoke my Nourisher-Sustainer, and I do not associate in partnership to Him any one."

072/021 Tell (them): "Surely I, I do not own (any) harm regarding you, and nor something very desirable."

072/022 Tell (them): "Certainly I: will never protect me against Allah, any one; and I will never find besides Him a place of refuge —

072/023 except propagation (coming) from Allah and His Messages. And whosoever will disobey Allah and His Messenger, then surely, for him is the Fire of Hell. (They would be) abiders therein forever."

072/024 Until when they have seen what they are being promised, then soon they will understand who is a weaker helper and lesser number-wise.



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072/025 Tell (them): "I know not whether it is very near what you are promised, or my Nourisher-Sustainer sets for it a distant term."

072/026 (He alone is) the All-Knower of al-ghaib (the unseen). So He does not make informed about His ghaib any one —

072/027 except whom He agreed out of a Messenger. Then surely He drives and moves in between his two hands (i.e., forward, in front of him) and on his back (invisible angel-escorts) as body- guards,

072/028 so that He may know that they have indeed propagated Risalaat ('Messages'.) of their Nourisher-Sustainer. And He kept in surveillance whatever (remained) with them, and He counted each and every thing number-wise.

073/1 O you Al-Muzzammil [a person who devotes himself (to the Scripture) in missionary spirit, and is a trainee student]!

073/2 Keep standing (in Prayer) through the night except a small portion (which you may utilize for rest and sleep),

073/3 (i.e., you stand during the later) half of it or delete from it a little (and add it to your rest and sleep portion),

073/4 or increase (a little) over it (for adding it to the portion passed in Prayer), and reveal (recite and reproduce) Al-Quran in portions, slowly and distinctly, in a voice neither loud nor inaudible, with due regard to the arrangement and order (of its Text).

073/5 Verily We, soon We will transfer unto you (into your heart) a weighty statement.

073/6 Without doubt, the rising up during the night (from sleep): this (is) more potent an exercise (for training the Nafs or Ruh) and more retaining for the statement (or Message recited from the Scripture),

073/7 truly for you, during the day-time is prolonged (or never-ending) chain of engagements.



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073/8 And propogate the Name of your Nourisher-Sustainer and devote to Him in full devotion.

073/9 Nourisher-Sustainer for the east and the west; La-ilaha-illa-Huwa. So take Him (alone) as Wakil.

073/010 And show patience on what people comment and keep away from them in a decent parting.

073/011 And leave Me and the deniers who possess luxuries, and grant them respite for a while (i.e., till death approaches them and then they await the Accountability).

073/012 Surely, with Us are fetters, and a raging Fire,

073/013 and a food which gets blocked in the throat, and a very painful torment.

073/014 The Day the earth and the mountains shake violently, and the mountains became a heap of sand crumbling down.

073/015 Surely, We have sent unto you a Messenger as a witness over you in the same way as We sent a Messenger unto Firaun.

073/016 Then Firaun disobeyed the Messenger, so We seized him in a terrible catch.

073/017 Then how would you guard against the (punishment of the) Day, if you disbelieved, that will make the children and youth grey-haired.

073/018 With (the approach of) that (Day) the heaven is one which is about to break-up. His Promise has become fulfilled.

073/019 Certainly, this is Tazkirah ('Admonition'.), therefore whosoever wished, he adopted the Path leading to his Nourisher-Sustainer.

073/020 Surely, your Nourisher-Sustainer comes to know that you continue to stand (in latenight Prayer) a little less than 2/3rd of the night, and (sometimes) half of it (i.e., the later half of the night), and (sometimes) one third (1/3rd) of it (i.e., the terminal 1/3rd of the night if we

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count the period from sunset to the break of dawn) — and a group out of those (Believers) who are with you (also join you in Tahajjud Prayers). And Allah assesses the (utility of the) night and the day. He knew (beforehand) that you will never bear it (without getting over-tired), so He has turned to you in affection. So recite as became easy, out of Al-Qur'an. He knew that soon there would be among you sick people, and others will travel through the earth, they will seek out of the Bounty of Allah; and (still) others will take part in Qital for the Cause of Allah. So recite as became easy out of it and establish As-Salat and pay-up Zakat, and lend to Allah Qarzan Hasanan. And whatever you send in advance for yourselves in the form of Khair (commendable deeds), you will find it with Allah; it (will be) something extremely good and greater as a reward. And seek Forgiveness from Allah. Verily, Allah is Oft-Forgiving, continuously Merciful.

074/1 O you Al-Muddassir!

074/2 Take a stand, then warn (your people).

074/3 And your Nourisher-Sustainer: so glorify and magnify (Him by establishing the proper status to Allah and His Al-Kitab).

074/4 And your garments: so cleanse (them)

074/5 And uncleanliness: so avoid (that).

074/6 And bestow not favours (on some one with expectations that) you get extra (reward in return).

074/7 And regarding (the Code of life prescribed by) your Nourisher-Sustainer: so be steadfast.

074/8 Then when is blown in the trumpet.

074/9 Then that, this Day is a distressful day —

074/010 for the disbelievers, not (at all) an easy one.

074/011 Leave Me and that whom I created as one individual,

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074/012 and sanctioned for him extended provision,

074/013 and sons ever present,

074/014 and set for him abode in the form of a fine, luxurious resting place,

074/015 after (all this) he desires that I may (still) increase (his status and possessions).

074/016 By no means! Surely he had been, regarding Ayaatina a stubborn opponent.

074/017 Soon I subject him to an overwhelming hardship.

074/018 Surely, he thought over and assessed (a plan against Al-Kitab).

074/019 So, he has been condemned. How he assessed (and plotted)?

074/020 Again, he has been destroyed. How he assessed (and plotted)?

074/021 Then he looked (all around to create a psychological atmosphere through his expressions).

074/022 Then he frowned and scowled.

074/023 Then he took an about-turn and behaved disdainfully.

074/024 Then he said: "It is nothing but magic being accepted (since times gone-by).

074/025 It is nothing but a statement of a human being."

074/026 Soon I cast him in Saqar (Hell-Fire).

074/027 And what made you realise what (is meant by) Sagar?

074/028 It spares not (any condemned person), and nor leaves (him unburnt),



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074/029 one that completely burns and dissolves the skin of a human being. 074/30 Over it (are) nineteen.

074/31 And We did not appoint the guardians of the Fire but angels; and We did not fix their number (which is 19) except as a test for the people who have disbelieved — in order that those who have been given Al-Kitab may develop certainty in Faith; and may increase Faith-wise those who have Believed; and may not harbour doubts and suspicions (in Al-Kitab) those who are given Al-Kitab and those who have already become Believers; and so that those in whose hearts is sickness and the disbelievers may comment: "What is that which Allah intended with the help of this example?" Thus Allah lets one go astray whom He thinks proper and gives guidance whom He thinks proper. And does not comprehend the forces of your Nourisher-Sustainer except He (Himself,). And this is not but zikrah (reminder) for man.

074/32 Nay! The moon is a witness.

074/33 The night is a witness when it retreated.

074/34 Dawn is a witness when it brightened.

074/35 Surely this (phenomenon of Revelation) is indeed one of the major (events) —

074/36 a warning for man –

074/37 for that of you who desired that he should advance or he should hang back and await.

074/38 Every Nafs because of what she earned (remains) mortgaged,

074/39 except companions of the right (side).

074/040 In Gardens — they will ask questions to one another —

074/041 unto the sinners:

074/042 "What has caused you to enter Saqar?"



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074/043 They said: "We were not of those who offer Prayers regularly,

074/044 and we used not to feed the indigent,

074/045 and we used to talk uselessly alongwith those who indulge in senseless talhead of state,

074/046 and we used to deny the Day of Judgment,

074/047 until there came to us the Certainty (i.e., the moment of death)."

074/048 So, would not benefit them the intercession of the intercessors.

074/049 Then what (is wrong) with them — from At-Tazkirah ('The Admonition'.) they are those who remain at a distance?

074/050 As if they (are) frightened donkeys

074/051 who have fled (out of fear) from a group of lions.

074/052 Nay! Every man of them desires that he may be given Suhuf (booklets) Munashsharah (spread out).

074/053 By no means! Nay, they are not mindful of the Hereafter.

074/054 By no means (it benefits them)! Surely this is Tazkirah.

074/055 So whosoever desired he reminded it (to himself and to others).

074/056 They will not remind (their ownselves or others) except that Allah desires (this). He (Alone is) worthy of (receiving) obedience and worthy for (granting) Forgiveness.

075/1 Nay! I bring as witness the Day of Resurrection.

075/2 And, Nay! I bring to witness the self-censuring Nafs (self).

075/3 Does a human being assess that We shall never assemble his bones?

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075/4 Of course, (We are) Capable Ones over (this) that We align perfectly (even) his finger-tips.

075/5 Of course, a human being intends that he may commit sins prior to that (Day of Resurrection).

075/6 (That is why) he asks: "When (will be this) Day of Resurrection?

075/7 So, when the sight is dazed,

075/8 and the moon went in eclipse,

075/9 and the sun and the moon got joined to one another; (or got withdrawn from their orbits),

075/010 that Day the human being will say: "Where is the place of escape and then refuge?

075/011 By no means! (Today, there is) no place of hiding or refuge.

075/012 Towards your Nourisher-Sustainer, this Day, (is) the place of stay.

075/013 On that Day, the human being would be informed about what he sent forward, and what he left behind.

075/014 Nay! The human being is a watch over his own Nafs,

075/015 even if he put forward his excuses (regarding ignorance of the law of God).

075/016 Move not your tongue with it that you may make haste in memorising it (while this Al-Kitab is being inspired unto you).

075/017 Surely, on Us is the duty for its collection and its recitation,

075/018 so when We have recited it, then adopt its recitation.



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075/019 Further on, indeed, on Us (is to provide) its explanation (within its Text).

075/020 By no means! (Your life becomes successful only by adopting the Book of Allah). Nay! You people develop love with the immediate life,

075/021 and you people overlook the Hereafter.

075/022 Some faces that Day (would be) shining and radiant,

075/023 loohead of state forward to (the meeting with) their Nourisher-Sustainer.

075/024 And (some) faces this Day (would be) Basirah (pale,and gloomy) —

075/025 (such a Nafs thinks) that a back-breahead of state event (as punishment) is to be done with her.

075/026 Nay! When (the soul of a dying person) has already reached the Taraqiya [this is a plural-word which refers to the Throats, collar-bones or the epi-sternum].

075/027 And it is cried out: "Who (would act as a) Raaqq (Talismanical restorer, witch-doctor and magic-healer)?"

075/028 And he (i.e., the dying-person or his attendant or relative) became sure that it is Al-Firaq (the Departure).

075/029 And the calf (of one side) came closer to the calf (of the other side).

075/30 To your Nourisher-Sustainer, this Day, (is) the shifting-process.

075/31 So (the disbelieving, hypocrite) did not testify (Al-Kitab) and did not offer Prayers.

075/32 But (on the contrary) he belied (the Scripture) and bypassed (it),

075/33 then he walked to his family and followers — he exhibits pride and arrogance.

075/34 Woe to you (who feel self-pride in hypocrisy and disbelief)! So (again) woe (to you)!

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075/35 Another time, woe to you! So (again) woe (to you)!

075/36 Does the human personality think that he will be left Suda (untamed, uncontrolled and un-accounted for)?

075/37 Was he not a Nutfah contained in the semen poured forth?

075/38 Afterwards he became 'Alaqatan. Then He differentiated (it) into a creation, and shaped and fashioned (him) in proportion.

075/39 Then He made out of that (partially differentiated, vaguely evident foetal-mass) two different sexes — the male and the female.

075/040 Is not This (One) Capable over that He may revive the dead?

076/1 Has there passed over the human being a portion from the passing time when he becomes not an item mentioned (to somebody).

076/2 Surely, We created the human being out of Nutfah mixed (with male and female discharge). We (put him to test and trial as We) test him. So We made him (as) one who hears (and) one who sees.

076/3 Verily, We guided him to The Path, whether (he be) grateful, and whether (he be) ungrateful.

076/4 Truly, We have arranged for the disbelievers iron chains, iron collars and a blazing Fire.

076/5 Surely Al-Abrar shall drink from (the contents of) a cup whose component (would be) camphor,

076/6 (its source being) a spring: Ibad of Allah shall have a drink thereof; they will make it gush forth — flowing with full force.



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076/7 They (had been such people who) implement (their) vows, and they fear a Day whose evil (would be) widespread;

076/8 and they provide the food, out of love and regard for Him to the indigent, and orphan or weak and a captive,

076/9 (saying): "Surely, what (is a fact is that) we feed you for the attention and pleasure of Allah. We do not wish from you anything in exchange as a reward, and nor thanks.

076/010 Verily, we fear from our Nourisher-Sustainer a Day extremely distressful, tremendously horrible."

076/011 So Allah saved them from the evil of that Day and He provided them cheerfulness and joy.

076/012 And their reward because of that which they bore in patience (would be) Garden and (raiments of) silk.

076/013 Reclining ones therein on sofas. They shall not experience therein (the presence of the) sun, and nor excessive or bitter cold.

076/014 And the shades thereof (are as if) coming down over them; and the clusters (of fruits) thereof have been made to come down (over them) to an extreme lowering.

076/015 And repeatedly will be passed over them vessels (and jugs made) of silver and cups (which) appeared (like) crystals,

076/016 crystals of silver. They took a measure of it measuring (it as they desired).

076/017 And they would be made to drink therein a cup whose one component came to be ginger.

076/018 A spring therein (fills this cup). It has been allotted the name Salsabil.

076/019 And will move all around them boys (of everlasting youthful freshness). When you noticed them you assessed them scattered pearls.

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076/020 And when you noticed, then and there, you noticed delights and a tremendous dominion.

076/021 Over them, overgarments of Sundus (fine silk) and Istabraq (brocade). And they would be adorned with bracelets of silver; and their Nourisher-Sustainer made them drink a purified, sanctified drink.

076/022 (They will be told): "Truly, this became unto you a reward, and your endeavour stands appreciated and fully thanked."

076/023 Verily We, We have sent down unto you Al-Quran descending gradually (in portions, and after intervals).

076/024 So be steadfast regarding Hukm ('Ordainment') of your Nourisher-Sustainer; and do not obey among them a sinner or a disbeliever.

076/025 And remind (yourself and remind others) the Name of your Nourisher-Sustainer (in the) morning and the late-afternoon (in your Fajr and Asr Prayers).

076/026 And in a portion of the night: so prostrate for Him and glorify Him long night through — (at the start of the night in Maghrib Prayer, at the darkness of the night in Isha Prayer, and in late or terminal part of the night in supererogatory Tahajjud Prayer).

076/027 Surely, all these contemporary people intensely desire the swiftly passing event (i.e., the life-span of this immediate world), and they overlook behind them a heavy Day (i.e., the Day of Accountability).

076/028 We, We have created them and We strengthened their bony-joints. And whenever We thought proper We brought in (their) place similar to them as a complete replacement.

076/029 Certainly, this is Tazkirah. So whoever desired he picked up the path towards his Nourisher-Sustainer.

076/30 And you desire not except if Allah (so) wills. Verily, Allah is All-Knowing, All-Wise.



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076/31 He admits to whom He thinks proper in His Mercy. And the transgressors — He has established for them a painful torment.

077/1 Act as a witness those personalities who are sent forth and are well-known.

077/2 So, the personalities who perform with full force and capacity — in full force and capacity.

077/3 And the personalities who broadcast (the Message of Allah) in full broadcast.

077/4 So, the personalities that make manifest the difference (between right and wrong, Light and darkness, and knowledge and ignorance) in complete separation.

077/5 So, the personalities that bring to view right in front, (the) Zikr ('Message') —

077/6 as an excuse (i.e., performance of duty) or as a warning.

077/7 Surely, whatever you are promised (through the above personalities) indeed (that is) something which must happen.

077/8 So, when the stars are made to lose their light;

077/9 and when the heaven is made to develop cracks;

077/010 and when the mountains are broken and scattered as dust and debris;

077/011 and when the Messengers are called together on the specified time.

077/012 For what Day the term stood specified?

077/013 For the Day of sorting out (Youmul Fasl).

077/014 And what explained you what is Youmul Fasl?

077/015 Woe that Day to the deniers (of Al-Kitab, and the Last Day)!



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077/016 Did We not destroy the initial people?

077/017 Then We bring in their place of authority, some later people.

077/018 Thus do We deal with the transgressors.

077/019 Woe that Day to the deniers!

077/020 Díd We not create you from an insignificant fluid?

077/021 Then We placed it in the site of gestation —

077/022 for a well-known term (of pregnancy).

077/023 Then We assessed and determined (the various stages and processes of intra-uterine life and the signals for delivery); then (We proved to be) the excellent Assessors and those Who determine.

077/024 Woe that Day to the deniers!

077/025 Have We not made the earth as a den of storage —

077/026 for the living ones, and the dead ones?

077/027 And We placed therein mountains firmly fixed and rising high. And We made you drink water, sweet and palatable.

077/028 Woe that Day to the deniers!

077/029 (It will be announced to the disbelievers on that Day): Proceed towards what you had been denying thereof.

077/30 Proceed to a shadow possessing three compartments,

077/31 not one providing deep shade and nor it gives protection against the fierce flame of Fire.

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077/32 Verily, it (i.e., the Hell) throws about sparks simulating a (huge) castle,

077/33 as if those are camels in groups, of light yellow colour.

077/34 Woe that Day to the deniers!

077/35 This becomes the Day — they shall not speak,

077/36 and nor permission shall be granted unto them so that they may bring some excuse.

077/37 Woe that Day to the deniers!

077/38 This is the Day of Decision (Youmul Fasl); We have collected you (altogether) as well as the initial people (alongwith you).

077/39 So if a plot became (of some benefit) for you, then prepare against Me.

077/040 Woe that Day to the deniers!

077/041 Verily, Al-Muttaqun shall be amidst shades and springs,

077/042 and fruits out of that which they may desire.

077/043 Eat and drink in happiness and joy because of what you had been doing (in your worldly life).

077/044 Verily, We — thus We reward Al-Muhsinun.

077/045 Woe that Day to the deniers!

077/046 (O you who are heedless to the Book of Allah in your day to day affairs in the world)! Eat and be benefited a little. Verily, you are Mujrimun.

077/047 Woe that Day to the deniers!

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077/048 And when it is asked of them: "Bow down (to Allah)", they will not bow down.

077/049 Woe that Day to the deniers!

077/050 Then in what Hadees after this (Al-Kitab) they will develop (their) Faith?

078/1 About what they ask one another?

078/2 About the supreme News,

078/3 that one: they thereof are those who differ.

078/4 By no means! Soon they will come to know.

078/5 Again, (I repeat), by no means! Soon they will come to know.

078/6 Have We not made the earth as a bed and abode?

078/7 And the mountains as pegs (to keep the earth stable).

078/8 And We created you in pairs (masculine and feminine).

078/9 And We made your sleep Subatan (means of rest and revival).

078/010 And We made the night as a raiment.

078/011 And We established the Day-time for earning livelihood.

078/012 And We have built over and above you seven (or many) strongly built (heavens).

078/013 And We have set a highly shining object emitting bright light (as the sun in the nearest heaven).

078/014 And We sent down from the laden clouds water, raining heavily,



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078/015 so that We may produce therewith corn and vegetations, 078/016 and gardens of overwhelming growth. 078/017 Verily, Youmul Fasl (the Day of Decision) is (to occur at) a fixed time, 078/018 The Day when the Trumpet will be blown, so you people would come forth in large groups. 078/019 And the heaven is made opened, so it has turned into gates. 078/020 And the mountains have been put in motion, so they have become a mirage. 078/021 Truly, Hell has become a place of ambush. 078/022 An abode for At-Taghun (those who cross the limits of beliefs and actions); 078/023 abiders therein for ages. 078/024 They shall not taste therein anything cool and nor a (palatable) drink, 078/025 except boiling water and a dark, murky, stinhead of state liquid — 078/026 (as) an exact recompense (to their beliefs and deeds). 078/027 Surely, they had not been loohead of state forward to Accountability. 078/028 And they rejected and denied Ayaatina in a complete denial. 078/029 And all things We have censussed and counted in the form of a Record. 078/30 So taste you! So We never provide you an increase except (in the) torment. 078/31 Verily, for the Muttaqun is meant the Place of success —

078/32 orchards and grape-yard,

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078/33 youthful personalities of identical age and nature,

078/34 and a full cup (containing a non-intoxicating drink).

078/35 They shall not listen therein to Laghw, and nor falsehood —

078/36 as a reward from your Nourisher-Sustainer, a gift proportionate (to their performance),

078/37 Nourisher-Sustainer to the heavens and the earth, and whatever is in between those two, Ar-Rahman. People dare not speak to Him (against His Decision).

078/38 The Day Ar-Ruh (Jibriel) and (other) angels will stand forth in rows; people shall not speak except that (whom) Ar-Rahman has permitted unto him (to speak) and he said something commendable.

078/39 That is Al-Yaumul Haqq. So whosoever desired he picked up to his Nourisher-Sustainer a place of (final) return.

078/040 Verily We, We have warned you people of a torment very closeby — the Day a man will see what his two hands have sent forth in advance. And the disbeliever will say: "Oh, alas for me! Would that I were dust!"

079/1 Act as a witness those who detach with full force (the soul of a transgressing person from his physical body).

079/2 Act as a witness those who release gently (the soul of a righteous person from his physical body).

079/3 So (also) those who swim, swimming swiftly (in space).

079/4 So (also) those who race on as if in a race (when moving in space).

079/5 So (also) those who direct and administer the command of their Nourisher-Sustainer.



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079/6 The Day the first blast shivers.

079/7 The one coming later (i.e., the 2nd blowing in the Trumpet) follows it.

079/8 Hearts (of the disbelievers and hypocrites) that Day are such which are in fear and anxiety.

079/9 Their eyes adopting castdown position.

079/010 They say: "Shall indeed, we be surely those who have been returned back to the ditch of the earth? [The first blowing of the Trumpet makes every body dead; the 2nd blowing which follows it, revives the dead. The dead when revived from their burial places are confused and agitated. Out of fear and anxiety they utter these statements].

079/011 What! Even when we are bones, rotten and decomposed?"

079/012 They said: "This then would be a return of evident loss."

079/013 So surely what (is a fact is that) this is a strongly delivered warning, only one.

079/014 So when they are in a vast open land (revived from their dead state, how will they face the Accountability)?

079/015 Has the Hadees of Musa reached you?

079/016 When his Nourisher-Sustainer called out to him within the Sacred Valley, Tuwa.

079/017 (Allah directed him): "Proceed to Firaun! Certainly, he has transgressed beyond bounds.

079/018 Then say (to Firaun who thinks he is a god in himself): Is that (possible) for you (that you turn) towards (Allah) that you sanctify (yourself of disbelief, polytheism and transgression)?

079/019 And I (as a Prophet of Allah) shall guide you to your Nourisher-Sustainer, so you shall realise His Position.'"

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079/020 Then (Musa) showed the great sign.

079/021 But (Firaun) belied and became arrogant.

079/022 Then he about-turned: he moves (away) quickly.

079/023 Then he gathered (his forces and people) and loudly declared.

079/024 Then he said: "I am rabb unto you (all), the higher one!"

079/025 So Allah seized him in a severe punishment of the Hereafter and of the 'earlier one' (i.e., of the present world).

079/026 Verily, in that is indeed an instructive lesson for that who realises the Position (of Allah).

079/027 Are you (O mankind!) a more difficult (task) for creation or the heaven which He constructed?

079/028 He raised its height, so He shaped it in proportion.

079/029 And He covered its night (with darkness) and brought forth its forenoon (as evidently shining).

079/30 And the earth, after this stage, He gave it an oval form.

079/31 He brought forth therefrom a portion of its water and its pasture.

079/32 And the mountains: He made them firmly fixed.

079/33 (All this He arranged) as a provision for you; and for your cattle.

079/34 So when has already approached the great catastrophe (of the Final Day) -

079/35 the Day the human being brings to mind whatever he strove for.

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079/36 And the Hell-Fire is brought to view for that who may see.

079/37 Then if such who transgressed all bounds,

079/38 and preferred the life of this immediate world -

079/39 then, surely the Hell-Fire — this, (will be) the Final Abode.

079/040 And if that who fully realised the position of his Nourisher-Sustainer, and restrained the Nafs against vain desires —

079/041 then, verily, the Garden of Paradise — this, (will be) the Final Abode.

079/042 They ask you about the Hour (as to) when will be its appointed time?

079/043 In what (doubt) you are regarding (the) mention thereof?

079/044 (Traceable) towards your Nourisher-Sustainer (is) the ultimate knowledge regarding it.

079/045 Surely, what (is a fact is that) you (are only) a warner (unto) that who takes care of that (and is heedful).

079/046 (It is) like this — that they have not stayed except one evening or one forenoon thereof — the day they come across it.

080/1 He frowned and turned away,

080/2 that there came unto him a blind person.

080/3 And what shall make you realise, perchance he might become pure (of sins),

080/4 or he might take heed and Az-Zikrah ('The Reminder') may benefit him?

080/5 Then whatever (may be the case), that who became disdainfully indifferent,

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080/6 then you, in his interest, you wait?

080/7 And what (responsibility falls) on you that he is not becoming pure (of sins)?

080/8 And that whoever (may be the case) — one who has come: he strives earnestly,

080/9 and he becomes conscious of the position (of Allah),

080/010 then you regarding him: you show neglect.

080/011 By no means (We allow this behaviour)! Surely, it is Tazkirah ('An Admonition').

080/012 So whoever desired, he propagated it (to himself and to others).

080/013 (The Scripture is contained) in Suhuf (Surahs or Booklets) Mukarramah (held in honour),

080/014 exalted (in dignity), kept pure (from interpolation),

080/015 in the hands of scribes,

080/016 noble (and) virtuous.

080/017 The human has been condemned (because of) that which has made him a denier (of Allah's Message).

080/018 From what material did He create him?

080/019 From Nutfah He created him; (and) then He set him in due proportion.

080/020 Afterwards, the Path — He made (it) easy unto him.

080/021 Then He caused him to die; then He placed him in (his) burial place.

080/022 Then, when He willed — He resurrected him.

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080/023 Nay! Not yet he has completed what He commanded him.

080/024 Then let the human being look towards his food,

080/025 that We poured down water in a downpour.

080/026 Then We split the earth in clefts.

080/027 Then We caused to grow therein the grain,

080/028 and grapes, and clover-grass (as pasture),

080/029 and olives, and date-palms,

080/30 and gardens — dense in growth,

080/31 and fruits, and Abba (herbage or fodder),

080/32 (to be) a provision for you people and for your cattle.

080/33 And when the deafening sound (from the blowing Trumpet) stands delivered —

080/34 the Day a man flees from his brother,

080/35 and his mother, and his father,

080/36 and his wife, and his offsprings.

080/37 For each and every man of them that Day is a concern which makes him indifferent (to all, except himself).

080/38 (Some) faces this Day (would be) happily shining ones,

080/39 smiling ones, rejoicing ones while receiving the good news.



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080/040 And (some) faces this Day — on them is stain of dust and smoke; 080/041 darkness of despair shall cover them. 080/042 Those people: they very ones are Al-Kafarah (the disbelievers), Al-Fajarah (the evildoers). 081/1 When the sun is Kuwwirat (wrapped up as a round body); 081/2 and when the stars lost the light and lustre; 081/3 and when the mountains are made to move; 081/4 and when the she camels, ten-months' pregnant are abandoned; 081/5 and when the beasts are gathered together (in fear); 081/6 and when the seas are made to flow forth (one into the other); 081/7 and when the Nufus (this is a plural of Nafs) are united (i.e., the body and soul are again united); 081/8 and when the female (infant) buried alive is asked — 081/9 for what sin she has been killed? 081/010 And when the files (or the records of deeds) are laid open; 081/011 and when the heaven is stripped off; 081/012 and when the Hell-Fire is put to full blaze; 081/013 and when the Paradise is brought closeby;

081/014 (then and there) a Nafs has come to know what has she brought (as her concepts, beliefs and deeds).

081/015 Then, nay! I bring to witness (the heavenly bodies) that disappear and hide themselves (during the day),

081/016 who are in swift motion, (yet are those) who remain hidden from view,

081/017 and the night when it departed;

081/018 and the day when it started (its) breath;

081/019 (that) undoubtedly it is indeed a Statement coming via an honoured messenger (to His Abd).

081/020 (This emissary is) possessor of power and authority. (This arch-Angel, Jibriel is) stationed close to the Owner of the Throne (i.e., Allah).

081/021 (He is one) who is obeyed and paid allegiance; moreover he is trustworthy (spirit).

081/022 And your companion (who is propagating the Message of God to you is) not a fanatic.

081/023 And surely, indeed he has seen him (i.e., the arch-angel) on the clear eastern horizon.

081/024 And he is not who keeps something hidden regarding Al-ghaib (the unseen).

081/025 And it is not a statement from Satan, the rejected and expelled.

081/026 Then where do you go? (Do you reject Al-Kitab and seek illegitimate source for Religious knowledge)?

081/027 This is not but Zikrun-lil-Alamin ('A Message unto the worlds'),

081/028 for whomsoever desired amongst you that he may set (himself) in permanence.

081/029 And you people desire not except that Allah (so) desires; (He is) Nourisher-Sustainer to the worlds.

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082/1 When the heaven developed cracks;

082/2 and when the planets slipped hither and thither;

082/3 and when the seas are burst forth (overriding their invisible barriers);

082/4 and when the graves are exhumed (of their contents).

082/5 (Afterwards, during Accountability) a Nafs came to know what she has sent forward (as her deeds) and what she left behind (as her traditions at the time she left the world).

082/6 O you the human! What has made you careless concerning your Most Generous Nourisher-Sustainer —

082/7 Who created you, then fashioned you in perfection, then He set you in due proportion.

082/8 In whatever form, that He desired, He developed you in shape.

082/9 Nay! Of course, you deny Accountability and Judgment.

082/010 And certainly, over you, (are) indeed (set) guards and protectors,

082/011 Kiraman Katíbín (Honourable scríbes).

082/012 They know whatever you do (and they immediately record your deeds).

082/013 Verily, Al-Abrar (will be) indeed in delights (of Paradise).

082/014 And verily, Al-Fujjar (will be) indeed in blazing Fire (of Hell),

082/015 they will reach therein on the Day of Judgment,

082/016 and they (i.e., Al-Fujjar) will not be absent therefrom.

082/017 And what did make you know what the Day of Judgment (is)?

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082/018 Once more! What did make you know what the Day of Judgment or Recompense is?

082/019 The Day a Nafs does not own anything to favour or assist or redeem any Nafs. And the matter, that Day is solely with Allah.

083/1 Woe to the fraudulents,

083/2 those who when they took by measure from other people, will take (it) full;

083/3 and when they gave by measure to others, or weighed for others — they deduct and give less by weight and measure.

083/4 Don't such people realise that they (one day, would be) those who have been resurrected (into a new life and have to face Accountability),

083/5 in relation to a Great Day —

083/6 the Day (all) mankind stands before (the) Nourisher-Sustainer of the worlds?

083/7 By no means (such people will be redeemed): verily, the (personal) record of Al-Fujjar would be in Sijjin.

083/8 And what did make you realise what Sijjin is?

083/9 A Record inscribed.

083/010 Woe that Day to the deniers,

083/011 those who deny the Day of Judgment!

083/012 And a person does not deny it except every transgressing, sinning one.

083/013 When Our Verses are reproduced before him he said: "Written material, in straight lines, of the initial people!"



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083/014 Nay! Of course, a rust has set in over their hearts because of what they had been earning (in their beliefs and deeds).

083/015 Nay! Surely, they this Day, (would be) indeed those who have been veiled from (seeing) their Nourisher-Sustainer.

083/016 Afterwards, surely, they are indeed those who move on and become a part of the blazing Fire.

083/017 Then it will be said (to them): "This is what you had been committing denial thereof."

083/018 Nay! Surely, the (personal) record of Al-Abrar is indeed (kept) in 'Iliyyun.

083/019 And what made you realise what 'Iliyyun is?

083/020 A Record inscribed.

083/021 Those made nearest (to God) will witness it.

083/022 Surely, Al-Abrar will be in delights (of Paradise).

083/023 (Seated) on sofas they will watch.

083/024 You will recognise in their faces the brightness and freshness of delights.

083/025 They will be given to drink of a beverage — (fully) sealed (against contamination).

083/026 Khítam ('seal' or 'sealing material' or 'sealing process' applied) unto it (contains) musk. Then (for this) must aspire the aspirants.

083/027 And its component will be from Tasnim,

083/028 a spring whereof drink those made nearest (to Allah and chosen by Him).

083/029 Verily, those who committed crimes (during their worldly life) used to laugh at those who Believed.

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083/30 And when they passed by them they would wink at each other (in mockery).

083/31 And when they returned to their house-hold or their followers, they returned as those who behave as happy-go-lucky people (jesting and exulting).

083/32 And when they (i.e., the misled people) saw them (the Believers), they said: 'Undoubtedly all these people are indeed those who have lost the track';

083/33 although they (the disbelievers or hypocrites) have not been imposed on them as watchers (or controllers).

083/34 So this Day (in the Hereafter) those who Believed would laugh at the disbelievers.

083/35 On sofas they shall (recline and) watch (the delights in Paradise).

083/36 Have the disbelievers been paid fully what they used to do?

084/1 When the heaven developed cracks.

084/2 And it gave ear (i.e., listened) to its Nourisher-Sustainer, and (thus) it was proved true (to Allah's Command).

084/3 And when the earth was expanded enough,

084/4 and it cast out what (had been) therein, and became empty.

084/5 And it gave ear to its Nourisher-Sustainer, and (thus) it was proved true.

084/6 O you the human being! Surely, you are (the) one striving towards your Nourisher-Sustainer — a hard effort, then (you are the one) who must meet Him.

084/7 Then as for him who is given his record from his right (side),

084/8 then soon he is put to Accountability — a very easy reckoning.



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084/9 And he returns to his followers in joy.

084/010 And as for him who is given his record from behind his back,

084/011 so soon he will seek destruction (so that he may become destroyed rather than stay in a lasting punishment).

084/012 And he shall enter the blazing Fire.

084/013 Verily, he was among his family fully involved in joy and amusement.

084/014 Verily, he thought that he will never return (to Allah).

084/015 Yes! Verily, his Nourisher-Sustainer remained a Strict Watch over him (throughout his worldly span of life).

084/016 So beware! I bring to witness the heaven in evening twilight;

084/017 and (I bring to witness) the night and whatever it enveloped and hid;

084/018 and (I bring to witness) the moon when it became fully felt and known (i.e., it revealed its secrets to man).

084/019 Without doubt you would surely embark (for journey) from one field to another field (of influence of a heavenly body).

084/020 So what (is the matter) with them that they Believe not?

084/021 And when is recited unto them Al-Quran they do not submit.

084/022 Nay, (on the contrary) those who have disbelieved, they belie (the contents of the Book).

084/023 And Allah knows better what they amass.

084/024 So announce to them 'the good news' about a painful torment —

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084/025 save those who have Believed and performed righteous deeds — for them is a reward, not stopped or interrupted.

085/1 The heaven, possessor of Buruí, acts as a witness;

085/2 and the Promised Day;

085/3 and one who witnesses, and what has been witnessed.

085/4 Stand condemned the people (who acted as perpetrators) of the sites of the ditches and trenches.

085/5 (They arranged) the fire fed with abundant fuel (of alive Believers who refused to submit to illegitimate gods).

085/6 When those (perpetrators), alongside that (are) in sitting position (as executioners and spectators).

085/7 And they, over what they do with the Believers, are witnesses.

085/8 And they did not take revenge from them except (for the reason) that they will continue to Believe in Allah, the All-Mighty, Worthy of Praise.

085/9 That One: for Him is the Dominion of the heavens and the earth. And Allah is Witness over all things.

085/010 Verily, those who had put into torture the Believing males and the Believing females, and then did not turn in repentance — then for them is the punishment of Hell, and for them is the punishment of Al-Hariq (the blazing-Fire of Hell).

085/011 Verily, those who accepted Faith and performed righteous deeds: for them are Gardens, flow from underneath them rivers. That (becomes) the supreme success.

085/012 Verily, the Grip (of retribution) of your Nourisher-Sustainer is indeed very, very strict.

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085/013 Surely He, He initiates (a creation) and shall (afterwards) resurrect.

085/014 And He is the Oft-Forgiving, the Most Loving One,

085/015 Owner of the Throne, the Glorious,

085/016 Fully Capable of doing what He intends.

085/017 Has (the) Hadees of the forces reached you -

085/018 (the forces) of Firaun and Samud?

085/019 Nay! Those who have disbelieved (persist) in (the) denial.

085/020 And Allah, from beyond their limits is All-Surveillant (over them).

085/021 Of course! That is a Glorious Quran,

085/022 (inscribed) in Al-Lawh-al-Mahfuz (the Preserved Tablet).

086/1 The heaven and At-Tariq ('The strictly adhering to a set path') act as a witness (to Allah's Majesty).

086/2 And what made you realise what At-Tariq is?

086/3 (It is) a star of piercing brightness.

086/4 There is no (human) Nafs but over her is a protector.

086/5 So let the human being ponder from what he has been created.

086/6 He is created from a fluid ejecting itself swiftly;

086/7 it proceeds from between back-bones and the ribs (since it is here where the source initially resides).

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086/8 Surely, He is All-Capable over his revival (on the Day of Resurrection),

086/9 the Day when the secrets are subjected to Accountability.

086/010 Then there is not for him from any (power) and nor (any one) out of that who helps.

086/011 The heaven possessing reemergence [of clouds and rains (is a witness, of the Majesty of its Creator)],

086/012 and the earth, possessor of the action of splitting-up.

086/013 Verily, this (Al-Kitab is) indeed a Qawlun Faslun.

086/014 And it is not a senseless statement.

086/015 Surely, they (i.e., the hypocrites and the disbelievers) plot a stratagem (against the propagation of Al-Kitab).

086/016 And I (also) plan a stratagem.

086/017 So give (some) respite to the disbelievers. Provide them a temporary respite.

087/1 Glorify the Name of your Nourisher-Sustainer, the Higher (than all others) -

087/2 Who has created (every thing that exists) then set (it) in due proportion;

087/3 and Who assessed in measure (and) then guided (every creation to its way of life);

087/4 and Who brought out the pasturage,

087/5 (and) then made it dried and lifeless, brownish black (wet and decomposed).

087/6 Soon, We shall teach you how to recite the correct pronunciation of the written (Arabic Text of Al-Kitab), then you shall not forget (it),



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087/7 except what Allah desired. [When Allah desires to put a person to a test regarding his Faith on al-ghaib (the unseen), He may withdraw the capacity to recite, or the capacity to keep in memory, or the capacity to bring to mind some particular portion of the Text of Al-Kitab. All control exists with Allah Alone]. Surely, He knows the apparent and whatever keeps (itself or himself) hidden.

087/8 And We shall provide for you every facility for (reciting and propagating) Al-Yusrah.

087/9 So remind (to yourself and to others) if the Zikrah ('Reminder') gave benefit (to a personality).

087/010 Soon receives (the) reminder — that who is mindful of the position (of Allah and fears Him).

087/011 And the more arrogant one will remain unfamiliar to it,

087/012 that, who enters the Great Fire;

087/013 then he does not die therein and nor he lives. (It will be a struggle-state 'between life and death').

087/014 Indeed, he has achieved success who cleans and purifies (the Nafs),

087/015 and propagated the Name of his Nourisher-Sustainer; then (also) offered Prayer (as detailed in the Book of Allah).

087/016 Nay! You people prefer the life of this world,

087/017 although the Hereafter is better and more lasting.

087/018 Surely, this, indeed is in As-Suhuf-il-oola,

087/019 (also in) Suhuf-e-Ibrahima wa Musa (' Surahs with Ibrahim and Musa').

088/1 Has the Hadees regarding Al-Ghashiyah (The overwhelming event) reached you?



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088/2 Some faces that Day would be lowering themselves (in humiliation), 088/3 breathing with much effort, weary in look, 088/4 they enter the fire that heats up (the human body giving it severe burns which dissolve the skin), 088/5 they will be given to drink from a boiling hot spring. 088/6 There is not for them a food except out of poisonous thorny plant. 088/7 It provides no nourishment and nor provides relief from hunger. 088/8 (Some) faces that Day (will be)in full joy. 088/9 Regarding their endeavour — (these faces are) glad (and self satisfied), 088/010 in Garden raised high. 088/011 These (people) shall not hear therein senseless speech. 088/012 Therein is a running spring. 088/013 Therein are beds raised high, 088/014 and cups set beautifully, 088/015 and cushions set in rows, 088/016 and rich carpets spread out. 088/017 Do they then not look at the camels, how they are created; 088/018 and to the heaven, how it is raised;

088/019 and to the mountains, how they are rooted and fixed firm;

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088/020 and at the earth, how it has been evenly spread out? 088/021 So do propagate; surely, what (is a fact is that) you are Muzakkir. 088/022 You are not over them Musaitir. 088/023 But whoever turned away and disbelieved, 088/024 then Allah will punish him with a greater punishment (in the Hereafter). 088/025 Surely, towards Us is their final Return. 088/026 Then surely, on Us is their Accountability. 089/1 Al-Fajr (the break of dawn) acts as a witness; 089/2 and (also) the night, ten (in number); 089/3 and the even (number), and the odd (number); 089/4 and the (retreating) night when it departs. 089/5 Is in (all) this an evidence or testimony for a possessor of wisdom? 089/6 Have you not seen how your Nourisher-Sustainer dealt with 'Ad (people) — 089/7 (of the capital-city of) Iram, possessing lofty high-rise buildings, 089/8 such as their like are not constructed (any where) in the cities; 089/9 and (with) Samud (people), those who hewed and cut rocks in the valley; 089/010 and (with) Firaun, famous by the pyramids, 089/011 those people who transgressed beyond limits throughout the cities,

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089/012 and they tremendously increased in those (cities) Al-Fasad?

089/013 So your Nourisher-Sustainer let fall over them the whip of punishment.

089/014 Surely, your Nourisher-Sustainer is indeed (ever) in Al-Mirsad.

089/015 As for the human being: when his Nourisher-Sustainer put him to trial and tribulation, and He bestowed upon him honour and bestowed upon him luxuries — then he will say: 'My Rabb has given me honour.'

089/016 And so, when, whatever He put him to test and trial: so He bestowed over him his provision just according to bare needs — then he will say: 'My Rabb has humiliated (and disgraced) me.'

089/017 By no means! Nay, you (on your side) do not treat Al-Yatim with kindness and generosity;

089/018 and urge not for (providing) food to the indigent;

089/019 and you devour inheritance — a devouring, absolute and excessive;

089/020 and you love the wealth with intense love.

089/021 By no means (it is going to benefit you)! When the (planet) earth is broken up to a (complete) breahead of state up, an (extensive) break-up.

089/022 And has come your Nourisher-Sustainer, and (also) the angels in rows, (regular) rows.

089/023 And the Hell is brought (very near) that Day. That Day the human being brings to mind the Message (of Allah). And how Az-Zikrah ('The Admonition',) benefits him (at such a stage)?

089/024 He will say: "Alas! Would that I had sent in advance (righteous deeds) for my life (in the new world)!"

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089/025 So on that  $\mathcal{D}$ ay — does not give punishment, similar to His punishment, any one.

089/026 And does not seize, similar to His seizure, any one.

089/027 (It will be announced to the Believing, practical Muslims): "O you Nafs in complete satisfaction and serenity!

089/028 Come back to your Nourisher-Sustainer — well-pleased (by yourself, and) well-pleasing (unto Allah)!

089/029 So (now) enter among My Ibad,

089/30 and enter you My Paradise!"

## Surah 90 - Al-Balad (The City) 20.vs

90/1 Nay! I bring to witness this city (Makka);

90/2 — and you are a freeman and a citizen of this city.

90/3 And (I bring to witness) the begetter (father) and that (son) which he begot.

90/4 Verily, We have created the human being to face hardship.

90/5 Does he think that none will (ever) object against him?

90/6 He says (regretfully): "I have spent enormous wealth!"

90/7 Does he think that none has watched him (— neither Allah, nor the two angels imposed on him)?

90/8 Have We not made for him a pair of eyes?

90/9 And a tongue, and a pair of lips?



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90/010 And We showed him the two ways (the righteous as well as the evil one).

90/011 But he has not yet passed through the difficult terrain.

90/012 And what has made you realise what Al-Aqaba (the difficult terrain) is?

90/013 It is freeing or getting freed one (human) neck from (any sort of) enslavement.

90/014 Or providing food in a day of famine and hunger,

90/015 to Yatim (weak in society, or an orphan,) near of kin,

90/016 or an indigent in full contentment.

90/17 Then he became of those who accepted Faith, and they recommended to one another for perseverance and patience; and they recommended one another for pity and compassion.

90/18 Such are the people of the desirable site.

90/19 And those who disbelieved in Ayaatina: they are the people of the site devoid of (Allah's) mercy,

090/020 over them (will be) Fire, made completely covered over them with no outlet.

### MSurah 91 - Ash-Shams (The Sun)

091/1 The sun acts as a witness and its brightness;

091/2 and the moon when it received its due (i.e., the light) from it;

091/3 and the day-time when it made it (i.e., the sun) brightly appearing;

091/4 and the night when it conceals it (i.e., the sun);



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091/5 and the heaven, and how (beauitiful and vast) He built it;

091/6 and the earth, and how (evenly) He spread it;

091/7 and Nafs and how He made it proportionate;

091/8 then He provided her (i.e., to the Nafs, an inherent ability in conscience, mind or heart to point out) evils unto her and piety unto her.

091/9 Indeed he has succeeded whoever purified her (the Nafs).

091/010 And indeed he lost who corrupted her (i.e., the Nafs).

091/011 Samud (people) denied through the arrogant, rebellious behaviour of her (i.e., of the Nafs),

091/012 when one of the most wicked of that (habitation) came forward (in bad intention).

091/013 So Rusulullah (Messenger of Allah) said to them: "(behave properly with the) shecamel of Allah and (bear and tolerate) her (nature) as a female who drinks more water (than other animals and beings).

091/014 Then they belied him; so they hamstrung her (mahead of state her incapacitated to approach the site of water-supply). So their Nourisher-Sustainer brought over them severe whipping because of their crime, so He levelled these (people and their city in a complete destruction).

091/015 And (Allah) fears not about its consequences.

# Marah 92 - Al-Lail (The night)

092/1 The night acts as a witness when it envelops (and conceals from view many things);

092/2 and the day-time when it makes (many things) bright;



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092/3 and whatever He created in pairs as the male and the female.

092/4 Surely, your endeavour is indeed diverse (in directions and targets).

092/5 So as for that who gave (i.e., spent as desired in the ordainments of Al-Kitab), and remained obedient (to Allah),

092/6 and testified to the best (law in Al-Kitab by adopting it).

092/7 So, soon We provide him facility for Al-Yusrah.

092/8 And as for that who behaved niggardly and remained unconcerned,

092/9 and belied the best (law in Al-Kitab);

092/010 then soon, We let him slide to Al-Usrah.

092/011 And shall not benefit him his wealth when he has slided to destruction.

092/012 Verily, on Us indeed (is the duty to provide) the True Guidance.

092/013 And truly for Us (is) indeed (the ownership of) the Hereafter and the initial, present (world).

092/014 So I have warned you of (the) Fire — it is blazing fiercely.

092/015 Does not enter it except Al-Ashqa,

092/016 that one who denied and turned away (from Al-Kitab).

092/017 And soon – Al-Atqa shall be kept away from it –

092/018 that one who spends his wealth: he sanctifies (himself),



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092/019 and with him (i.e., Al-Atqa) there is not for any one out of a reward, which may be paid (by him, as due) in return (for any good some one has done to this pious and obedient person) —

092/020 except a desire to seek the attention of his Nourisher-Sustainer, the Most High.

092/021 And surely, very soon he will be pleased (in the Hereafter).

## 🔊 <u>Surah 93 - Ad-Duha (Early forenoon)</u>

093/1 Early forenoon brightness acts as a witness;

093/2 and the night when it has completely set in (to its full darkness).

093/3 Your Rabb has not forsaken you and has not disagreed (with you).

093/4 And indeed, the Hereafter is better for you than the initial.

093/5 And verily, very soon your Rabb shall bestow unto you (His Grace in various forms), then you shall be well pleased.

093/6 Díd He not find you yatím (a weak personality, an orphan), then He establíshed you (ín lífe).

093/7 And He found you lost (in search of the Code in Al-Kitab), then He provided you Guidance.

093/8 And He found you 'hand to mouth', then He made you reasonably rích.

093/9 So that one who is Al-Yatim, then rebuff (him) not.

093/010 And that who is As-Sâil (compelled to ask for assistance), then repulse (him) not.

093/011 And that whatever (is with you) from the Grace of your Nourisher-Sustainer, so narrate (it and do not hide).



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### Surah 94 - <u>Ash-Sharh (The Widening)</u>

094/1 Have We not widened for you, your chest (i.e., made your heart receptive to the Message);

094/2 and removed from you your burden (of man-created religion, traditions and Fiqh) -

094/3 that which had almost broken your back.

094/4 And We exalted in your interest, Zikr ('Message') revealed unto you. (See Verse 43/44).

094/5 So, without doubt, linked with hard endeavour, is relief and ease.

094/6 Surely, following hardship is relief.

094/7 So whenever you became free, get attached to the ideal target (i.e., understanding, adopting and propagating Al-Kitab),

094/8 and to your Nourisher-Sustainer, then you (must) get attached.

## Surah 95 - <u>At-Tín (The Fíg)</u>

095/1 The Fig acts as a witness, and the olive (see 23/20),

095/2 and Mount Seeneen,

095/3 and this Trustee City (which is protected and protects the rituals of Religion, like Salat, Tawaf, Umra, Hajj and I'tikaf).

095/4 Surely, without doubt, We created the human being in better stability and capacity (regarding choice, wisdom and understanding etc.).

095/5 Thereafter We allowed him to turn lowest of the low -



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095/6 excluding those who Believed and performed righteous deeds. So, for them is a reward — not interrupted (and never to be) stopped.

095/7 Then what makes you deny after (knowing all these facts) the Accountability?
095/8 Is not Allah the Better Judge among all who judge?

## 🔊 Surah 96 - <u>Al-'Alaq</u>

096/1 Read with the Name of your Nourisher-Sustainer — That Who created,

096/2 He created the human being out of a living matter attached (like a leech) hanging (from the internal surface of the womb).

096/3 Read and your Rabb is More Generous,

096/4 That Who taught — with the pen,

096/5 thus He taught the human being what he knew not.

096/6 By no means! Verily, the human being, indeed, transgresses the bounds,

096/7 as he noticed himself that he has attained self-sufficiency (in all provisions).

096/8 Surely, unto your Nourisher-Sustainer would be the Final Return.

096/9 Have you noticed him who prohibits

096/010 (My) Abd when he offered Salat?

096/011 Have you pondered if (this Abd) happened to be on Al-Hudah ('The Guidance'),

096/012 or he enjoined obedience (to One God)?



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096/013 Have you (ever) thought if (the other one who stopped My Abd from offering Salat), has denied and has turned away?

096/014 Díd he not know that Allah does see?

096/015 By no means! Surely, if he did not desist, indeed We shall seize (him) by the forelock,

096/016 a lying, denying, sinful forelock.

096/017 Then, let him call his league (or council of helpers);

096/018 soon We call the executioners (to deal with such defiant opponents).

096/019 By no means (such an apostate will become a hurdle in the Way of Islam)! Do not obey him. And do perform prostration and become close and near (to Allah).

### 🔊 Surah 97 - <u>Al-Qadr</u>

097/1 Verily We, We have made it descend in a night of Al-Qadr (The Destiny, Power, Majesty, Decree, Assessment, Measure).

097/2 And what made you realise what is a night of Al-Qadr?

097/3 A night of Al-Qadr (proved) better than a thousand months -

097/4 continue to descend therein the angels, and Ar-Ruh (The Holy Spirit or Arch-Angel Jibriel) under permission of their Nourisher-Sustainer (transmitting all sorts of ordainments) pertaining to all matters.

097/5 (It is a state of) complete Peace and serenity. This (atmosphere continues) until the time of the break of dawn.

🥦 Surah 98 - <u>Al-Bayyinah</u>



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**098/1** Díd not become those — who have disbelieved out of Ahl-ul-Kitab as well as Al-Mushrikun, (as) Munfakkun [the people who leave aside (their illegitimate beliefs and actions)], until reaches them Al-Bayyinah —

098/2 a Messenger from Allah; he recites Suhuf (Surahs) purified and sanctified,

098/3 therein (i.e., written in these Surahs are) writings — permanent (and eternal).

098/4 And ootul Kitab did not break up in groups until after what came to them as Al-Bayyinah.

098/5 And they were commanded not, but that they should pay obedience to Allah as those who keep pure, unto Him the Religion (as) Unitarians; and they should establish As-Salat and they should pay-up Az-Zakat — since this (had been) the Established Religion.

098/6 Verily, those who have disbelieved out of Ahl-ul-Kitab and Al-Mushrikun: (they shall enter) in the Fire of Hell (as) dwellers therein. Those people: they are evil among the creations.

098/7 Verily, those who have Believed and performed righteous deeds: those people — they are better among the creations.

98/8 Their reward with their Nourisher-Sustainer is Gardens of eternity flow underneath them rivers. They will be dwellers therein forever. Allah became pleased with them, and they became pleased with Him. This achievement (suffices) for that who remained sincere to his Rabb.

## Surah 99 - <u>Az-Zalzalah (The earthquake)</u>

099/1 When the earth is shaken with its (final) earthquake,

099/2 and the earth threw out its burdens;

099/3 and the human being said: "What (has gone wrong) with it?"

099/4 That Day it will narrate (all the) news available with it.

099/5 Because your Nourisher-Sustainer inspired unto it.

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099/6 That Day mankind will proceed in groups so that they may be shown their deeds.

099/7 So whosoever does good of the weight of a particle, he shall see it.

099/8 And whosoever does evil of the weight of a particle, he shall see it.

### 🔊 Surah 100 - <u>Al-'Adíyat</u>

100/01 Al-Adiyat (the spirited horses in battle-formation) running with panting breath — act as a witness (of Allah's Majesty),

100/02 so those strihead of state sparks of fire by the bangs of their hooves;

100/3 so those who make assault (in war) at dawn;

100/4 so they left behind (them) as a result of that (swift run) a rising cloud of dust,

100/05 so those (steeds) penetrated through that (attachead of state assault) a large collection (of the enemy force).

100/6 Verily, the human being regarding his Nourisher-Sustainer is indeed very ungrateful,

100/7 although, without doubt he is over this, indeed a (self-) witness.

100/8 And surely he, concerning the love for the wealth, is indeed very intense.

100/9 Would he then not know when has been exhumed whatever (was buried) in the graves;

100/010 and stood fully received whatever (was stored hidden within the hearts) in the chests?

100/011 Surely, their Nourisher-Sustainer about them, that Day (is) indeed Well-Acquainted (and All-Aware).

Surah 101 - <u>Al-Qarí'ah</u>

101/1 Al-Qariah (The great Calamity)!

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101/2 What is the great Calamity?

101/3 And what made you realise what is the great Calamity?

101/4 The Day mankind becomes like moths scattered about.

101/5 And the mountains become like wool, fully carded.

101/6 Then as for that: whose weights (of good deeds) became heavy -

101/7 so he will be in happy life in complete agreement (of the Will of God).

101/8 And as for that: whose weights (of good deeds) became light (and insignificant),

101/9 then his parent place will be Hawiyah.

101/010 And what made you realise what it is, that one?

101/011 (It is the) Fire extremely hot and fiercely blazing.

### Surah 102 - <u>At-Takathur</u>

102/1 An endeavour to excell others in acquiring (wealth and possessions of this world) has kept you involved —

102/2 until you visited the sites of burial (of your physical bodies or its remains).

102/3 By no means (it is of any benefit to you)! Soon you come to know (the consequences).

102/4 Again (I repeat)! By no means (it is of any benefit to you)! Soon you come to know.

102/5 By no means! Would that you know the Knowledge of certainty!

102/6 Indeed, you will notice the blazing Fire.



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102/7 Again! You shall indeed see it with an eye of certainty.

102/8 Again! You shall be put to question that Day about the delights (and favour you enjoyed in your worldly life-span).

#### Surah 103 - Al-'Asr

103/1 (Passage of) time (through the ages) acts as a witness.

103/2 Verily, the human being is surely in loss,

103/3 except those who have developed Faith and performed righteous deeds, and indulged in mutual teaching with Al-Haqq; and mutually prescribed to one another steadfastness (patience and perseverance).

#### Surah 104 - Al-Humazah (The Slanderer)

104/1 Woe to every slanderer, backbiter,

104/2 that who collected wealth and counted it!

104/3 He thinks that his wealth made him last for ever. ['made' is the literal translation of the Arabic word. It stands for 'would make']

104/4 By no means! Indeed he will be cast in Al-Hutamatah.

104/5 And what made you realise what Al-Hutamatah is?

104/6 (It is the) Fire of Allah, kindled,

104/7 that which leaps over the hearts.

104/8 Surely, it shall be closed in on them (and made to cover and envelop them completely),

104/9 in (the form of) columns outstretched.



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### Surah 105 - <u>Al-Fíl (The elephant)</u>

105/1 Have you not noticed how your Nourisher-Sustainer dealt with the elephant-corps (the military contingent whose commander was on an elephant)?

105/2 Díd He not make their planning go in disarray?

105/3 And directed towards them birds, in formation.

105/4 (The birds) shoot them with stones out of sijjil [fully recorded (stock)].

105/5 So (Allah) transformed them (into something) like fodder subjected to rumination.

#### Surah 106 - Quraísh

106/1 Under obligation to lelaf of Quraish,

106/2 their lêlaf (travel documents to give protection) to the flight (movement of caravans) during winter and summer;

106/3 so they must pay obedience to (the) Nourisher-Sustainer of this Al-Baiyt [The House (Ka'ba at Makka)] —

106/4 to That (Allah) Who provided them food against hunger, and kept them safe against fear (of every lawlessness).

#### Surah 107 - Al-Ma'un

107/1 Have you watched him who denies the Accountability?

107/2 So that is the one who harshly drives away Al-Yatim.



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107/3 And urges not for providing food to the indigent.

107/4 Woe to those who offer Salat —

107/5 those: they are in error regarding their salat (canonical Prayer),

107/6 those: they (offer Prayers and only) act to be seen,

107/7 and (also) reject (and refuse) Al-Ma'un (small, routine requests from people around them).

#### Surah 108 - <u>Al-Kauthar</u>

108/1 Surely We, We bestowed you Al-Kauthar. ['The Abundance' (of good). This is an Attribute for Allah's Book. See 15/87, 20/99].

108/2 Therefore offer Salat devoted to your Nourisher-Sustainer; and take part in Nahr ('piercing the chest with bayonets' or 'piercing a sharp, pointed cutting instrument in the carotid artery at the neck').

108/3 Surely, the enemy charged with hatred towards you: he (is) put to rout, (and is) made extinct. [See article - 'The detailed format of the Scripture (Rabt-e-Suwar)' in Prolegomenon for discussion on Nahr].

### Surah 109 - <u>Al-Kafírun (The dísbelíevers)</u>

109/1 Say: "O you Al-Kafirun (Those who disbelieve Al-Kitab)!

109/2 I do not obey whatever you worship,

109/3 while you are not worshippers to That Whom I pay obedience,

109/4 and I am not obedient to what you worshipped,

109/5 while you are not worshippers to That Whom I pay obedience.



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109/6 To you (be) your way of life; and to me, my Religion (which comes from the Creator)!

#### Surah 110 - An-Nasr (The Aid and Assistance)

110/1 When has (already) come Aid (and Assistance) from Allah as well as the Victory (and success),

110/2 and you have seen mankind: they come to the fold of Allah's Religion in troops.

110/3 Then Glorify with Praise your Nourisher-Sustainer, and ask Him for forgiveness. Verily, He is Oft-Returning (with compassion).

## Surah 111 - Al-Lahab (The flame), Al-masad

111/1 Broke up the two hands of Abu Lahab [Father of the flame (of opposition; or the most furious opponent of Islam)] and he broke up (completely).

111/2 Did not benefit him his wealth and whatever he earned (through his concepts, beliefs and actions).

111/3 Very soon he reaches a Fire of (furious) flame,

111/4 as well as his wife (being) a she-carrier for the wood-fuel (to further boost up the Fire).

111/5 In her neck (would be rolled) a twisted rope made of palm-fibre (which will help her drive to the site of Fire).

#### Surah 112 - Al-Ikhlas (The Purity), At-Tauhid

112/1 **Declare**: "He (is) Allah, (the) One!

112/2 Allah, the Independent and Besought of all!

112/3 He díd not beget, and He has not been begotten;

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112/4 and did not become unto Him, equal in status — any one."

# Surah 113 - Al-Falaq (The day break) 5.vs

113/1 **Declare:** "I seek refuge with Rabb of the day-break, 113/2 against the evil-effect of that which He has created;

113/3 and against the evil-effect of darkness when it has fully set;

113/4 and against the evil-effect of those personalities who try to create sabotage in a commitment;

113/5 and against the evil-effect of an envious when he envied."

#### Surah 114 - An-Naas (The Mankind) 6.VS

114/1 Declare: "I seek refuge with Rabb (Nourisher-Sustainer) of mankind,

114/2 Malik (Sovereign-Ruler) of mankind,

114/3 Ilah (God) of mankind,

114/4 — against the evil-effect of one who whispers (but) hides himself,

114/5 that who whispers in the chests of mankind,

114/6 from amongst jinn and mankind."



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## Glossary Kamal Omar

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Aakherín: Later generations

Aajamiyyun: Non-Arabic. Not fully capable of harbouring and

explaining the message.

Aal-a-Firaun: Followers of Pharaoh

Aaleen: Superior to others; Self. Exalting ones

Aal-e-Firaun: Followers of Pharaoh

Aayatan: Verse, Statement or Sign

Aayatí: My Verse



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Aayaatína: 'Our Verses'. It is one out of over one hundred attributes for the Scripture.

Aayatan-líl-Alamín: A Sign unto the Worlds

Abba: Herbage or fodder

Abd: Human subject. Subservient. Obedient subject.

Abdan-min-Ibadina: An obedient out of Our obedients

Abdullah: A human subject of Allah

Abeed: Its is the plural of Abd

Abu-Lahab: Father of the flame (of opposition; or the most furious opponent of Islam)

Ad-dahr: The passing time

Ad-dawab: Moving / living creatures

Adnin: Everlasting

Al-Fasiqun: Those who break Allah's covenant after ratifying it and disconnet what He has ordered to be joined; and do mischief on the earth

Al-Furgan: 'The Criterion' this is another attribute for Allah's Book

Ahadees: 'Narrations'. This is also an attribute for the Scripture



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Ahl-al-baiyt: One who confines herself to the house (of the Prophet).

The term refers to the wife or the wives of the Prophet.

Ahl-az-Zíkr: Those who are custodíans of Az-Zíkr (The Message).

Ahl-ul-Injeel: Those who are custodians of the Evangel

Ahl-ul-Kítab: Those who are custodíans of Kítab (Book)

Ahsan-Al-Hadees: Ahsan means 'Better'. Al means 'The'. Hadees means 'Narration'. This also is an attribute for the Scripture in 39/23.

Ahsan-o-Tafseeran: 'Better interpretation'. This points to the fact that the contents of the Text of Allah's Book provide a better commentary / interpretation.

Aímma: It is the plural of 'Imam'. It means a leader or guide, whether leading towards good or towards sin.

Aín: It is one of the alphabets of the Arabic language (see 42/51)

Ajr: The word means 'Gift' or 'Reward'. In 2 / 236 it refers to the Bridal gift also called Fareeza, Mahr and Sadaqa.

Al-Aabídun: Those who obey

Al-Aamirun-bil-Ma'ruf: Those who enjoin what is desirable



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Al-Abrar: People free of sins

Al-Adiyat: The spirited horses in battle formation

Al-Adl: The justice

Al-Ahadees: 'The narrations' or 'The statements'. The term stands as an attribute for the Scripture.

Al-Ahqaf: The curved/winding sand hills

Al-Ahzab: It is the plural of 'hizb'. The term refers to the allied forces or 'the sectarian groups'. See Verses 23/52.53: 30/31.32 and 33/20

Alaihim: Over them. Upon them

Al-Akhirat: That which comes Hereafter, like Resurrection, Accountability, Reward and Punishment.

Al-Alwah: It is the plural of lawh and means three or more than three sheets. It is also translated as 'The Tablets'. The term stands as an attribute for the Scripture

Al-Amanah: 'The trust' refers in 33/72 to choice in choosing and adopting the prescribed Way of ALLAH; or using one's liberty in moving with the foot-steps of Satan

Al-Anfal: Spoils of war



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Al-Ansab: Specified places for making offerings to false gods

Alaqatan: 'Hanging mass' refers to earliest stage of foetal

development

Al-A'raf: 'The Heights' or 'The elevated sites'

**Al-Arsh**: 'The Throne' usually refers to 'The seat' of power as applicable to Allah.See 7/54 9/129 10/3 13/2 17/42 20/5 21/22 23/86, 116 25/59 27/26 32/4 39/75 40/7. 15 43/82 57/4 69/17 81/20 85/15 and also 11/7

Al-Arzal-Moqaddasatah: The Holy land

Al-Asbat: The descending generations.

Al-Ashhurul-Hurum: 'The Protected Months.' which give protection to Fasting and Hajj-season. They are the four months at the end of the year.

Al-Ashqa: The more arrogant. The more defiant

Al-Atqa: The more pious. The more obedient

Al-Ayaat: 'The Verses'. 'The Signs'.'The Statements'

Al-Azab: 'The punishment' (of flogging one hundred stripes....24/1
24/2-9 4/25)



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Al-Aziz: 'The honourable' appears to be the designation of the 2nd in command of the central government of Egypt during the era of Prophet Yusuf. Prophet Yusuf got elevated to this position during his life-time.

Al-Azlam: 'Raffles and lotteries' where one is rewarded on the basis of chance and luck — not on the basis of effort merit or right.

Al-Baghy: The rebellion

Al-Baiyt: The House (Kaba at Makka)

Al-Balad-ul-Amín: The City which protects the trust (i.e., Rituals of Islam)

Al-Barr: The Most Generous, The Most Kind

Al-Batil: 'The false' and 'The forged'

Al-Bayyinat: Fully evident signs or proofs.

Breaking the limits — in rebellion Al-Bigha:

Al-Birr: The extreme goodness

Al-Ehsan: Doing good in perfection even when no counter-reward is expected



Al-Fahísha: What is obscene, vulgar, indecent, unchaste, unseemly, immodest or immoral.

Al-Fajarah: The evil-doers

Al-Fajr: The break of dawn

Al-Fasad: The mischief, lawlessness, corruption and terrorism etc.

Al-Fasiqun: Those who break Allah's covenant after ratifying it, and disconnect what Allah has ordered to be joined, and do mischief on the earth. Those who deceive and disobey.

Al-Fath: The decision, the victory

Al-Fatiha: The Opening

Al-Fawahish: The Obscene and sinful acts.

Al-Firaq: The departure

Al-Firdaus: The Paradise

Al-Fitnah: Disruption and treachery

Al-Fujjar: The evil-doers

Al-Furqan: The Criterion

Al-Fusuq: The disobediences and rebellions

Al-Ghaib: What is Hidden



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Al-ghaib: The hidden and unseen

Al-Ghashiyah: The over-whelming event

Al-Hadiyah: 'The offering '(in the form of an animal sacrifice at

the Kaba)

Al-Hafízun-le-Hudud-íllahe: Those who protect the limits set by Allah

Al-Hajj-il-Akbar: The Annual World Muslim Congregation

Al-Hamd: Selective Praise

Al-Hamd-o-lillahe-Rabbil-Alamin: Selective praise suits Allah (alone) — The Nourisher-Sustainer to the worlds

Al-Haamidun: Those who glorify

Al-Haqq: The Truth. The Original. It is also one of the attributes for the Scripture

Al-Haqq-ul-Mobin: 'The manifest truth'. It is yet another attribute for the Scripture

Al-Hariq: The blazing fire (of Hell).

Al-Hashr: The mass exodus



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Al-Hawariyyun: The newly reverted (to Islam)

Al-Hayat-ud-Dunya: The life devoted to the immediate world alone

Al-Hikmah: 'The Wisdom'.this is a very important attribute for the Quran

Al-Huda: The Guidance

Al-Hukm: 'The Verdict'.'The Ordainment'. This is also an attribute of the Quran

Al-Hutamatah: The Fire (in Hell) which leaps over the hearts of the sinners

Al-Ilm: 'The Knowledge'. It is also an attribute of the Scripture

Al-Injeel: 'The good news' (The Evangel). It is yet another attribute for the Scripture.

Al-Ishraq: The earlier quarter of the day (from sunrise onwards)

Al-Ism: The Sin

Al-Isyan: 'Breaking the limits' set in Al-Kitab (The Divine Book)

Alíyyun: 'Most High'. It is an attribute for Allah.

Al-Jabeen: The forehead (i. e., the events awaited)



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Al-Jaahilun: Those who are ignorant (of the teachings in Allah's Book)

Al-Jawareh: The hunting animals which swiftly run or fly to the prey, attack, give a light wound and catch it

Al-Jiyad: Horses, coursers or steeds specially desired in the military.

Al-kafarah: The disbelievers

Al-kafirun: The disbelievers and rejecters of the Scripture

Al-kalalah: A person who has neither ascendants nor a marital partner

Al-Kalimun Tayyib: The desirable commitment

Al-Kauthar: 'The abundance' (of good). This is an attribute for the Scripture.

Al-khabaith: Evil, wicked and filthy deeds

Al-khabith: Filth, sin and unpalatable

Al-khair: Good and beneficial

Al-khairat: Good and beneficial acts

Al-khamr: Any fermented liquid which can produce euphoria in any non - fatal dose



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Al-Kítab: 'The Book', 'The Scripture', 'The Bible', 'The Biblios', 'The Divine Book', 'Allah's Book'. 'Al-Kítab' is the first, the most frequent and the most important name, title or attribute out of over hundred available for the Divine Text.

Al-Kitab-al-Mustabin: 'The Book which explains clearly and evidently'. This is another attribute for the Scripture.

Al-Kitab-il-Mobin: 'The evidently clear Book'

Al-Kitab-il-Munir: The 'Enlightening Book'. This is yet another attribute for the Scripture.

Al-Kítab-ul-Hakím: The full of wisdom.

Al-Kitab-ul-Mubin: The 'Enlightening Book'. This is yet another attribute for the Scripture.

Al-Kitab-ul-Munir: The 'Enlightening Book'. This is yet another attribute for the Scripture.

Al-kufr: Disbelief and rejection.

Al-Laghw: Senseless and undesirable



Al-Lawh-al-Mahfooz: 'The Preserved Tablet'. It refers to the parent source or the master copy from where Allah's Book originates for the Divine Prophets.

Al-Lazína: Of those

Al-Lazina-ootul-Kitab: The people who are given Al-Kitab

Al-Madinah: 'The city' refers to the capital of the Muslim empire

during the times of the last Prophet

Al-maghzoob: Those having violent anger or wrath (upon them)

Al-Maisir: The easy earnings and gains like gambling and betting etc. which have no relation to merit or effort

Al-Majoos: Magí

Al-Malik: 'The Ruler' has been used as a title for the head of the state in Egypt (see Surah 12); and as the title of a regional head in Surah 18; and as an attribute for Allah in Verses 20/114 23/116 59/23 62/1 and 114/2.

Al-Masakín: Invalíds, incapacitated or those who are incapable of remaining active.



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Al-Manna: A special type of dew which descended from towards the sky and setlled of the surface on the earth as dried sugar — providing food for the Believers.

Al-Ma'ruf: The desirable

Al-Ma'un: Small, routine requests

Al-Masíh: This is a title for Prophet Iesa(Jesus). Judo/Christian literature has corrupted its pronunciation to 'Messiah'. 'Masíh' means one who moves his hands serenly on a body - part (and thus cures a disease like leprosy or a defect like congenital blindness — with the permission of Allah.

Al-Massid-al-Aqsah: The distant Mosque

Al-Masjid-al-Haram: The protected/honoured Mosque which contains Kaba as its nucleus. The Mosque is prohibited to the polytheists.

Al-Mauizatil-Hasanah: 'The Excellent Admonition'. This is an attribute for the Scripture.

Al-Mawaddatah: The loving desire



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Al-Mihrab: A projecting chamber of the Mosque in the wall which faces the Qiblah. The Imam, when he recites the Verses from Al-Kitab provides the most effective arsenal to the Muslims to declare war against falsehood, fabrication and lies. Probably this is the reason that the projection in the Mosque is termed Mihrab. It also means 'a fortified structure'. The retiring chambers attached to the sideverandah of the mosque wherein one is in retreat during the last ten days of Ramazan are also called Mihrab. They provide serene atmosphere to study and ponder over the Book of Allah. See 3/37,39 and 19/11

Al-Mirsad: The ambuscade.

Al-Mizan: 'The Balance' This is an attribute for the Scripture

Al-Mominat: The Believing females.

Al-Muddassir: A person who is devoted (to the Scripture) in missionary spirit and who is properly informed and trained (to enter the field of propagation).

Al-Mufsidin: Those who create fasad (disruption, terror or lawlessness)



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Al-Muhsanat: 1) The women living under protection (of their parents and / or brethren and / or their relatives). See 4/25 and 5/5

- 2) women protected in marriage bond. See 4/24, 25
- 3) The women who fully guard their chastity. See 24/4,23 and 5/5

Al-Muhsinun: Those who do good in perfection even when they expect no counter-reward from fellow men (as in 2/195 and elsewhere).

Al-Mujahidun: Those who strive hard.

Al-Mujrimun: The sinners. The crimnals.

Al-Munafiqun: The hypocrites

Al-Munkar: The undesirable

Al-Mushrikat: Females with polytheistic beliefs

Al-Mushrikun: Those who do not believe in the Oneness of Allah

Al-Muslimun: The people who submit

Al-Musrifun: Those who transgress beyond bounds. Those who exceed the limits.

Al-Mutahharun: Those who have been cleansed of non-Divine human influences in the matters of Religion.



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Al-Muttaqun: The pious and the righteous. Those who pay obedience to Allah's Book and remain God-conscious

Al-Muzzammil: The person who devotes himself (to the Scripture) in missionary spirit, and is a trainee student.

Al-Mytatah: The dead (animal)

Al-Qadr: The destiny, power, majesty, decree, assessment and measure

Al-Qaríah: The greate calamíty.

Al-Qaryah: The City or the habitation

Al-Qasitun: The unjust people who disobey the desired Path

Al-Qawl: 'The word'. It is an attribute for the Scripture

Al-Qawl-As-Sabit: 'The established committal'. It usually refers to the statement of Belief called Kalimatan Tayyibatan. (There is no god except Allah; Muhammad is the Messenger of Allah). See

Al-Qisas: 'The equal retaliation'. It usually applies to the punishments for murder; and some other crimes like damage to the sense organs as the eyes, the nose, the ears, and the teeth

Al-Qital: 'An armed encounter in the Cause of Allah.



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Al-Quran: 'The Divinely Revealed 'Reading' or 'Recital'. It is the most popular and commonly known attribute out of over one hundred applicable to the Scripture.

Al-Quran-Al-Azeem: 'The Grand Recital'. It is an attribute for the Scripture.

Al-Quranul Hakim: 'The Reading full of wisdom'. It is another attribute for the Scripture

Al-Qurbah: 'Nearness or closeness

Al-Ummiyyun: The residents of Ummul Qurah (The mother of the cities)

Al-Usrah: (With alphabet ain) it means 'the path of troubles and punishments'

Al-Wahi: 'The Revelation' is another attribute for the Scripture Al-Walayah: The power, authority and kingdom to provide protection.

Al-Wasilah: The means of access (for attaining nearness to Allah).

Al-Yahood: The Jews

Al-Yaqeen: 'The certain event'. It refer to the moment of death



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Al-Yatama: The weaker class among women like invalids, chronically ill, girls with broken engagements, divorced and widowed especially when they have with them children from their previous husbands. It also mean 'orphans'.

Al-Yatim: The weak, the deserted or the orphan

Al-Yaumul Haqq: 'The Day of the Truth'. It refers to the Day of

Accountability

Al-Yusrah: 'The path of ease'. It is another attribute for the

Scripture

Amanaat: Items and obligations under trust

An'ama: He bestowed reward

An'amta: You bestowed reward

Anfus: This is the plural of Nafs and refers to the living and viable human self

Anfusekum: Your own anfus or nufus. It means 'your own people'.

An-Nabí: The Prophet

An-Nabiyyin: The Prophets



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An-Nahun-un-il-Munkar: Those who forbid against the undesirable

An-Nasaaraa: The Christians

An-Nisa: 'The particular women'. See 4/127 to fully understand the mening as applicable in this particular Verse

An-Noor: 'The Light' It is another attribute for Allahs Book

An-Nubuwwah: The Prophethood

Ansar: Those who welcome emigrants and provide them all sorts of assistance even at the cost of their own comforts

Ansar-ullah: Helpers (in the cause of) Allah

Aqíqah: A ceremony wherein the scalp-hair of the new born is shaved a few days after birth, followed by slaughter of animal/animals to feast the friends and relatives. This ritual finds no reference in the Scripture. It finds its place in the Jewish literature (see Leviticus 12/1-8). It must be judged under the light of Verse 5/103.

Ar-Râ'd: The Thunder

**Arbab:** It is the plural of rabb and means nourishers and sustainers. See verse 3/80



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Ar-Rahman: The Bestower of unlimited mercy

Ar-Rahím: The continiously Merciful

Ar-Rakí'un: Those who bow down

Ar-Rijs: The filth and abomination

Ar-Rijz: The filth and undesirable forms of punishments. see 2/59

7/134,135 8/11 29/32 34/5 45/11and 74/5.

Ar-Ruh: 'The spirit', 'The Inspiration', 'The Revelation', 'The Arch-

Angel Jibriel' (Gabriel). See Verses 16/2 17/85 26/193 40/15 70/4

78/38 97/4 and also others

Ar-Ruh-ul-Amín: The trustworthy Spírit (Jibriel/Gabriel)

Ashi Later part of the afternoon which closes at sunset. See Verses

3/41 6/52 18/28 38/18,31

Ash-shar: The harm

Ash-Shuhadah: The people who became Witnesses

Asr: (The moving) time

As-Sabirun: The perseverent and steadfast individuals



As-Sabt: The (temporary) close-down of business and other indulgence — so that one offer Prayers and listens to the Sermon in congregation once/week.

As-Sadaqat: The voluntary donations

As-Safa: One of the two sentinel hillocks close to the Kaba

As-Safinat: The noblest breed, well-trained horses

As-Saíha: The mighty/monstrous sound

As-saihun: Those who travel (in the Cause of Islam)

As-Saiqah: The thunder-clap with lightening of a vast magnitude

As-Sajidun: Those who prostrate/those who submit

As-Salam: Peace and blessing

As-Salat: Specified canonical Prayers at fixed timings

As-Salat-ul-Wusta: The Prayer offered in a most ideal way

As-Salawat: Specified Prayers

As-Salwa: The birds alligned to quails, which came in abundance and stayed on the surface of the earth as a high-quality food for the Believers

As-Siddiqun: The people who testified



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As-Sidq: The truth

As-Sirat-al-Mustaqima: The permenant and eternal Path

As-Soor: The Siren or the Trumpet (in relation to the Resurrection)

As-Suht: Filth and abonimation

As-Suhuf-il-oola: 'The Booklets, Sahifas or the Surahs of the earlier people'. This is yet another attribute for Al-Kitab (The Divine Book)

At-Tabut: The ark of the covenant (in 2/248).

At-Taghut: The false deity, god or authority

At-Taibun: Those who repent and reform themselves

At-Taqwa: The obedience to the way of life as precribed in Allah's Book/God-consciousness

At-Tariq: That which strictly adheres to a set path. It is the name of a star of piercing brightness

At-Tayyibat: The palatable things.

At-Tazkirah: 'The Admonition' .This is an attribute for the Scripture.

Auha: He sent through Revelation/Inspiration.



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Auhaina: We Inspired/We Revealed

Auliya: Being plural of wali, it means friends, helpers, allies, advisers, protectors and well wishers.

Awwah: Tender hearted

Ayaat: Credentials, Signs, Statements or Verses

Ayaati: My Ayaat /Verses, Signs, Statements or credentials

Ayaatíllah: Ayaat/Verses of Allah

Ayaatillahe Mobayyinatin: Ayaatillahe (Verses of Allah) which explain clearly

Ayaatín Bayyínat: Manífest Ayaat (Verses). This is an attribute for Al-Kitab (The DIvíne Book).

Ayaatin Mobayyinatin: Ayaat /Verses which clearly explain and make things manifest

Ayaatullah: The Verses, credentials, signs or statements of Allah.

Ayaatun bayyinat: Manifest Verses

Ayaatullah-wal-Hikmah: 'Ayaatullah/Verses of Allah' and 'The Wisdom'. These are two attributes for the Scripture

Ayaatuna Bayyinatin: Our Ayaat/Verses which are manifest



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Ayat: Statement, Sign, Verse, practice or ritual

Azab: Punishment (of flogging in 24/2,8 33/30 and 4/25)

Azaan: Announcement, a call

Az-Zakat: The specified charity

Az-Zalímun: The transgressors

Az-Zani: The male indulging in prohibited sexual intercourse like adultery, fornication or bestiality.

Az-Zaníyah: The female indulging in prohibited sexual intercourse like adultery, fornication or bestiality.

Az-zawllin: The loosers of the Path.

Az-Zíhar: 'The game of backs' (i.e., you call their backs as the back of your mother and then discontinue marital relations with your wife/spouse).

Az-Zikr: 'The Message.

Az-Zikrah: 'The Message. The Reminder

Az-Zubur: Sheets (of written Guidance) a complete collection of such sheets becomes the Book of Allah. Sometimes the singular 'Zabur' has been used.





Azwaj: Mates (See 30/21). Consorts/spouses

**Badr:** A vast land on the route from Makka to Madinah

Bahira: A female out of the cattle which has given birth to ten viable ones, has been subjected to the splitting of the pinna of the ear, is dedicated to an altar of some idol, is prohibited against her normal duties, and is allowed to roam unchecked

Bakka: Its is a title for man's earliest habbitation — Makka

Ba'l: This word is alloted as a name to a chief idol

**Balagh-un-lín-naas:** An Admonítíon or Message to mankind. A Propagation and conveying of the Message unto mankind.

Bani: Descendants, Trogeny

Baní Adam: Descendants of Adam

Baní Israíel: Discendants of Israel

Baní Nuh: Discendants of Nuah

Baqar: Ox (its female is called a cow).

**Baqíyyatín:** 'Remaining one which continous to function'. It is an attribute for Allah's Book'



**Baqíyyatun:** 'Remaining one which continous to function'. It is an attribute for Allah's Book'

Barzakh: 'A barrier'. It is the silent phase which a dead man has to face prior to Resurrection.

Barzakhun: 'A barrier'. It is the silent phase which a dead man has to face prior to Resurrection.

Basair: Eye-sights.

Basaira linnas: Eye-sights for mankind.

Basair-o- linnas: Eye-sights for mankind.

Bashar: A human being.

Bashir: 'The transmitter of glad tidings'. This may refer to a Prophet as in 7/188; or act as an attribute for The Scripture as in 41/4.

Batil: False or forged.

Batn: Belly.

**Bawwana:** We authorised to administer.

**Bayan:** 'Explained Exposition'. It is also an attribute for The Scripture.



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**Bayyinah:** Evidently clear proof. Evidently explained and clearly manifest item or proof.

Bítanah: Confídant.

**Burhan:** 'Criterion'. It is one of the important attribute of Allah's Book.

**Buruj:** Mansions (when spoken in relation to the earth). Radiant constellations (when spoken in relation to the sky).

**Bushrah:** 'Good news'. This is also an attribute for Al-Kitab.

(The Divine Book)

**Daabbah:** Any living creature which crawls, stands, runs or swims.

Deenan Qiyaman: Estabished Religion.

**Dinar:** It is the proper name of currency of some past and present states.

Diyah: Murder-money.

**Durood-e-Ibrahim:** 'Durood' is a non-Arabic (Ajami) word with objectionable meaning if used in relation to 'Uttering greetingwords unto a Prophet'. It is more damaging to the status and position



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of the Prophet than the word 'Raina' whose use has been vehemently prohibited in Verses 2/104 and 4/46. The greeting-words recommended by The Divine Book are Barakat, Rahmat, Salam and Salat. See Verses 11/73 33/56 and 37/109, 120,130,181.

Eein/Eeinin: Possessing beautiful white eyes.

Ehram: A uniform-dress which is put on while one is entering the Harem for a private visit (called Umra); or to attend the Annual World Muslim Congregation (called Hajj).

**Ehsan:** Doing good even when one expects no counter-reward.

**Eisal-e-sawab:** Transferring (Eisal) the earned reward (sawab) to the account of a person who stands expired. This belief or concept is rejected in the Quran. See Verses 6/164 17/15 35/18 39/7 and 53/38-40.

Evaj: Crookedness or deviation from rectitude.

Fahisha: Any obscene and sinful act.

Fahshai: Any obscene and sinful acts.

Fai: The spoils of war left by the enemy without indulging in armed encounter.



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Fajr: (The) day-break.

Fa-la-Tako-Fi-miryatin-minho: So be not you in doubt

from it (or about it).

Fareeza: A bridal gift or reward specified to be paid (as cash,

property, effort or in any other shape) to the wife at the time of

marríage. It is also called Ajr, Saduqa or Mahr.

Fasad: Mischief, lawlessness and terror.

Fasiqun: Those who deceive and disobey.

Fa-Tahajjad-be-hee: Also wake up with it.

Fatila: Scalish thread in the long slit of a date - seed

Fathan qariban: An immediate success.

Fawahish: Any obscene and sinful acts.

Fidyah: Compensation/Ransom.

Fisq: Defiance, rebellion or sinful disobedience.

Figh: Thinking over (the matters of Religion)

Fisqun: A sinful disobedience.

Fitnah: Test, Trial and turbulence. Deviation and disruption.

Fujjar: Disobedients and rebellious.



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Fulk: Boat, raft or a ship that sails on the waters.

Fuqara: The poor and the indigent.

Furqan: Criterion or capacity to differentiate between right and wrong; to separate the legitimate from the false. This word is a very important attribute for Al-Kitab (The Divine Book).

Fusuq: Acts of wickedness and disobedience

Ghafír: Forgíver.

Ghaib: hidden or unseen

Ghaib: What is Hidden.

Ghair: not

Ghalíbun: Those who have the upper hand.

Ghashiyah: (The punishment) which completely covers and

envelops.

Ghazab: Wrath/torment/punishment

**Ghill:** Distance, obstruction, ill will or hatred (which resides in the heart as a feeling).

Ghilman: Boys in perpetual freshness

Ghusl: Cleaning a body-part with the help of water



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Ghuyub: Unseens

Ha: 'This/that'. It is a feminine form

Haadoo: Became Jews

Haam: A male out of the cattle which is responsible for a specified

number of pregnancies, is dedicated to an altar of some idol, is

prohibited against his normal duties and is free to roam unchecked

Hablil Vareed: The main blood vessel of life

Hadees: Narration

Hady : Animal sacrifice

Hadiya: An offerring (in the form of animal-sacrifice)

Hafeez: Real Protector

Hajj: Annual world Muslim Congregation

Hajam: Volume or thickness

Halal: Permitted

Haleem: Forbearing

Hanífan:In absolute monotheism, a unitarian

Haniyan: In full happiness

Haqq-ul-Yaqin: Truth with certainty



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Haram: Prohíbíted/protected/honoured.

Haraman Aaminan: Protected area/prohibited area/honoured area in complete security.

Harem: Makka and its precincts — which is portected area wherein land - game and entery of polytheysts are permanently banned. An specified uniform is to be put on when one intentionally visits this area which contains Kaba as its nuclius with the Honuored Mosque around it.

Harb: Fight or war.

Hasiban: ---- A voilent wind with a shower of stones.

Harem-ash-Shareef: Protected area-deserving respect.

Hawiyah: -- A deeper bottom-portion in Hell.

Híjab: --- Screen/curtain. A large scarf, which covers the scalp, ears and the breast and hides the cervical opening of the dress.

Híjj-ul-Baiyt: A Journey or travel towards The House. It applies to Umra as well as to Hajj (in Verse 3/97)

Híjrat: Migration (in the way of Allah).

Híkmah: Wisdom



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Obedience, submission. Híttatun:

Hizh: Group of people/sectarian group. A section or part specially of a book.

Hízbullah: Group of Allah.

Hood: Jew.

Hudah: Guídance. It is one of the attributes for Allah's Book.

Ordainment/verdict. This is another attribute for the Scripture.

Hukman-Arabiyyan: Ordainment/verdict in Arabic

language/clear and evident

Hunafa líllah: Strictly Unitarian to Allah.

Hur: This word is a common gender, plural in format. It applies to the wonderful members of a new creation in the Hereafter. They will have very fair skin, and raven-black cornea on a snow-white sclera. They would stay in pavilions/tents, with restrained glance. They would be available as companions unto the rightist Believers in Paradise. They remain cleansed and purified and appear as eggs well-guarded. They would be identical in age and nature with beautiful wide eyes. No



Believer got ever acquainted with this creation before entery in

Paradise — and nor a jinn. In beauty the members of this creation

appear as pearls, rubies and the corals. In these personalities are

ingrained sincerities and virtues. They are chaste, youthfull and polite.

Hurin: It is the same as Hur.

Husban: Thunderbolt

Huwa: 'That'refers to the Book of Allah in Verse 38/67.

1bad: Human subjects, subscrvients, obedients subjects.

Ibadí: My Ibad, subservients, obedient subjects.

Ibil: (The) camel

1bkar: Early mornings

Ibn-e-Maryam: Son of Mary

Ibn-o-Maryam: Son of Mary

1blis: It is the title of the leader of the defiant jinns.

Iddat: The waiting period applicable to widows for next nikah (matrimonial link). The period, which is essential for a wife to undergo prior to the implementation of divorce.



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**Ielaf:** Travel documents which give protection to the movements of caravans

Ifrit: Strong one (from the jinns).

Ilah: God

Ilah: god

Ilahan: one god

Ilahain: Two gods

Illallaha: Except Allah

Illa-ma-Shaa-Allaho: Except what Allah did desire

Ilm: Knowledge

Iliyyun: Personal record or file of the virtous people — in the form of a written book. It shall be brought forward on the Day of Accountability.

Imams: Leaders or guídes.

In-Khiftum: If you people did apprehend.

In-Shaa-Allaho: If Allah thought proper/if Allah (so) willed.

Iqamah: Call indicating implementation or establishment (of an act especially the offering of the Canonical Prayer).



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Iqtílu anfusakum: Kíll (the aberrant desíres) your personalítíes (harbour).

1sha: The time after sunset — when it becomes dark

1shraq: The earlier quarter of the day (which starts after sunrise).

Islah: Correction/reformation

Isnan: Two in number.

**Istabraq:** A costly type of cloth called brocade.

Istafzíz: Entíce and befool.

Iyyaka: You Alone

1'tikaf: 'Retreat' — it is a few-days' continuous stay in the

Mosque. See commentary alongside 2/187.

Jaíb: 'Bosom'. It is the singular of Juyub. See commentary alongsite 24/31.

Jalabíb: Plural of Jilbab. see 33/59.

Janaba: Polluted with sexual discharge.

Jannaat: Plural of Jannah. It means 'gardens'. In 40/8 it refers to paradise.

Jannaat-o-Adnín: Gardens, everlasting



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Jannaat-ul-mawaa: Garden of abode. See commentary alongside 53/18.

Jasadan: Motíonless human body. See 38/34.

Jídal: Involvement in disputes, arguments or fights

Jihad: Striving (in the Cause of Allah)

Jibt: An authority whether real or imaginary that forges religious rites, rituals or beliefs and concepts in derogation to Allah's Book.

Jihadan Kabeeran: The greatest/supreme form of jihad or effort. It applies to the propagation of the pristinely pure Message from within the Text of Al-Kitab (The Divine Book).

Jílbab: Singular of jalabíb. See Verse 33/59.

Jizyah: A taxation imposed on those custodians of Al-Kitab (The Divine Book) who do not study it, have not developed Faith in its contents and are not reliable to be enrolled in the Muslim military. As they are not assigned military duties they are liable to taxation and a second-class citizenship. See 9/29.

Judí: A green and fertile land. See11/44.

Juyub: Plural of Jaib. See Verse 24/31



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Kalam: '(The) Statement'. This is an attribute for the Scripture.

Kalamallah: 'Statement of Allah'. This is again an attribute for the Scripture

Kalimah: Statement, slogan or a commíttal.

Kalimatan Tayyibatan: '(The) desirable committal'. This is the utterance wherein one exhibits the basic belief of Islam.

Kalimatin khabisatin: 'Undesirable committal'

**Khalífa:** Calíph or vícegerent/successor/successor-generation / generation after generation/settling successor

Khatama-n-Nabiyyin: A seal (of closure unto the coming) of the Prophets. He closed (the coming of) the Prophets. The word is a noun (Khatam) as well as a verb (khatama). Thus it acts as a double shield or protection to the status and position of Muhammad. See article Al-Kitab (The Book, The Scripture), sub-article Khatama-n-Nabiyyin in Prolegomenon

Khamr: Fermented intoxicant drink

Khazaín: Treasures.

Khitam: Seal/sealing material/sealing process.



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Kítab: Book.

Kítaban Mutashabíhan Masaní: A Book - ídentícal/allíed (and)

repeated (Statements to make one understand and grasp the Message).

Kítab-íl-Munír: A Líght - emítting Book

**Kítab-o-Musa**: Book received by Musa (Moses). This is again an attribute for the Scripture.

Kítabullah: Allah's Book

Kítabun Azíz: 'A míghty Book'. It is yet another attribute for

the Scripture.

Kítab-un-Karím: A Noble Book

**Kítab-un-Mobín:** 'A Book, manífest and clear'. It is another attribute for the Scripture.

Kítabun Mauloomun: 'Well-known Book'. It is again an attribute for the Scripture.

Kítabun Munír: A Light emitting Book

Kufr: Disbelief/blasphemy

Kuwwirat: Wrapped as a round body

La: Not



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Laghw: Dirty/useless/vain talk

Lahw-alhadees: Absurd and sensless hadees.

La-ilaha-ill-Allah: (There is) no god except Allah

La-ílaha-ílla-Ana: (There is) no god except I.

La-ílaha-íll-Allah Muhammadun Rasulullah: (There ís) no god except Allah; Muhammad (ís the) Messenger of Allah.

La-ilaha-illa-Huwa: (There is) no god except He.

Lam: It is one of the Arabic alphabets

Lawh: Sheet or Tablet. Its plural is Alwah. This is an attribute for the Scripture in Verse 7/145

Ma'ad: Place of return.

Maalik: Ruler, Supreme Judge in 1/3 and 3/26. Name/title of an angel in 43/77, he controls Hell

Maghrib: Maghrib' refers to the point of sunset on the horizon, or to the direction called 'west'.

Maheen: Devoid of honour, respect, power and position



Mahr: A bridal gift or reward specified to be paid (as cash, property, effort or in any other shape) to the wife at the time of marriage. It is called Fareeza, Ajr or Saduqa in Allah's Book.

Maísir: Easy money like gambling and bribe etc.

Majuj: Majuj (Magog) refers to a group of people of a certain region who had been mischief mongers. The great Muslim ruler Dhul-Qarnain built the great rampart to confine their presence to their parent place. As a pre-monitory of the promised Dooms-day they would be let loose from their barrier to swiftly assault from all the high points. [See 18/90-100 and 20/96].

Ma-malakat-aimanuhum: 'Those whom their right hands held in trust'. The women who are given in guardianship of adult males as their wives under a document prepared by the Muslim state.

Manasik: Religious rites

Mansak: This is singuler of Manasik.

Maqaman Mahmudah: An exalted position (here and the Hereafter).

Maqam-o- Ibrahim: Stand of Abraham.



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Ma'ruf: Righteous and palatable act

Masabeeh: Shining items that give light.

Masfooh: That which leaves its place and moves away or flows out.

Mash'ar-al-Haram: 'The sacred sign'. It is the vast land which is utilized as the night-rest station on the return-journey after one completes the deliberations at Arafat during Hajj.

Masjidan-Ziraran: 'Mosque for creating harm'. It is the

Mosque which is specially constructed to create mischief for the

Muslim community since before (the times of the Last Prophet. [See

Verses 9/107-110]

Mauizah: Admonition.

Maula: Protector, friend, master, guardian.

Maulan: A friend or a near relative.

Mawaleekum: Your helping companions. Those given in your guardianship and control.

Maz: Goat and the mountain-goat

Meraja: He merged (the two seas).



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Milk-e-Yameen: Held in trust of the right (hand). These females are marital partners under a document of state. See artical 'polygamy' in Prolegomenon.

Millat: This refers to the selection of the day for weekly congregation, selection of the site for circumbulation and to be faced during canonical Prayers and selection of the city for Umra and Hajj. It also means 'community'.

Mínha: 'From that 'See commentary alongside 39/6.

Mín-qablo: Already/sínce before

Míqat: A pointed time.

Misaq: Agreement/covenant

**Mobaddil:** One who has the ability/authority to make changes or alterations

Mohaiminan: One who acts as a guard or protector

**Moharrarun:** One who is allowed freedom (from the clutches of sectarianism).

Mokallebin: Those men who train and tame the dogs and the hounds for attacking the prey during game-hunting.



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Moqaddus: Holy

Mosaddiq: Testifier

Mufsedun: Disruptionists/mischief makers/persecutors

Muftari: One who forges (statements in the name of Allah).

Muhajirun: Those who migrated (in the interest of Islam).

Muhammadun Rasulullah: Muhammad (is the) Messenger of Allah.

Muharram: Allah has brought this word in the meaning of 'honoured/sacred/protected' only once in the Text of His Book and here it is related to His Baiyt (i.e., Kaba). If applied to the months as a title, name or sub-title it should be applied to the last four months and NOT the first or the opening month of the lunar calender. [See 'The Protected Month' in article 'Hajj' in Prolegomenon].

Muhseneen: Desirous of maintaining the marital-bond on a permanent basis .See 5/5.

Muhsin: One who does good without expecting any reward in return.

**Mohsinun:** Those who do good deeds in perfection even when no counter-reward is expected.



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Mujahidun: Those who strive hard (in the cause of Islam)

Mukarramah: Held in honour

Mukhbetin: See definition in 22/34,35

Mujrimun: Crimnals/sinners

Munafiqun: Hypocrites.

Munashsharah: Spread out.

Munfakkun: Those who leave aside (their illegitimate beliefs and

actíons).

Munkar: Undesirable

Murshid: One who leads to a desired path.

Musafeheen: One who is ready to undo marriage-bond on flimsy grounds. See 5/5.

Musaítír: Díctator

Mushrik: A person who has polytheistic beliefs. One who accepts gods in addition to Allah, a polytheist, a pagan, an idolator, a disbeliever in the Oneness of Allah or a person who is attached to any sect and adopts sectarian-literature. See 30/31, 32

Mushrikah: A polytheistic female.



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Musrefun: Those who exceed the limits. Those who transsgress

beyond bounds.

Mustanesun: Those who acquire permission.

Muttaqun: The Pious and righteous ones. Those who pay

obedience to Allah's Book. God - conscious.

Muzakkir: One who propagates (the Message in Al-Kitab).

Nafaran: A group of three to ten individuals.

Nafl: Super-erogatory

Nafs: Self/Living mass/Living human/Human

personality/Human soul

Nafsin wahidah: Unitary living mass.

Nafsin wahidatin: Unitary living mass.

Najasun: Filthy and contaminated

Najm: Star

Naqira: A small speck, dent and hollow (on the date-seed)

Nasaaraa: Christians/Nazarenes

Nasab: Kínshíp for genealogical línk.

Naseer: Helper



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**Nasí:** Interchanging or replacement to adjust the protected month to one's own choice.

Nasr: Assistance

Nasraní: Christian/Nazarene

Nasrun-min-Allah-wa-Fathun-Qarib: Assistance/help from

Allah; and a closeby victory

Nazeer: Warner

Nazlatan Ukhra: Another descent.

Níkah: Bringing one into marriage-bond

Nísa-An-Nabí: Women of the Prophet.

Noor: 'Light'. It also is one of the attributes for the Scripture.

Nooran Mobinan: 'Evidently Manifest Light'. It also is an

attribute for the Scripture

Noorun ala Noor: Light upon light

Nubuwwah: Prophethood.

Nufus: Plural of Nafs means 'selves' or 'souls'.

**Nusuk:** It is plural of naseekah. It means 'offerings in the form of animal sacrifices'.



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Nutfah: Germinating unit.

**Nuzur:** 'Warners'. It is plural of Nazeer and refers to the Book of Allah in 53/56.'Nazeerun-min-an-Nuzur-il-oola' (in 53/56) is an attribute for Al-Kitab (The Divine Book).

Ootul Kitab: The people who were given Al-Kitab (The Scripture) as its custodians.

Qaríah: Disaster (in Verse 13/31).

**Qarzan Hasanan:** An honourable loan, not compulsory to be paid back.

Qawl-o-Rasulín Karím: 'Utterance of an honoured Messenger'. This is again an attribute for Al-Kitab (The Divine Book).

Qawl-o-Faslun: 'Decisive Statement'. This is an attribute for the Scripture.

Qawlun Faslun: 'Decisive Statement'. This is an attribute for the Scripture.

Qawwam: Protector/maintainer/guardian.



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Qayyimah: 'One that keeps established (the Religion that emanates from Allah)'. This is again an attribute for the Scripture (in 98/3).

Qiblah: The site which one adopts as the direction to be faced during canonical Prayers. It is the unitary area meant for Tawaf (circumambulation).

Qibla-e-awwal: Initial Qiblah

Qír'at: Reading/recitation/Recital

Qísas: Equal retaliation.

**Qísseesun:** Those who rise in the last hours of the night and pray to their Nourishtr-Sustainer and ask His forgiveness.

Qítal: A battle, a fight, an armed encounter or a war in the Cause of Allah. A military conflict to consolidate, protect or expand the Kingdom of God on earth. To kill and to get killed in an attempt to establish an Islamic state.

Qitmir: The thin membrane over the date-stone.

Qíttana: Our portíon (of the puníshment).

Qiyam: Standing posture (while one is offering canonical Prayers).

Quran: Reading or Recital



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Quran-al-Fajr: The morning recitation.

Quranan Ajaban: 'A wonderful Reading '. This is an attribute for Al-Kitab (Allah's Book).

Quranan Arabiyyan: 'The Recitation in Arabic language'. It is an attribute for Al-Kitab (Allah's Book).

Quranul Karím: 'An honourable Reading/Recital'. This also is an attribute for Al-Kitab (Allah's Book).

Quranum Mobin: 'Fully manifest Reading'. This is yet another attribute for Al-Kitab. (Allah's Book)

Raaqq: Telesmanical restorer/witch doctor/magic-healer.

Rabb: Nourisher-Sustainer.

Rabbaniyyun: People devoted to the Nourisher-Sustainer.

Rabt-e-Suwar: Inter-relation of the Surahs.

Rafus: Induging in sex.

Rahbaníyyah: Monastícism.

Rahmah: Mercy.

Rahman: Bestower of unlimited mercy.

Raib: Doubtful matter or interpolation.



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Raina: Pay attention to us.

Rajim: An outcast/chased one/cursed one.

Rak'at: The term refers to one unit of action when a Muslim offers the canonical Prayer. One rak'at is composed of Qiyam (standing position), Ruku (bowing position), and Sajdah (prostrating position). It will contain Qadah (sitting down position) when it is the 2nd rakat and also Salam (offering greeting) if it is the final rak'at during the act of Prayer.

Rasulullah: Messenger of Allah.

Ríba: Usury or undue/undesírable extortíon through money lent.

Ríjal: Men/male adults.

Ríjs: Filth and abomination.

Ríjsun: Fílth and abominatíon.

Ríjz: Detestable punishment. uncleanliness

Ríjzan: Detestable puníshment. uncleanliness

Rísalaat: 'Messages'. This is an attribute for the Scripture.

**Rísalaatíllahe:** 'Messages of Allah'. It is again an attribute for the Scripture.



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**Ruh:** Spírít / Revelatíon/ Arch-angel Jibríel (Gabríel)/Angel.See Verses 2/87,253 4/171 5/110 15/29 16/2,102 17/85 19/17 21/91 26/193 32/9 38/72 40/15 42/52 58/22 66/12 70/4 78/38 and 97/4.

Ruhan: Spirit / Revelation / Archangel Jibriel (Gabriel) / Angel.

Ruhban: Those who fear Allah and are God-conscious.

Ruh-ul-Qudus: Holy Spírít.

Rukus: Bowings .

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Saabioon: Sabians or Harranians.

Saban-min-Al-Masani: Seven (statements) of that which is repeated (as essential recitation during Prayers).

Sadaqa: Voluntary donation to a desirable cause.

Sadaqat: This is the plural of sadaqa.

Sadat: This is the plural of Sayyid. It means husbands/leaders (whether good or bad).

Sadr: Chest or the cage which protects within it the heart.

Sahaba: Male apostles.

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FHE DIVINE BOOK

Saduqat: Mahr or bridal money. Donations

Sahabiyat: Female apostles.

Sahíbul Hut: Companíon of the (bíg) físh.

Sahífah: Booklet. The scrípture is composed of 114 unequal parts.

Each part is called a Sahifah or a Surah

Saíba: A cattle which has accomplished some unusual task and is dedicated to the altar of an idol, is prohibited against his /her normal duties and is allowed to roam unchecked.

Saíha: An awful wild sound. A mighty, monstrous sound.

Sail al'arim: Flood released from the Dam.

Sajdah: Prostration/submission.

Sakinah: Calmness/tranquility/re-assurance.

Saínaa: It is the name of a hilly tract. See commentary along side 95/3.

Saiga: Thunder bolt/a monstrous wild sound.

Salam: It is the Muslim greeting meaning 'peace/blessing'.

Salaman: It is the Muslim greeting meaning 'peace/ blessing'.

Salamun: It is the Muslim greeting meaning 'peace/blessing'.



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Salamun alaíka: 'Peace / blessing be on you '.

Salamun alaikum: 'Peace / blessing be on you.' (Grammaticaly it

applies to more than one ).

Salat: Canonical Prayer.

Salat-ul-Asr: The late-afternoon Prayer.

Salat-ul-Fajr: The Dawn Prayer.

Salat-ul-Isha: The dark-night Prayer.

Salih: A righteous one.

Sallu alaihe: Send blessing on him.

Sagar: Hell.

Sarhan: 'A device'. Luxurious space-going flying ship ordered by

Firaun: (Pharaoh) for travelling in the heavenly pathways (see

28/38 ).

Sayyid: Husband/Leader (whether good or bad). See 3/39 12/25 and 33/67.

Shafee: Intercessor.

Shaheed: Witness.

Shahr-al-Haram: Prohibited/protected/hounoured month.



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Sha'ir: Signs and symbols (of obedience to Allah).

Sha'irullah: Signs and symbols of obedience to Allah.

Sharía: The specified format of the articles of Religion as explained in Al-Kitab (The Divine Book). To give an example the Divine Scripture describes each and every aspect of the canonical Prayers in full details. As a safety-clause (see 2/125) it directs the Believers to pickup and adopt the offered Prayer from Magam-e-Ibrahim. Further on one of the titles of Makka is Al-Balad-ul-Amin (see 95/3) which indicates that it protects the rituals of Islam in their aboriginal state. Kaba, Al-Masjid-Al-Haram, the city of Makka and the protected area called Harem protect each and every aspect of Islamic practices in their true perspective e.g., the format of Prayer (in the person of Imam-e-Kaba when he leads the Prayers from a site close by the side of Maqam-o-Ibrahim), Tawaf, I'tikaf, movement between Safa and Marwa, Umra, Hajj, rate of Zakat, wudhu and Permanent and eternal path Tayyammum etc.

Shifah-le-ma-fi-as-Sudoor: A healing for that which is in the chests (i.e., the hearts). This is an attribute for the Scripture.



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Shirk: Polytheisn/assigning partners to Allah.

Sidrat-ul-muntaha: Lote-tree that demarcates the limits.

Siddiqah: 'A woman who testifies and confirms'. The word is a title bestowed to Maryam (Mary) by Allah Himself in Verse 5/75.

Síjjíl: Fully recorded stock.

Sírat: Path.

Sirat-al-Mustaqim: Permanent and eternal path

Siyam: Fasts.

Subatan: Means of rest and revival.

Suda: Untamed, uncontroled, unaccounted for.

Subhana-ka-Allahumma: Glory be to You, beloved Allah.

Suhuf: This is the plural of 'Sahifah'. Each Surah is a Sahifah.

All the Surahs together are Suhuf. This also is an attribute for Al-Kitab (The Divine Book).

Suhuf-e-Musa: Scripture received by Moses.

Sujood: Prostrations.

Sukr: Sukr and Khamr are synonyms. They mean a fermented liquid-intoxicant that produces euphoria even in a non-fatal dose.



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Sultanam Mobin: Evident power.

Sultanan Mobina: Evident power.

Sultanín Mobín: Evident authority or power.

Sultanum Mobin: Evident authority or power.

Sundus: Fine silk.

Sunnah: Legacy and practices. The Quran has used this word in relation to Allah, pre-Muhammad Messengers and 'the earlier people'. The Holy Book does not use this word in relation to the Last Prophet. See Verse 17/77 and 48/23 etc.

Surah: The Scripture is composed of 114 unequal parts. Each part is called a Surah or a Sahifah. Each Surah protects a 'presentation on Religion' as a surrounding wall gives protection to a walled city.

Surah-e-Fatiha: Opening Surah.

**Tabut:** Ark of the covenant/a floating device in the form of a basket, box, case, chest, or an ark.

Tafseelan-le-kulle-sha'in: Complete details for all the matters

(in relation to Religion of Islam). This is yet another attribute for Al
Kitab . (The Divine Book)



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Taghun: Transgressors / arrogants.

**Taghut:** Any false authority or an illegitimate god who concocts and invents a false belief, custom, festival, ritual or religion in addition to or in derogation of the contents of the Book of Allah.

**Tahajjud:** The breaking of one's sleep (to offer pre-dawn or later two thirds of night-Prayer followed by a deeper study of the Scripture.

Tahreef: Misinterpretation/Misrepresentation/Interpolation.

Tahveel: Reverting back to something initially practiced.

Takbeer: Glorification.

Tamaman-ala-allazí-Ahsana: Fínal (Word) unto that who acted in perfection. This is again an attribute for the Book of Allah

Taqwa: Piety and righteousness. Obedience to Allah's Book. God 
consciousness

**Taraqíya:** This is a Plural word which refers to the throats, collar - bones or the epi-sternum.

Tasím: A sínful act.

Tauhíd: Oneness/unity/unitarianism.



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Taurat: This is an attribute for the Scripture. This is in the format of Auratun and Auraatun and contains a meaning related to 'burning like fire'. Judo/Chirstian literature spells it as 'Torah'.

**Tayammum:** Cleansing of the polluted or exposed parts with the help of clean dust or clay .See 4/43 and 5/6.

Tayyibat: All things lawful, desirable and permitted.

Tawaf: Circumambulation or encircling of the Kaba seven times.

Tawatur-e-amali: Practical continuity / uninterrupted practice.

Tazkirah: Admonition.

**Tazkíratun-líl-Muttaqín:** 'Remínder for the ríghteous'. This is yet another attribute for the Scripture.

Tibtum: You passed a clean, sanctified life

**Tibyanun-le-kulle-sha'in:** 'An exposition of all things '. This also is an attribute for the Scripture.

Tuba: Excellence of piety.

**Ujoor:** Their (i.e., wives') bridal gift or reward specified to be paid (as cash, property, effort or in any other shape) at the time of marriage. **Ulil amr:** Those in authority.



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Um: Mother / parent-site / mother-habitation. It mostly refers to the city of Makka — as it is the Um for the entire human world.

Umam: It is plural of Ummah which means a community.

Ummah: A community, a group or an institution.

Ummí: One who resides in the mother of habitations / Makki.

Ummíyyun: Residents of Makka.

Ummul Qurah: Mother of habitations i.e., Makka.

Umra: 'A visit'. A private visit to the 'site of Qiblah' (i.e. Kaba).

This could be done throughout the year, any day, any time in a specified format and in a specified uniform called Ehram.

Unzurna: Have a look on us.

Urjeh: Put him off/give him respite.

Uswatun Hasanatun: 'An ideal life pattern'. The Holy Book has brought this phrase in relation to Prophet Ibrahim/Abraham (by name), his companions and Rasul-ullah (i.e., Messenger of Allah). The Holy Book has avoided the names Muhammad or Ahmad in direct relation to this phrase.

Utlo: Read, understand, adopt and propagate.



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Wa: and.

Wadin-ghaira-zi-zar'in: Valley without cultivation.

Wafat: Death.

Wahi: Revelation/Inspiration.

Wahidatin: 'One single entity'. This is a very important attribute for Al-Kitab (Allah's Book).

**Wakil:** Advocate, Disposer of affairs, Guardian, Patron, Surety or a Trustee.

Wali: Patron, Helper, Supporter, Protector.

Walijah: A person who is told all the secrets as he is regarded very much dependable.

Wal-Kitab-il-Mobin: The evidently manifest Book is a witness.

Wasilah: A female of the domestic cattle which has twins in six consequitive deliveries and has delivered unidentical twins in the seventh and is dedicated to the altar of an idol. She is prohibited against her normal duties and her last delivered issue is banned for slaughter. She is allowed to roam unchecked.



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Wa-tarakna-alaihe-fil-Aakherin, salamun-ala: And We left regarding him in the later generations: peace and blessing on Wazribuhunna: Then bring forward to those women (the suggestion for dissolution of marriage. See 4/34).

Wudhu: Washing of the exposed parts (face, hands and feet) and moving the wet hand on the scalp. This is done as a requirement before one stands for offerring canonical Prayers. See Verses 4/43 5/6.

Ya-asafa-ala-Yusuf: Alas (my) grief for Yusuf!

Yahudí: Jew.

Yajuj: (gog) refers to a group of people of a certain region who had been mischief mongers. The great Muslim ruler Dhul Qarnain built the great rampart to confine their presence to their parent place. As a premonitory of the promised Doom's Day they would be let lose from their barrier to swiftly assault from all the high points. [See 18/90-100 and 21/96]

Yartau: He will enjoy in the wild fields that grow pasture eat, drink

Yatama: Weaker people. Orphans



Yatamannisa: Weaker class among women like the divorced, widowed, chronically ill, physically incapacitated or a victim of traditions (e.g. one whose marriage - engagement stands broken) etc. etc.

Yaumul Fasl: The Day of sorting out. The Day of decision

Youm-ud-Deen: The Day of Accountabality, Judgement and

Decision.

Youm: Day.

Youmul Jumu'ah: Day of congregation.

Yuharebun: They wage war.

Yusallee alaikum: He sends blessings unto you people.

Yusalluna-alan-Nabí: They send blessings unto the Prophet.

Zabur: 'A sheet '. The word is an attribute for Al-Kitab (The Divine

Book). Judo - Christan literature spells it as 'Psalms'

Zakat: Specfied charity.

Zalímun: Transgressors/wrong-doers.

Zamír: A means of conveyance specially capable to run very fast.

Zan: Sheep/ram



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Zaní: A male who commits zina (Immoral sexual relations like fornication, adultery or vestiality).

Zaniyah: A female who commits zina (Immoral sexual relations like fornication, adultery or vestiality).

Zaqqum: It is the name of a tree which is a trial for the criminals. It springs out in the bottom of the Hell-Fire. The shoot of its fruit-stalk appears as the head of the devil. The criminals would eat thereof.

Zauj Mate, husband/wife, spouse, consort. Follower - companion or accomplice. Kind, type or species [See 2/25,35,102 4/20 21/91 37/22 55/52 and 58/1]

Zaujah: Female marital partner.

Zaujain Isnain: Two different in sex, two (different in types).

Zía: 'Light'. It is an attribute for Al-Kitab (The Divine Book).

Zikr: 'Message'. It is an attribute for the Scripture.

Zikrah: Reminder. It is an attribute for the Scripture.

Zíkrahum: Message/Remínder unto them.

Zíkrah-líl-Alamín: 'A Remínder to the worlds'. It is another attríbute for the Scrípture.



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Zíkran: As a Message.

Zíkrukum: Message unto you people.

Zikr-ullah: Message of Allah.

Zikrun-lil-alamin: Message unto the worlds. It is again an attribute for the Scripture.

Zíkrun Mobarakun: 'A Blessed Message'. It is yet another attribute for the Scripture.

Zína: Immoral sexual relations (fornication, adultery or vestiality).

**Zubur:** 'Sheets'. It is plural of Zabur (Psalms) and is an attribute for Allah's Book.

Zuhr: Early afternoon.

Zun-Nun: Companion of the (big) fish.

Zurriyah: Descendant/offspring.

